

Self Determined Participatory Action of Marginalized Groups: the streets of São Paulo

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1 Declaration

Erklärung:

Name:

Matr.-Nr.:

Ich versichere wahrheitsgemäß, dass ich die vorliegende Masterarbeit selbstständig verfasst und keine anderen als die von mir angegebenen Quellen und Hilfsmittel benutzt habe. Alle Stellen, die wörtlich oder sinngemäß aus veröffentlichten und nicht veröffentlichten Schriften entnommen sind, sind als solche kenntlich gemacht.

Die Arbeit ist in gleicher oder ähnlicher Form noch nicht als Prüfungsarbeit eingereicht worden.

Köln, den Unterschrift

Ich erkläre mich mit einer späteren Veröffentlichung meiner Masterarbeit sowohl auszugsweise, als auch als Gesamtwerk in der Institutsreihe oder zu Darstellungszwecken im Rahmen der Öffentlichkeitsarbeit des Institutes **einverstanden**.

Unterschrift.....

2 Acknowledgement

To you, for your geniality, shelter, friendship

Amsterdam, Hamburg, Köln, Ottersberg, São Paulo, Schwepnitz, Solingen

3 Abstract

This work emerged out of a six month empirical stay in São Paulo, Brasil. In a sense it is a rhizomatic map , consisting of many points and tracings, without fixed start and end, without a hierarchical order. This work aims to provide an insight, even though just as a scratch on the surface, to the life and struggle on the streets of São Paulo.

At the same time This work is part >of< and not an analysis >about< social movements. She is not intending to report about coping strategies of marginalised groups but about the discourse, the dreams and the difficulties that apparently seems to be inherent to a social praxis beyond discrimination and oppression. She will do this by narrating their insights and experiences, as diaries, from the standpoint of the streets and not science.

This work itself is also subject to its own research. She is asking about the meaning and the production of knowledge, how she is perceiving knowledge, how knowledge can be made accessible and reclaimable by all of us, how it can be produced without exploiting others, together and not for the profit and benefit of just a few. Action Research is her form of action, her knowledge is partial, Open Access is her principle of knowledge distribution.

Eventually this work is curious to learn more, from the streets and from theory. She would like to know more about the Right to the City, a term she often run across in São Paulo and elsewhere. She would like to know more about genuine participation, about the idea of politic and the police, the partition of the sensible, about the idea of maximal difference and the city as the space of all those differences, of genuinely taking part in its social production, the aim of social movements.

Key Words: action research, aRUAssa, Ay Carmela!, chaos, collectives, difference, knowledge, have part, Ocas, occupations, open access, partial knowledge, participation, politic, police, right to the city, rhizome, São Paulo, self-determination, social movements, social struggle, social praxis, space, standpoint, streets, rambles, take part, independent media

4 Zusammenfassung

Diese Arbeit entwickelte sich aus einem halbjährigen Aufenthalt in São Paulo, Brasilien. Diese Arbeit ist in gewisser Weise eine rhizomatische Karte, bestehend aus vielen Punkten und Spuren, ohne festen Beginn und Ende, ohne hierarchische Ordnung, die einen Einblick, wenn auch oberflächlich, in das Leben und die sozialen Kämpfe auf den Strassen São Paulo's bietet.

Zugleich ist diese Arbeit ein Teil und keine Analyse von sozialen Bewegungen. Sie wird nicht über Bewältigungsstrategien von unterdrückten Gruppen berichten sondern über den Diskurs, die Träume und die Schwierigkeiten, die eine andere Praxis jenseits von Diskriminierung und Unterdrückung mit sich bringt. Sie tut das indem sie aus São Paulo erzählt, aus ihren Tagebüchern und Erlebnissen, aus der Sichtweise der Strasse, nicht der Wissenschaft.

Diese Arbeit hat auch sich selbst zum Thema, sie fragt sich nach der Bedeutung und der Erzeugung von Wissen, und wie sie selbst Wissen betrachtet, wie Wissen für alle nutzbar und zugänglich gemacht werden kann, wie Wissen erzeugt werden kann ohne andere auszubeuten, miteinander und nicht zum Profit und Nutzen weniger. Action Research ist ihre Aktionsform, ihr Wissen ist partiell, Open Access ist ihr Verteilungsprinzip.

Letztendlich ist diese Arbeit neugierig Anderes zu erfahren, von der Strasse und aus der Theorie. Sie möchte mehr Wissen über das Recht auf Stadt, ein Ausdruck der ihr schon öfter begegnete, in São Paulo und anderswo. Sie möchte mehr Wissen, über das Sein und Nicht-Sein von Partizipation, über die Idee von Politik, die Unterteilung des Fühlbaren, über die Idee von maximaler Differenz und der Stadt als Ort des Zusammenseins aller Unterschiede und des freien Zusammenlebens, das Ziel sozialer Bewegungen.

Schlagworte: Action Research, aRUAssa, Ay Carmela!, Besetzungen, Chaos, Differenz, Kollektive, Ocas, Open Access, partielles Wissen, Partizipation, Politik, Polizei, Raum, Recht auf Stadt, Rhizom, São Paulo, Selbstbestimmung, soziale Bewegung, sozialer Kampf, soziale Praxis, Standpunkt, Strasse, Streifzüge, Teilhaben, Teilnehmen, unabhängige Medien, Wissen

5 Read//This//Text

Before I begin I would like to lay out the structure of this work. I did not use a common document or thesis structure. This thesis rather reshapes the different flow of my research. It mainly consist of three main maps that follow the short *Introduction* (p. 8) to what you, the reader, could expect when continuing.

The flows of this work are influenced by three *guiding questions* that lay at the heart of my research. Those *guiding questions* are: *Who am I? What do I want? What should I do?*

guiding questions

I used those questions because this thesis is a narration of social movement's struggle. Therefore I am attempting to narrated my thesis from the *standpoint* of social movements. Social movements use similar questions to position themselves in the world they are struggling in. Their main *guiding questions* are: *Who are we? What do we want? What should we do?*

I am asking *Who am I?* (p. 13) in order to determined the ground on which my research is based. The answer to this question is to one extend a subjective determination of a self conception, a subjective *list of demands and motivations* (p. 20) about my research. To the another extend its the *determination of my approach to research actions* (p. 27) in São Paulo.

The second question asked, *What do I want?* , draws on the answers of the first and proposes concrete *aims, intentions and objectives* (p. 44) of my research actions.

The answers to third question, *What should I do?* , *determines approaches* (p. 46) that could help to realize the proposed aims, intentions and objectives.

Those three *guiding questions* compose the *first map* (p. 12) that could be conceived as a map of *methodology* tracings. In short it determines why I would like to realized research actions, what it means for me, how I approach it in order to be finally able to experience and obtain insights from the social struggle of streets in São Paulo, as part of the streets, the space this thesis is mainly lingering in.

map one

My insights and experiences are then narrated in the second map, in form of (p. ??) . Those narrations and diaries could be conceived as the empirical work of this thesis. My *narrations* are mainly the product of those approaches proposed in the first section. The tracings in this second map do not follow a certain order, chronologically for instance, but are distributed randomly in space and time.

map two

The tracings on the third map represent themes for *theorizing* (p. 141) , from what I have learned on the streets, what is transported in my narrations and diaries. *Theorizing* is also the product of the approaches proposed on the first map. The third map could be conceived as a theoretic map. I conceive it as an extension of my narrations rather than an introduction or framing of the ,topic`. Its tracings are driven by the experiences and insights from the streets, therefore it is the last map to be constructed in this work.

map three

After having briefly presented the thesis structure I would like to further draw on its layout. This thesis utilizes a particular text formatting and colouring style in order to visually determine the meaning of certain words and text passages.

layout

On each page one can perceive a larger margin that should provide space for taking notes on a printed version and that also serves to indicate text passages by short descriptions

the margin for indicating text passages

Each page contains a header and footer. The footer is composed of the current page number at its right edge and the current section name at its left edge. At the begin of the section name there is a link that leads back to the [table of content](#) (p. 1) , named [Start](#).

the footer links back to the table of content

Apart from structural page elements, words and text passages may have distinct meanings that are expressed by various styles of text formatting.

formats and meanings

Words that need to be translated are indicated as [to translate](#) (zum übersetzen) . All translations are listed under the section [Translations](#) (p. 185) .

translations

Words that are abbreviated are indicated as [An Abbreviation](#) (AA) when they occur for the first time. Later on they are either used in their abbreviated form: [AA](#) or in the full form: [An Abbreviation](#). A list of all abbreviations can be found under [Abbreviations](#) (p. 186)

abbreviations

Keywords are indicated as [How To Read](#) . A complete list of keywords can be found in the [Index](#) (p. 187)

keywords

Footnotes to certain text passages or words are simply indicated as¹

footnotes

A link to another location within this document is indicated as [Introduction](#) (p. 8) .

document links

A link to an online sources, a website for instance, is indicated as [the thesis blog](#) ² . All utilized links to online resources are listed under [Links//General](#) (p. 173) . Web links produce a footnote with the link address.

web links

A link to a position at [openstreetmap](#) ³ is indicated as [Praça da Sé](#)⁴ . Locations are mainly used throughout my narrations. All utilized location links are listed under [Links//Locations](#) (p. 179) . Location links produce a footnote with the location address.

locations links

Throughout the text I formulated proposals for objectives of my research actions. Those proposals are indicated as

objectives

proposal of an objectives

¹ an example of a foodnote

² the thesis blog : <https://rtc.noblogs.org>

³ openstreetmap: <http://openstreetmap.org>

⁴ Praça da Sé: <http://osm.org/go/M@ziKco3V-->

Throughout the text I determine what is important for my research actions. Those definitions are indicated as

definitions

a definition or determination of something relevant

Throughout the text I asked questions that should help me to structure what I am doing. Questions are indicated as

questions

asking of a question

Sections that I would like to highlight as a reminder for instance are indicated as

important sections

something to highlight

My subjective thoughts and feelings are indicated throughout my narrations as

narrating subjective thoughts

A personal thought or a feeling.

Dialogues between people are indicated throughout my narrations as

narrating dialogs

He: *says something*

I: *say something*

You: *say something*

Citations occur throughout the whole text. Complete text passages taken from a particular source are indicated as

citations

Citations occur throughout the whole text. Complete text passages taken from a particular source are indicated as this.

References to complete text passages are indicated as (author, year, p.X) for a text reference, (author, year, web) for an online reference.

references

References to authors, titles or short text passages within paragraphs are indicated as ,a short text passage`, ,a title`, an author.

References are structured according their meaning. All bibliographic references such as books, texts, and the like are listed under *Reference//Bibliography* (p.164) . All references to media content such as journal and newspaper articles are listed under *Reference//Media Coverage* (p.170) . All sources that I utilize to find bibliographic content are listed under *Reference//Content//Sources* (p.171) . All sources I utilize to find journal and newspaper content are listed under *Reference//Media//Sources* (p.172)

6 Introduction

Writing this introduction feels a bit strange. Its is an introduction to my master thesis but at the same time it is a retrospect, not only about the time I spend in São Paulo, as the thesis title is already revealing, but also a retrospective on what I did since then until this very moment, an imagination of this time in guise of a **rhizomatic map**, *‘a map that must be produced, constructed, a map that is always detachable, connectible, reversible, modifiable, and has multiple entryways and exits and its own lines of flight’* as Deleuze and Guattari write in *‘A Thousand Plateaus’*.

The tracings that I put on this map are unordered occurrences, therefore this thesis has also no strict order in the academic sense. This thesis is map-like, not tree like, because it has no real root. One of the entry points to this thesis is my arrival in São Paulo, without a fixed schedule nor a predetermined path. I just started somewhere, unstructured, left tracings here and there in order to discover what I should do in the city, to reverse, modify or abandon the ideas I had in mind. I finally had first to discover that I arrived at a particular point in time, not at a beginning, nor an end, not at the beginning of a particular research project but somewhere in the middle, a *‘somewhere in the middle’* that is called São Paulo.

*the thesis as rhizomatic map
an entry point*

Those things which occur to me, occur to me not from the root up but rather only from somewhere about their middle. Let someone then attempt to seize them, let someone attempt to seize a blade of grass and hold fast to it when it begins to grow only from the middle. (Deleuze and Guattari, 1987, p.23)

What I have seen and experienced, the insights I gained, my narrations that compose a fraction of this thesis, that represent some of the traces on the map, are my attempt to grasp the streets of the city, the organization and struggle of the people, the spaces that are created in a volatile urban world. Those spaces I entered are present in this thesis, they are my *‘somewhere in the middle’*. My narrations are random, as the situation that occurred to me, the situations I entered *‘somewhere in the middle’*. They represent different conjunctions on the map.

Until now, I have been somewhat unconcrete about the topic of this thesis. To remind me it is called: *‘Self Determined Participatory Action of Marginalized Groups: the streets of São Paulo’*.

By leaving my **rhizomatic map** for a while, I could begin with an introduction to the topic. I could now present known and established facts, statistical data about the size of São Paulo, its number of inhabitants, the disparity between the rich and the poor, the number of people working in the so called informal sector or the number of people living in so called informal housing situations. By doing so I would determined the root of my research most likely in social sciences, conceptualized in predetermined hierarchical academic imagination.

introducing or nor?



Figure 6.1 São Paulo by satellite (attribution by NASA ⁵ via *Wikimedia Commons* ⁶)

What would this imagination reveal about the tracings on my *rhizomatic map*, about the struggle fought by people on the streets, the struggle that is supposed to compose parts of my map, my thesis, unconditioned? I guess they would reveal as much as this satellite photo above. It gives an impression of a size that I could never grasp, imagine, understand, explain, while being on the ground level, at zoom fac-

⁵ NASA: <http://edcsns17.cr.usgs.gov/NewEarthExplorer/>

⁶ Wikimedia Commons: <http://bit.ly/ore2kU>

for 1, at the streets of the city. Therefore I waive those numbers. Deleuze and Guattari would say:

Even in the realm of theory, especially in the realm of theory, any precarious and pragmatic framework is better than tracing concepts, with their breaks and progress changing nothing. Imperceptible rupture, not signifying break. The nomads invented a war machine in opposition to the State apparatus. History has never comprehended nomadism, the book has never comprehended the outside. (Deleuze and Guattari, 1987, p.24)

Another entry point to my map are the imagination of the aims of urban struggle in São Paulo. Those aims are manifold and their accomplishment is in full progress. No start and no end here again, but much for extending my map. Tracings of proposals and answers to questions that determine social struggle: *Who are we? What do we want? What should we do?* . As it happened the way it did, my approaches to research and writing this thesis have been heavily influenced by those questions. I transformed them to ask *Who am I? What do I want? What should I do?* .

another entry point

Those questions are probably prevailing this text and they may indicate that it has been equally important for me to understand that my thesis is not a product or a project but that it is a processes, perceivable as part of the struggle of the people on the streets in São Paulo, that it is a small part of those struggles that seek to overcome the structural inequalities and discrimination that exists in the city. While reversing, modifying or abandoning the ideas I had in mind I learned that my attitudes towards research cannot be different from the attitudes prevailing in emancipatory struggle and also not different from my personal attitude. I suppose my *rhizomatic map* , my thesis as such, turned into a subject of research and by that into a subject of struggle.

Here I eventually left hierarchical academic imagination, transformed my *rhizomatic map* by turning to movement imagination, a new entry point, by turning around to view my research as a process from the first sparkle of an idea passing through the times of struggles (in the city and in front of the laptop so to say) and not ending with the last lines in this document.

one more entry point

The last entry point to my *rhizomatic map* leads to theoretical tracings that shall benefit struggle and that shall benefit research as part of struggle. A couple of my theoretical tracings aim to reflect on research as such and are arranged around the themes of *partial knowledge* formulated from a particular *standpoint* , as well as *movement theorizing* as formulated from the *standpoint* of movements.

the last entry point

A couple of other theoretical tracings are arranged around the themes embedded in social struggles in São Paulo. Those themes are manifold and only a few will enter my *rhizomatic map* . Tracings are arranged around the themes of *participation* and the *right to the city* as imagined by *Henri Lefebvre* , extended by *politics* and *police* as imagined by *Jaques Rancière* .

My **rhizomatic map** , this work, is not intended as an analysis of a particular situation, its is a subjective narration from my **standpoint** and from the **standpoint** of the streets. In a sense, it is also an experiment, an opportunity to learn and reflect, to propose new imaginations. This is what the next pages are supposed to do, to narrate, nothing more, and having said this I would like to finish for now in order to start.

7 Methodology//Self/Conception

KEYWORDS methodology , introduction , guiding questions , Who am I? , What should I do? , What do I want? , Who are we? , What should we do? , What do we want? , self-conception

Starting this written work I would like to transparently map a self-conception of my thesis that affects the selection of particular research actions, that enables me to discover and articulate possible aims of this thesis.

aims of this map

First of all some thoughts about the structure of my map. In a sense the mapping of a self-conception, a methodology after all, is the result of research actions in São Paulo where I mainly participated in the realities of the people from the streets in the city's centre. I caught a glimpse of the peoples struggle, the forms of organizing, the theorizing about the situation in the city and its effects on the people. A transparent mapping shall expose those experiences and the arguments for choosing (research) actions , methods and tools . Transparency also in order to permit the appraisal of my own subjectivity in narrations, observations and actions.

This mapping shall thus not only determine theoretical and research approaches, methods and tools, objectives and actions, but shall also address my personal conviction and standpoint that is shaping this work to a certain extend. Theoretical considerations, experiences, narrations and observations made on the streets, the definition of a self-conception, those are the fractions that I would like to consider in order to argue for concrete means of action. This mapping will help me to learn constructing the frame this thesis can be embedded in.

subjectivity and the influence of my personal attitude

Departing from such a rhizomatic mapping can certainly be associated with my personal attitude that is autonomous rather than academically determined. In São Paulo I perceived my role as the role of an activist rather than an academic scholar.

I would therefore like to arrange the tracings on my map around questions that are basically asked by social movements in order to theorize about their situation, their struggle, their resistance, their proposals.

More formally, movement theorizing consists of the processes of unofficial thought that movement activists constantly work with - geared primarily towards the practical question 'what should we do?', but including all sorts of related questions, such as 'who are we?', 'what do we want?', 'who is on our side?', 'who are they and what are they doing?', 'what can we do?' (Barker and Cox, 2001, web)

The following guiding questions help me to finally determine a methodology this work can be elaborated on. Each question exhibits two particular perspectives, from a personal standpoint and from a more general standpoint .

Who am I? Outlines the basic thesis' self-conception and attitude which is strongly interrelated with my personal conviction. It also outlines the general thesis perspective on research actions which is mainly driven by the question of knowledge production.

What do I want? Determines the thesis objectives drawn of the proposals formulated by the first question. Those objectives are formulated as general and specific proposals. Specific for the time in São Paulo for instance or as general aim of research.

What should I do? Outlines concrete methods, tools and research actions. What shall be done is asked for practical/empirical and theoretical research actions.

7.1 Who am I?

KEYWORDS **Who am I?** , objectivity, subjectivity, standpoint , neutrality, research actions

So, **Who am I?** and why do I want to ask this question?

I personally consider important to make my personal attitude transparent as a comment that my attitude affected and affects the course of this thesis. This thesis is not aimed to express objective narratives because objectivity is for me hard to achieve when expressing those experiences, insights, actions and observations that lay the core of this work. The concept of objective observation, which from my perspective means neutrality, devoid of symbols and biased interpretations, probably the plain and 'real' nature of an object, is not realizable and probably not seminal for me either, because I cannot and don't want to disconnect myself from what I experienced, what people experienced, from my attitude that clearly influenced to large part the realization of my research action(s) in São Paulo and the structure of this written work.

research based on the narrators standpoint

I have the use of the information that that which I see, the images, or that which I feel as pain, the prick of a pin, or the ache of a tired muscle-for these, too, are images created in their respective modes-that all this is neither objective truth nor is it all hallucination. There is a combining or marriage between an objectivity that is passive to the outside world and a creative subjectivity, neither pure solipsism nor its opposite. (Brockman, 2004, web)⁷

The narrations that are mapped in this thesis are those that I experienced or that just happened by chance, unplanned, unstructured, but never through external force or **other-directed**⁸. By **other-directed** and external force I mean that nobody told

⁷ About Bateson: <http://www.edge.org/documents/archive/edge149.html>

me what I had to do, according to her or his demands, according to the structural demands of a project, without the possibility of negotiating according to our individual interests and limits. When I stayed with my people they have always asked me if I am interested in joining them, in participating in their realities.

I could have chosen another frame, an existing academic or NGO project on the same topic, where I probably would have met the same people and visited the same places, but which perhaps would have resulted in totally different outcome, based on other **standpoints** and attitudes. Is the reality I experienced then more valid than that of others or vice versa? I think not, both have their legitimacy, they are probably motivated differently and therefore narrate different stories, probably describe the same realities from different standpoints based on the narrators individual reality and context. In the words of **Schrödinger** I would then say

We cannot, however, manage to make do with such old, familiar, and seemingly indispensable terms as "real" or "only possible"; we are never in a position to say what really is or what really happens, but we can only say what will be observed in any concrete individual case. Will we have to be permanently satisfied with this...? On principle, yes. On principle, there is nothing new in the postulate that in the end exact science should aim at nothing more than the description of what can really be observed. The question is only whether from now on we shall have to refrain from tying description to a clear hypothesis about the real nature of the world. There are many who wish to pronounce such abdication even today. But I believe that this means making things a little too easy for oneself. (Schrödinger, 1933, p.316)

"The Fundamental Idea of Wave Mechanics", Nobel lecture, (12 December 1933)

By not aiming to reproduce narratives in an **objective** manner I do not mean to dismiss the idea of a **neutral standpoints**, as a **standpoint** that takes into account several perspectives and is not judging. However, the content of the thesis shall reproduce the positions, ideas and thoughts of those that shared them with me, with whom I collaborated, my personal expression of that what I perceived and experienced.

Notes//São Paulo//City//Extremes

This thesis finally developed out of the experience made in São Paulo. I arrived in the city in May 2010 and aimed to stay until October. In June, I decided to stay until November. The impressions and experiences gained during that period are the subject of the following **synopsis** which is aimed to transparently reflect the circum-

⁸ guided by external standards

stances I dived into and had to deal with and which affected the way I acted during that time.

My time in the city was only determined in terms of ‚where to stay‘, ‚what would I like to do‘ and ‚how much time do I have‘. I had no real contacts to people nor groups, even though I had email contact in advance, mainly to grassroots and political groups, collectives and spaces such as [Indymedia São Paulo](http://www.midiaindependente.org)⁹ or the self-organized space called [Espaço Ay Carmela](http://ay-carmela.birosca.org)¹⁰. In a sense I preferred that situation which meant for me the maximum possible freedom in order to decide how to proceed, to define the course of my research actions, which in turn also meant that I could first take as much time as possible to assimilate the city and let the city assimilate me.

Finally, I got in touch with a loose group of people from the streets which whom I spend about three month and during which I became (partly) involved in their realities, struggles and actions. This thesis is a narration about this time and actions.

Even though I intended maximum freedom, I already had an concept for a research action in mind and on paper when I came to the city. This idea was related to the usage of mobile communication for grassroots organization but finally rendered impossible to realize due to those constraints that I lay out in the following sections. Thus, the final topic and direction of this thesis is differs almost completely from the one I had in mind when I decided to go to São Paulo. The detailed process of this transformation is documented on the [thesis' blog](#)¹¹, which has been set up for the documentation of the research process, transparency purposes and in order to guarantee free access to the assembled information. I will not lay out the transformation in detail at this point but would like to refer everyone interested to the documentation available online.

a personal remark

Getting acquainted with the city first of all meant for me, before anything else, practising how to use the city which is like nothing else I have seen and experienced before. I had to adopt basically everything that I knew about the flow of a city, the motion within a city. Things that are inherent in daily practice in German cities, had to be reconsidered. Transportation and the question of how to reach one particular place and how to return became suddenly a must when being on the run for longer trips through the city. The dense bus network had been a challenge from the beginning on, with its myriads of lines, stops, paths, its enormous city coverage and its range. Later, after loosing the fear of getting lost, its nodes became inherent to the daily adventure of travelling through the city.

mobility and its versatile dimensions

Complementary to public transport, that also includes rings of trains and metros, is the apparently most uncommon transportation vessel for this environment, the bike. Even though São Paulo's steep topography and its scale, the massive and aggressive traffic, the daily traffic jams, heavy air pollution especially on hot days, and the

⁹ website: <http://www.midiaindependente.org>

¹⁰ website: <http://ay-carmela.birosca.org>

¹¹ website: <http://rtc.noblogs.org>

non-awareness and recklessness of car, bus and truck drivers which often seemed to just ignore and overlook cyclist, doesn't seem to be the favourite environment for using a bike. However, the bike actually became my favourite means of transportation because it gave me a lot of flexibility and freedom. It also enabled me to arrive at places that would have been much more difficult to reach solely by public transport. I also shared the bike from time to time with some of the people I stayed with, thus from my point of view it was not just a means of transportation but also a means of communication and a shared resource among us.

Leaving the street level and zooming out to the metropolitan scale, São Paulo's dimension is just too extensive for me to grasp completely. My sphere of action was therefore mainly delimited by several districts starting from *Pompeia*¹² and *BarraFunda*¹³ in the western zone of central São Paulo to *Praca da Sé*¹⁴ and *Praça de República*¹⁵ in the centre and further on to *Brás*¹⁶ and *Mooca*¹⁷ in the east.

space and scale

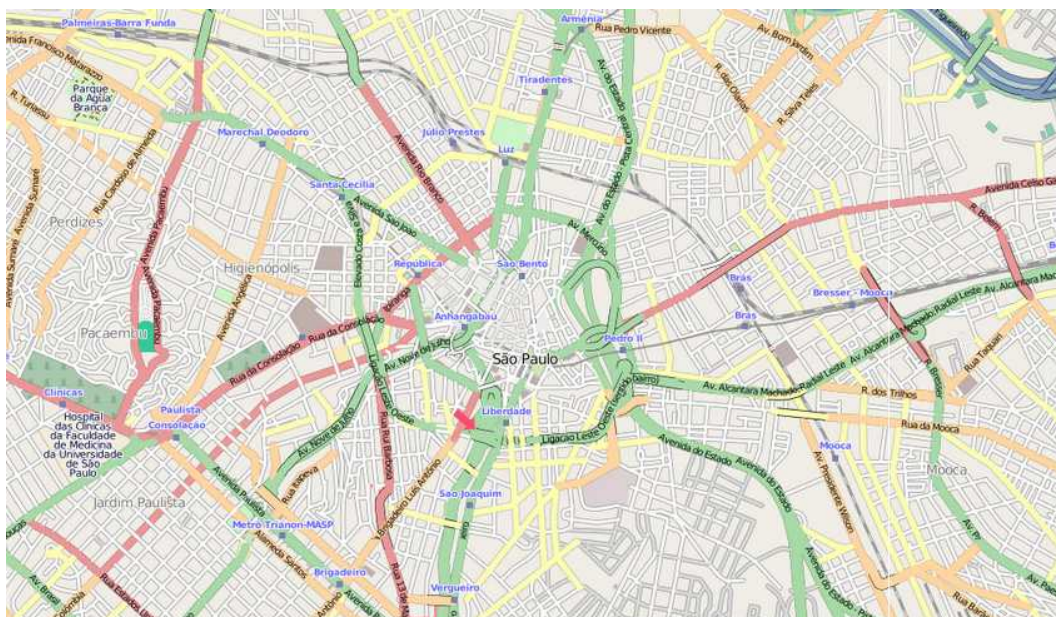


Figure 7.1 *Territories of actions*¹⁸ in São Paulo (attribution: © *OpenStreetMap und Mitwirkende*¹⁹, CC-BY-SA²⁰)

Concurrently, access to and contact with the city's spaces has been possible through language. Language became even more crucial for getting in contact with people, in order to understand their narrations and explanations and without language to communicate, São Paulo would have remained locked for me because

language and its versatile dimensions

¹² Pompeia: <http://osm.org/go/M@zg4F2P>

¹³ BarraFunda: <http://osm.org/go/M@ziQ5yH>

¹⁴ Praca da Sé: <http://osm.org/go/M@ziKco3V-->

¹⁵ Praça de República: <http://osm.org/go/M@ziMgJJM-->

¹⁶ Brás: <http://osm.org/go/M@zihhIz-->

¹⁷ Mooca: <http://osm.org/go/M@y39n29-->

¹⁸ Territories of actions: <http://osm.org/go/M@ziLXvk->

¹⁹ OpenStreetMap und Mitwirkende: <http://www.openstreetmap.org/copyright>

²⁰ CC-BY-SA: <http://creativecommons.org/licenses/by-sa/2.0/>

I could not even ask for the route or the destination of a bus line, let alone communicate with people beyond small talk. Thus, my knowledge of Brazilian Portuguese facilitated my arrival and the further assimilation of the city. Even though this sounds convenient, my Portuguese has been a bit rugged at these days, thus improvement was necessary. This necessity represents another reality of my initial time in the city where it has been important to examine my language skills and practice as much as possible.

Afterwards, on the streets, my understanding of Portuguese was contested again due to the plurality of accents the people spoke. This plurality exists on the one hand because the people I met on the streets came from all over Brazil, a reproduction of the image of São Paulo as immigration city (Bogus and Pasternak, 2004, p.2). For me, accents from the south of Brazil has been much easier to grasp and understand than accents from the north and north-east. I had always difficulties to fully grasp the meaning of conversations when people came from Pernambuco for instance. Their (translation *gíria*)slang (which means slang or parlance in Portuguese) has often been too fast and fuzzy for me, thus I missed a lot of words and therefore the sense of the spoken during such occasions.

On the other hand, if one perceives the streets as one of the spaces the city is composed of, shaped by a particular but very heterogeneous group of people, a particular *gíria* has been developed in that space and is used by those that indwell it, just as it is the case for São Paulo's massive hip hop community or any other group that is constructed around a particular identity and/or which constructs that identity.

Identity is not, then, what is attributed to someone by simply belonging to a group, but rather the narration of what gives meaning and value to the life and identities of individuals and groups. (Barbero, 2009, p.20)

In this sense, *gíria* is another aspect that impedes approaching people from that group because it is difficult to understand and contains unknown habits, symbols, and expressions and therefore a particular local knowledge is necessary for its decoding. *Gíria* also determines who belongs to the *família* (family) (of people in street situation, for instance) and who does not belong to it, who is an outsider.

Putting those aforementioned aspects together, one factor that pervades them all is *time*. Time is necessary for gaining the *situated knowledge* I previously determined as personally lacking but that I consider necessary in order to start realizing (research) actions(s) based on reasonable ground. As it probably can be seen from those personal descriptions above, plenty of time was already necessary just to cope with the numerous overwhelming and unfamiliar situations.

The concept of time plays a crucial role because sufficient time (or the lack thereof) was one prevailing factor in order to even start accepting this thesis as something reasonable for me. Without the option to stay at least for 5 to 6 month plus the same amount of time to assemble everything, a stay abroad would not have been an option to me and a plain theoretical work would have been the most reasonable

time and temporal constraints

alternative. What would have been the result then if I had restricted myself to the official period of 5 month for conducting research actions and writing the thesis? This very limited time frame would have made it very difficult for me to accept the city as that space that formed my new temporal reality, which represents my life for the time to be and not just a space to rush through. Perhaps it would have been necessary to be just part of another existing (research) project while reproducing the dominant (social) top-down hierarchies and power relations, that foreign western academic agents and their intended 'research objects' often represents.

A contradiction produced by those hierarchies is the inverted concept of knowledge, where the one that lacks local knowledge but is embedded in the academic world has more power or status than the one that is the local adept, who knows everything about his or her surroundings, but is discriminated and lives at the outer margins of society. How can I then consider me some kind of 'expert' that is able to judge, analyse and propose if I know nothing about the local situations, realities and struggles. Even during 6 month in São Paulo I possessed just a tiny fraction of the plurality of realities that this *city of extremes*²¹ produces.

Another question remains: would I like to act as such an 'expert' anyway, even with the proper knowledge. I personally would not exploit my expertise and experience to gain or exercise power (in order to produce content for the benefit of the thesis) nor do I identify myself with the role of an (academic) scholar because this role is already loaded with power hierarchies and symbols that conflict with my personal conviction. In their work '*What have the Romans ever done for us?*', Barker and Cox describe the role of the scholar (here meant as scholar of social movement) as follows:

The scholar acts as a traditional intellectual, carrying out directive and theoretical activity on behalf of already-existing, and already-powerful, social classes and groups. Their directive activity is entailed in the administration and development of an education system which is a central mechanism in reproducing class inequality and in legitimating the social order. (Barker and Cox, 2001)

If I then define my *role in this research*, I clearly sympathize with the people I have been together, I feel myself much more belonging to their struggles, as to what the contemporary academic world symbolizes (even though I do not deny the importance of academic work and analysis, eventually I make use of it in this thesis as well). This fact certainly affects the way I act and decide because I am socialized much more by the activist than the academic space and certainly perceive their opposed positions, especially when trying to practice according to my own personal attitudes and convictions in those spaces but also with respect to the formation of knowledge, which is produced according to different concepts and motivations.

Quoting Barker and Cox once more, the contradictions thus also emerge due to

foreign expert and local adept

knowledge and power hierarchies

personal conviction

contradictions and tensions in different roles

²¹ The expression 'city of Extremes' has been lent from '*A cidade dos extremos*' by Lucia Bogus and Suzana Pasternak (2004)

diverging role concepts, where

[...] those who are drawn to this field of academic study are themselves former or continuing activists and participants in actual movements and movement organizations. [...] Those with feet in both camps are often aware of contradictions and tensions in their different roles (Barker and Cox, 2001).

For me, non-hierarchical/non-authoritative and genuine participation is an attitude applicable in all areas of practice, may they be political motivated, related to academic research or just belong to daily life. I consider the (from my perspective) discursively defined areas of private life, research or struggle as at least overlapping, if not the same sometimes. This also means that I attempt not to reproduce them as separate spheres of my life.

Hence my intention is to do research based on those and other attitudes (which will be exposed as *list of demands* (p.20) later on) and write this thesis because I consider it *relevant* for me and the reflection on my personal practice, *relevant* as a complementary component of the struggle of the people, *relevant* for the interconnection of academic space, marginalized space, political space and social space (social space here as a synonym for society, thus the city), their interchange and for *raising consciousness*.

personal motivation

Anna Tsing²² asks in ‚Friction‘ what other possibilities are there for *knowledge production* and wonders why other modes of knowledge production, *narrations* for instance, cannot be justified in academic terms, even though they would complement and support the spaces of struggle and academic theorizing.

How has it happened that in order to stay true for hopes for a more liveable earth, one must turn away from scholarly theory? [...] Might it be possible to use other scholarly skills, including the ability to tell a story that both acknowledges imperial power and leaves room for possibility? (Tsing, 2005, p.267)

I don't intend to distinguish those spaces as separate from each other, the *research space* separated from the *social space* which represents or is represented by the city, separated from *private space* of my life in São Paulo. I didn't define how many hours per day I enter the research space, nor hours to enter the daily life or social space.

spaces not seen as atomic units but interdependently connected

Certainly, those spaces existed and exist but for me, I perceive them as organically converging, diverging, overlapping and sometimes matching, depending on the context all those different situations have been embedded in. When I was on the streets, I often met people whose daily reality I participated in, when I went to *Ay Carmela* or simply roamed the streets in order to absorb the city. In those cases

²² website: <http://anthro.ucsc.edu/directory/details.php?id=35>

we either spent time together, which could be time considered as research action, as socializing, leisure or political action, or all together at the same time, or we just continued on our separate paths.

Clearly, the separation of those spaces existed and exist, because eventually, I didn't live together with the people on the streets, we (just) shared plenty of time together. This also meant that my time in São Paulo was a time where I personally didn't need to take care about organizing my life because I had a definite place to live, a determined number of month to stay and I could freely organize my time without hassle for work or earning money. This is one hierarchical aspect which I could not resolve and which implies that I was in the luxury position to freely organize my time and research action(s) and be together with people whose situation was exactly contrary, which struggle every day.

The purpose to narrate those impression is simply the fact that it took time for me to arrive in São Paulo, especially if the reality I came from and the one I arrived in are so diverging. In my case it took about two month, which had been important and necessary for me but resulted in no concrete or visible outcome for this thesis at first glance. The establishment and deepening of tied contacts on the base of amity and solidarity took another one or two month and suddenly the remaining time in the city had been drastically reduced. For me, the **whole process** (objectives) was important and contributes to the thesis as much as the concretely realized research action(s). I consider the whole period as enriching for me and my personal practice and definitely not as a mere obligation in order to gain a degree. This **synopsis** also serves as a summary in order to reflect on my role and my status and the circumstances that affected my time in São Paulo.

Having said this, perhaps some of the factors that mainly impacted the course of this thesis are clearer now, thus let's see how the red line through it can be tied.

the purpose of those narratives

List//Motivations//Demands

KEYWORDS **non-authoritative, non-hierarchic, genuine participation, open access, pragmatic, emancipatory, demands**

Personal **motivations** and **demands** on (my) **research actions** hold a pivotal role, by now expressed as a form of **relevance** different from the notion of **academic relevance** which I will draw on in more detail *later on* (p. 42) .

My motivations and demands are of subjective nature. **Subjectivity** has already been briefly mentioned in the *introductory paragraph* (p. 12) of this chapter and is a topic worth mentioning (briefly) again in order to make the demands on my research transparent. Later on, when I argue for *Action Research* (p. 27) as the thesis' research framework, further notions of **subjectivity** and specific **standpoints** will be considered from the perspective of **knowledge production** .

To begin with, I would like to reveal my subjective position in this research. In a sense I am a **subjective observer** and, as shown later on, to a certain extend an **observed**

revelation of subjective positions

subject as well, due to the fact that I did not just passively observe my surroundings but also actively participated in it. For me it is important to reveal those facts in order to uncover the steps that are necessary to tie a red line through this thesis

As every investigating subject is different, her social position, and her political values, should be explicitly clarified so to put a light on the question of subjectivity. Nonetheless this confession, necessary on one side, is not by itself sufficient to control the effects of the investigation, neither it is to clarify completely the author's socio-political distortion. The way to Knowledge in precise science is usually filtered by a measuring tool, while in social sciences it is filter by a subjective observer. On one side it is proper to describe the measuring tool, on the other it is correct to reveal subjective positions. But none of these epistemological path will get to the understand of pure Reality. (Cattaneo, 2006, p.20)

Some of my subjective positions and impressions have already been formulated in the notes about my *São Paulo experience* (p.14) . These notes represent a first reflection about this thesis and its research action(s) and can be bundled to formulate a basic self-conception as...

*subjective positions
already uncovered*

...an attempt for genuine participation and acceptance of differences,

thus, an attempt for realizing research action(s) in a non-authoritarian and non-hierarchical manner.

... an attempt to shape a complementary component of the people's struggles on the streets.

...an attempt to find a non-elitist but common language, where academic and non-academic spaces may converge.

...an attempt to shape a space for exchange and raising of awareness about the people's struggles.

...an attempt to reflect on my personal practice and the contention of constraints and existing contradictions between different spheres of reality.

thus, an attempt to dissolve the separation of academic, political, social and private space.

... an attempt to avoid to represent or speak for anybody. I want to be together with the people and experience myself what they are experiencing.

thus, I am aware of my twofold role and its contradictions as scholar and activist and my alignment with the latter.

...an attempt to adapt the frame this thesis is embedded in on institutional level according to the principles I formulate here.

Figure 7.2 An attempt to determine personal motivation and demands: Part I

I conceive my thesis and its research actions as inherently **political**. Political due to the fact that I consider it as a medium that supports and to a certain extent reproduces the struggle of the people I collaborated with. Political as well because I understand my research actions as the intention to act in a non-hierarchical and **emancipatory** manner (even though I can not achieve this to full extend). I understand **non-hierarchical** and **emancipatory** praxis as a critique of the status quo of current social praxis.

research is political

In my utopia, emancipation and genuine participation could create spaces in the city, in society, that would not function according to the excluding logic of the currently existing ones that are representing and (re)producing social discrimination. Actions performed in those spaces could have the potential to either transform them or create new ones where discrimination and its roots are not existing any more or are at least contested and progressively dismantled.

Therefore I conceive **space as political** . It is political because the space the city represents (here, the space of the the street population in São Paulo), is the space of resistance and struggle for social transformation, the space where a multitude of realities unfold, the space where my personal practice unfolds, as well as this thesis' research actions.

My idea of this thesis a complementary component of existing struggles on the streets in in São Paulo does not mean that I expect concrete (social) change as its direct result and outcome. For me, provoking social transformation goes far beyond the scope of this work, far beyond the scope of the frame it is embedded in and constraint by. However, I think that every step towards an emancipatory and self-determined transformation of society is worthwhile to undertake. Therefore I hope this thesis could contribute to undertake further steps into that direction and to function at least as a **strident mean of communication and information distribution** , supporting that purpose.

In order to be strident²³ and probably provoke ideas, reactions or critiques, this thesis and its content have to be made **freely accessible** . I also believe that open access to information is desirable in general because this thesis' content is drawn on other people's knowledge, that shared it with me or inspired me to reflect on what I know. Therefore I cannot and do not want to restrict what others shared freely. Open access enforces the political aspect of my research because it undermines current **intellectual property rights (IPR)** . IPR denies and prevents the access to knowledge and represents a continuing **economic utilization** of a **commodity** called 'knowledge'. I think that knowledge restricted by IPR cannot benefit society because society possesses no means to access and utilize it.

A (political) **self-conception** of my thesis and its intended research action(s) is desirable for me and could probably permit my research action(s) to contribute, even though just to a very small extent, to an **emancipatory social transformation** . Then I would consider my research as **relevant** . Therefore I would like to denote my additional positions in order to complete my **demands** on my thesis as ...

space is political

strident communication as a building block towards social transformation is relevant

strident communication is possible by open access to information

research becomes relevant if it can contribute to an emancipatory social transformation

²³ here in the sense of the German meaning 'plakativ'

... relevant to consider my research action(s) as political.

... relevant to consider my research as small building block towards a social transformation which should be strident in order to distribute information.

... an attempt to make the information this thesis provides freely accessible and usable and not just locked-in the academic space.

thus, I prefer open access to all information, narratives and thoughts this thesis is composed of.

... an attempt to turn something present but invisible or masked out into something visible but not as a invention of something completely new.

thus, I prefer to evoke a reaction and not just a sole analytical and systematically sound reproduction of (a) ‚reality‘.

... an attempt to decouple the question of relevance of research action(s) from the (western) scientific norm of being innovative, objective and systematic, in order to examine situations solely on an atomic level, which masks out the context those situations have been embedded in,

thus, I prefer to work qualitative and event driven instead of systematic and quantitative, in order to make as many of contingent experiences as possible

Figure 7.3 An attempt to determine personal motivation and demands: Part II

The hereby presented (subjective) **motivations** and **demands** compose the basic layer this thesis is build upon. The very first demand of **non-authoritarian** and **non-hierarchical** praxis pervades in a sense all other positions. Therefore I would like to draw attention on this demand in order to clarify its fundamental importance for me.

Non-(Authoritarian//Hierarchical) Attitude

KEYWORDS **non-authoritative, non-hierarchic, motivation, emancipatory, self-determination**

Non-authoritarian and **non-hierarchical** attitude shall pervade the ground on which this research shall be elaborated. This aspect is fundamentally important for me due to the fact that it represent certain attitudes I try to follow in my personal practice but also due to the fact that this thesis is partly based on information provided freely by people that are struggling for a social transformation of their marginalized reality. I consider my research action(s) to be part of this social and political struggle and therefore argue that my research praxis is supposed to follow the attitudes of my personal praxis as well. This praxis is also reflected in my approach to

*non-authoritarian
and non-hierarchical
pervasion*

research that is mainly determined by **Action Research (AR)** as I will explain later in more detail later on (p.??) .

From my point of view, non-authoritarian and non-hierarchical attitude is strongly interdependent.

Non-Hierarchical Praxis

The fact that research is often embedded in an existing academic framework already represents an implicit **hierarchy** which could, and often lead(s) to situations where research agents (scholars and research projects for instance) primarily follow their own agenda and logic, in their terms of participation, constraints and benefits.

One example is the question that has been asked me (p.??) in São Paulo, in how far academic research with marginalized people really supports the struggle of the ,participants`, whose role is basically limited to the provision of information utilized by the scholar. The Scholar writes his or her thesis and through its completion, he or she gains a degree that offers better possibilities on the (academic) job market and career outlooks while the participants still do not see any improvement of their situation.

One could argue that through the scholars' then more powerful position, he or she can direct more (institutional) power to provoke those transformation that research was lacking but for me personally this is no argument. Gaining a better position for instance has a more or less immediate effect on ones own life while trying to realize social change through institutions takes a long time with unpredictable outcome, if there is an outcome that leads to proficient transformation at all. One can question the role of institutions as ,change-makers` and agents of transformation in general if one looks at decades of aid and development projects that did not lead to any large scale and sustainable transformation of social inequalities existing all over the world.

Therefore I would like to question the terms under which **participation** in (research) actions is defined and realized. Is it exerted as a simple justification for the realization of inherently unjust research or (development) projects or is it exerted as an non-hierarchical and emancipatory approach to exercise self-determination in research but also in struggle? The notion of **participation** is relevant for me in the context of for social **struggle** but also for **research** in general. I would like to leave the academic space in order to enter the streets and join the people, to realize this thesis research from a different **standpoint** , from the **standpoint** of the streets and its people.

participation exerted as tyranny or emancipatory self-determination

Coming back to the notion of non-hierarchical praxis I perceive another implicit power hierarchy inherently embedded in the academic framework of my research because I can go abroad, made possible through scholarship, a situation barely realisable by those that shall participate in or which are addressed by particular research action, hence the status as foreign research agent automatically implies a difference in status of the research agent itself and those that shall participate in the agents actions (if intended at all).

This situation can be described plastically with a quote of a guy from the streets I met and talked with (p.??) in a small and shady street in the centre of São Paulo:

Tell me, what does a guy from the first world do here in the third world? Why are you here? Don't you have problems to solve and analyse in your country? (own Source, 2010)

Non-Authoritarian Praxis

Non-authoritarian attitude is the practice I am affiliated with. Here, a contradiction could arise because I would like to experience and get insight into those situations that would finally be incorporated into research. I would like to get in touch with the people and become active in their struggle, because I feel solidary with their struggle, because I would like to realize research actions as part of this struggle. In order to do this, to get in touch, to experience, I would never impose acts of authoritative actions upon those that share their information, that share their trust in me. Neither through implicit or explicit actions, nor in oppressive or seductive ways.

Apart from the question of access, thus access to the people, their reality, their struggle, the question of access to the research' outcome is related to a non-hierarchically attitude as well.

The **rhizomatic map** that my thesis represents is composed of **personal narrations** (p. 72) and **theorizing** (p. 141) drawn on theory conceptualized in books, journals or available on the internet. I would like to question the way this sets of information are (or have to be) made accessible by academia.

Little is openly (thus freely accessible) published in academic circles due to an elitist attitude and the **commodification** of knowledge and information, where knowledge, even though elaborated and produced in public institutions or based on peoples knowledge, remains behind impermeable walls, remains solely accessible to those that have selected and appropriated that knowledge or which have the necessary (monetary) resources or the necessary status in order to do so.

This situation describes another facet of **purpose** and **demand** on my research action(s), here as a demand of **free distribution** and **open accessibility** to the thesis outcome.

Another notion of rather practical nature is the time frame reserved for thesis writing and research action(s). The initially contemplated and official period for research actions and theoretical examination had to be 5 month, 2 to 3 reserved for empirical research abroad, the remaining time reserved for theorizing and writing of the final thesis.

Now, I exceeded those specifications due to the fact that research action(s) in São Paulo already lasted 6 month. Writing this thesis took another 6 month (not full time). Thus again I return to the question of **constraints** and **benefits** the academic research agent is **accepting and seeking** (p. 25) .

non-authoritarian actions in order to conduct research, neither oppressive nor seductive

open access instead of exclusion from knowledge

research actions conducted in existing institutional frameworks or self-determinately organized

Looking back at the time that has been passed since I arrived in São Paulo, I have realized that if I had followed the **strict time setting** imposed on me, I wouldn't have had the time to reflect on and adjust to the situation I entered. I would not have had time for self-organisation of my research action(s), to get in touch with the people nor to build relations among us. This would then probably have led to a work that just followed the logic of acquiring an academic title or developing a technical fix while leaving context, approach, praxis and effect of conducted research actions rather insignificant, just as necessary means to the anticipated end.

The concept of **participation** as **non-authoritarian** and **non-hierarchical** praxis composes the thesis title thus represents the intended approach to **research actions** (p. 27) in São Paulo. **Participation** is not an uncontested concept as shown later. By **deconstructing** and **reconstructing** it I try to get a grasp on its various meanings. **Participation** in **research actions** and as subject of **theorizing** is therefore another **objective** of this thesis.

Action//Activist//Research

KEYWORDS **action**, **activist**, **action research**, **activist research**, **research framework**, **participatory**, **knowledge production**, **emancipatory transformation**, **standpoint**, **partial**, **social movement**, **alternative content**, **academic**, **movement**, **theorizing**

I determined **Action Research (AR)** as the overall methodological framework for this thesis. This choice has been sudden in a sense that I honestly didn't know anything about **AR** prior to the thesis research actions. Neither for academic nor for activist purposes. It is also just now, while writing this section, that I understand more comprehensively what **AR** represents and what it could include. I would like to dedicate some space for those aspect in this chapter.

By gaining a more comprehensive idea of **AR** I am also immediately confronted for the first time with the question 'how is knowledge created and disseminated', a question of **Epistemology**, the studies of knowledge^{24 25}. I also would like to dedicate some room for this question and its effects on my knowledge production.

studying knowledge

I currently would say that my personal practice intuitively included some of the approaches **AR** can be chosen to be composed of. However, as it is the first time that I get in touch with **Action Research** as an approach to research and actions, I can already say that I did not and could (and should I anyway?) not fully assimilate it. This holds also partly true for the self-conception and my personal practice and conviction, which are to a large extent the foundation of my determination of **AR**.

So, what is hidden behind the term **Action Research**? In a sense, the word **Action Research** by itself seems already matching the way I intend to do research. This may be a relatively weak justification but nonetheless it nearly hits the mark. Is research that emerges from within a **social movement**, from within the movements struggle

*the thesis notion of
Action Research*

²⁴ website: <http://plato.stanford.edu/entries/epistemology/>

²⁵ In German: Erkenntnistheorie

against oppression and discrimination, by playing an active role in **movement theorizing**, in the movements analysis of the reality it is embedded in and in the intended transformation of this reality (Morell, 2009, p.40).

I understand social movements as collectives or groups that care to act²⁶, whose intention is the resistance against existing oppressive power structures and their transformation into a (more) emancipatory power. Looking at **AR** as mere methodology that is not bounded to an emancipatory attitude but rather represent a set of tools that can be used in many contexts (Morell, 2009, p.21), in academic social movements research (, , p.), by activists and movement themselves (Periferias Urbanas, 2010, web)²⁸ or even as a research (or consulting) praxis that may even contradict emancipatory praxis, ie. in international development^{29 30 31}. In the course of this thesis I am always referring to my first notion of **Action Research** as approach to movement theorizing.

AR in different context

In practice, one instance of **movement theorizing** through **AR** is **workers inquiry**, the subjective workers view on and analysis of the situation in the fabric, of being exploited and alienated, their knowledge about their needs and the necessary transformation according to those needs. **workers inquiry** emerged from within a movement, conducted by the activists, the workers, themselves. In Italy for example, visible in the **Workerism (Operaismo)** movement that originated from debates in the journal **Red Notebook (Quaderni Rossi)** in the early sixties of the 20th century, which finally led to the Italian workers' struggle at the end of that decade (Wildcat, 1995, web)³².

workers inquiry

[...] sie waren durch ihre Untersuchungen auf kommende Kämpfe vorbereitet, hatten die Probleme innerhalb der Fabrik analysiert, hatten die Arbeiterdiskussion verfolgt, um die Arbeiterforderungen auf die Flugblätter schreiben zu können und auf Versammlungen als politische Linie durchzusetzen. Sie hatten gelernt, »daß es schon Kämpfe gibt, bevor sie offen ausbrechen«. (Wildcat, 1995, web)³³

²⁶ social movements are not necessarily mass movements for me, and in the context of this thesis I mean any kind of group or collective, no matter its size or outreach. Marge Piercy wrote in her poem 'The Low Road'²⁷ (2006) that a social movement

goes on one at a time; It starts when you care to act, it starts when you do it again after they said no; It starts when you say we and know what you mean, and each day you mean one more (Marge Piercy in Hall, 2009, p.48)

²⁸ website: <http://periferiasurbanas.org/?p=165>

²⁹ website: <http://blogs.worldbank.org/category/tags/action-research>

³⁰ website: <http://www.lga.sa.gov.au/site/page.cfm?u=2420>

³¹ website: <http://blogs.helsinki.fi/tzredd-actionresearch/>

²⁷ website: http://www.margepiercy.com/sampling/The_Low_Road.htm

³² website: <http://www.wildcat-www.de/wildcat/64/w64opera.htm>

³³ through their inquiry, they have been prepared for coming struggles, they have analysed the problems within the fabric, they have been following the workers discussions in order to write the workers demands on flyers and to accomplish a political line during reunions. They have learned, that struggles already exist

Another example for movement theorizing can be found in a publication called ‚Trashing the neoliberal city‘ that is an account of ‚Autonomous Cultural Practices in Chicago From 2000-2005‘. It narrates those ideas that has been put into action on the streets of Chicago in order transform the city, in order to take-part in giving the city a new shape and form and by that criticizing the cities neoliberal restructuring.

trashing the neoliberal city

Towards the ends of that reinvention, this publication will take a look at a unique period of cultural activism that took place in Chicago from 2000 to 2005. At that time a wide range of activists, artists and hybrid coalitions responded to the spatial shifts in power created by neoliberal economic restructuring. Using a diverse range of methodologies, as you will see, these groups and projects address some of the most fundamental and urgent challenges of contemporary urban life. (Tucker and Forman, 2006, p.2)³⁴

Many forms of knowing

Once I take a look at social movements and collectives and their organized struggle, I perceive the production and articulation of own content and analysis of the particular reality, the articulation and realization of necessary step(s) to transform and overcome it. Here, knowledge emerges from within the struggle and is supposed to benefit it (Barker, Cox, 2001, web).

In this perspective, movement theorizing is an aspect of the work that people do as they try to create institutions (movements) that will enable them (indirectly, through a change in the social order) to meet needs that are not currently being met. (Barker, Cox, 2001, web).

Different notions of theorizing, knowledge and content can be distinguished here, notions that are relevant for this thesis research (and much more not considered here) which is grounded on actions conducted in a social world:

before they openly break out‘. (Wildcat, 1995, web)

³⁴ Trashing the neoliberal city: <http://www.learningsite.info/NeoTrashing.pdf>

academic theorizing assumes that knowledge can be created independent of the existing social order, that it is therefore not biased by its producer, its point of view and the existing social context (Sprague and Kobrynowicz, 2004, p.31), that it is formulated based on the neutral and systematic observation of facts and real world situations, an observation where the academic observer and his/her subject of observation are distinct (Juris, 2007, p.171). This distinction also reproduces the social order, theorizing remains merely a theorizing about the subject of research which reinforces the distinction between the privileged (scholar) and the oppressed (subject of research). Observed and described facts and evidences are supposed to be reproducible in order to be analysable and explicable (Sprague and Kobrynowicz, 2004, p.26), only so they are considered valid for academic theorizing and can become relevant for the derivation of corresponding generalized theories and 'generic propositions' (Barker and Cox, 2001, web).

*academic
theorizing and
empirical research*

movement theorizing is concerned with a concrete struggle, formulated by the direct necessity of the people to change a situation that constraints and prevents their individual well being and freedom (Gramsci in Barker and Cox, 2001, web). **movement theorizing** incorporates the existing social order (Sprague and Kobrynowicz, 2004, p.31). It is formulated from a subjective position according to personal or collective needs, formulated through praxis and actions, from a pragmatic and directly affected viewpoint (Barker and Cox, 2001, web), destined to transform and overcome the current structures of oppression (Sprague and Kobrynowicz, 2004, p.35), the current social order. **movement theorizing** is in motion, continuously adjusting to the changes of the environment it is emerging from, to the impacts of the struggle it facilitates (Barker and Cox, 2001, web). It comes from below and is inconvenient for those that are interested in keeping the world as it is (Fox and Fominaya, 2009) ¹. It does not break down its environment into atomic units, stripped off their context to be analysed stati(sti)cally. On the contrary, it draws upon a flora of actions and situations, each of them able to change the direction **movement theorizing** is pursuing (Routeledge, 1996a, p.516).

*movement
theorizing and
action research*

I would like to draw some attention to those example examples because I perceive **AR** as a valid and emancipatory approach for conducting research and theorizing. My conception of **Action Research** (and those of the given examples) originate from the people and their particular realities and struggles. The produced knowledge and content is the result of peoples intellectual work, which has for me the same significance as knowledge produced in the academic space (or in journalism for instance). Knowledge can be perceived as **partial**, not absolute, determined by its origin, because it is created out of a particular situation, out of a particular social order with its social relations and discourses, with a particular focus and perspective, from a particular (standpoint)standpoint+theory³⁵. Therefore it does not represent a sin-

partial knowledge

gular and mystical, one and only truth that is naturally given or justified (Haraway, 1994) 157.

[...] each subject is specific, located in a particular time and place. Thus a knower has a particular perspective on the object. At the same time, this locatedness gives access to the concrete world; knowing is not relative, [...] , rather it is partial (Haraway, 1988, p.a)nd (Hartsock, 1983, p.i)n (Sprague and Kobrynowicz, 2004, p.27)

Hence this thesis prefers the **standpoint** of the the streets of São Paulo. Certainly, the form of knowledge creation, distribution and adoption differs from the (constructed) norm of academic theorizing, but **Barker and Cox** nicely describe this difference as at least complementary rather than contradictory when they write that theorizing in struggle...

[...] can be usefully understood as theoretical because it is not simply a product of ,the situation‘ or ,folk culture‘, but is rather a process of ongoing intellectual engagement, whose results [...] shift over time. [...] [it] is grounded in the process of producing ,social movements‘ against opposition. It is always to some extent knowledge-in-struggle, and its survival and development is always contested and in process of formation. Its frequently partial, unsystematic and provisional character does not make it any the less worth our attention, though it may go some way towards explaining why academic social movements theory is too often content with taking the ‘cream off the top’, and disregarding - or failing to notice - everything that has to happen before institutionalized social movement theorizing appears in forms that can be easily appropriated. (Barker and Cox, 2001, web)

Looking at the time in São Paulo, I would say that **AR** has been the consequential way of being together with the people from the streets, collaborating with them, participating in their actions. This was possible because I left the academic space I was bounded to during my time in the city. It has also been necessary because I did not ,know how to know‘ (Cox and Fominaya, 2009, p.11) in advance. I had no idea about the city, I could not imagine the millions of spaces that shape this city, I could not know about the people I met, about the spaces they life in.

*no way in knowing
how to know*

If social movements are knowledge producers, and generate ways of knowing grounded in particular experiences and for

³⁵ the concept of situated and partial knowledge is an articulation from a feminist standpoint that has been explicitly articulated in ,*Situated Knowledges: The Science Question in Feminism and the Privilege of Partial Perspective*‘ by Donna Haraway and ,*A Feminist Standpoint: Developing the Ground for a Specifically Feminist Historical Materialism*‘ by Nancy Hartsock.

locally practical purposes, then (as activists and as researchers) we cannot know a priori "how to know", still less how other people should know. What we learn in our own movements, as we work on particular projects, campaigns and strategies, is new to us, and what we learn from our allies doubly so - since it is grounded not in a remaking of our own worlds but in their remaking of theirs. (Cox and Fominaya, 2009, p.11)

I have also chosen **AR**, because I think that the knowledge and theorizing formulated by the very people from the streets, is an enrichment for academic work in the sense that it could engage people to become more active, contest the status of the academic space and by that induce into it other ways of thinking and theorizing, transform it finally. The constructed spaces of academia and those spaces academia aims to explain and conceptualize are supposed to be de-constructed in order to facilitate a real transformation (Routledge, 1996b, p.400) and not just to reproduce the current status (which is build upon capitalism, race, gender, patriarchy, violence, power, the partitioning of the sensible). Therefore I make plenty of use of the information and content provided and created by the people, along with my personal and collective experiences and general theories.

Tendencies of Action Research

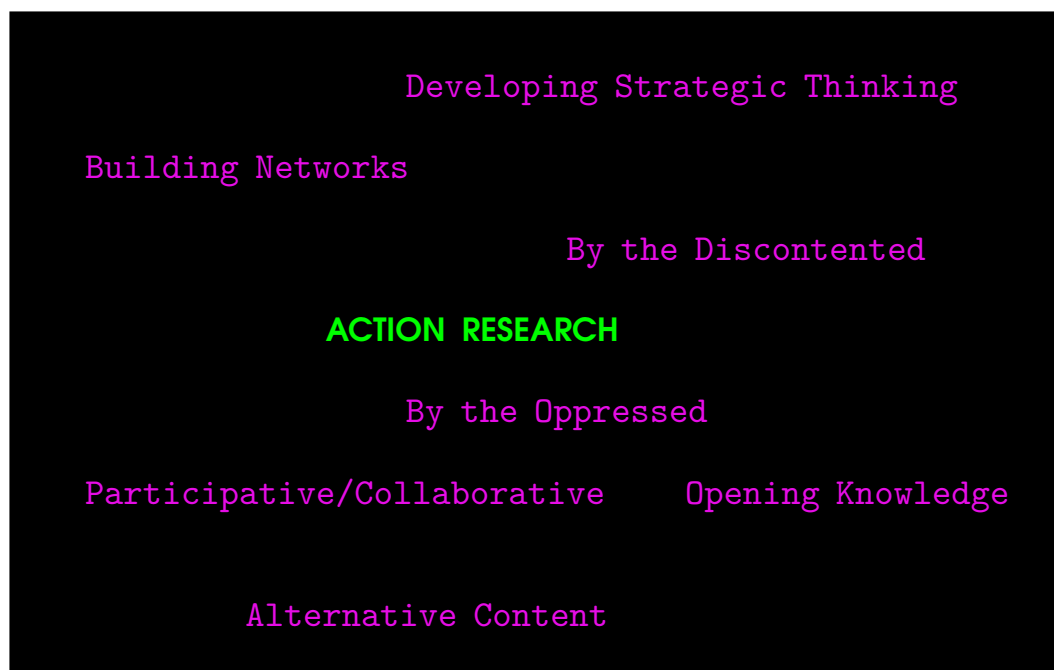


Figure 7.4 Five main tendencies Action Research is aiming for, according to (Morell, 2009, p.23,24)

Continuing with the justification of choosing AR as main methodological framework for this thesis, I found the work of Morell quite helpful. Morell conceptualized in her article 'Action research: mapping the nexus of research and political action' (2009) different tendencies that are aimed to be achieved when drawing on action research and of which some have been briefly described already. She is arguing explicitly from the perspective of social movement activism and theorizing, mainly from the standpoint of global justice and resistance movements standpoint (Morell, 2009, p.21-23), not from an explicit ethnographic or anthropologist standpoint but from an activist standpoint, from within the movement.

In short, the five main tendencies that she distinguishes as aims of action research are...

*tendencies of
Action Research is
aiming for*

participative and collective collaboration in actions and theorizing based on methods that immanently do allow everyone that collaborates to participate in research, that reduce or overcome hierarchies in the best case - That allows research to be conducted horizontally, on an equal base, not directed from a central instance - Where actions and theorizing are organized and developed autonomously according to the necessities of the struggle, its objectives, the desires of the people which determine the terms of research - Which contests the academic way of knowledge production, access distribution and acceptance.

the production of alternative content composed of different data or media, based on ones own particular standpoint, based on ones own skills, in contrast to generally accepted scientific and research products in shape of research papers and >thesis< for instance. This **alternative content** aims to explain and strengthen ones own positions and contests the status quo that is intended to be transformed. Content production is not the same as knowledge production in the sense that the produced knowledge becomes visible and understandable in alternative content.

the development of strategic thinking for political processes that are necessary for the intended transformations the struggle is directed to. This also means a reflection on the purpose of struggle, thus a reflection on the questions ‚Who we are?‘, ‚What do we want?‘, ‚What do we do?‘.

the building of relationships and networking connections - Where academic and movement spaces benefit and complement each other - Where academic theorizing can be used to strengthening movement positions and allow for complementary analysis - Where movement theorizing can benefit academic theorizing by providing different standpoints to areas of research and by criticizing the excluding structures of academic spaces - Where networks of solidarity, knowledge and awareness can be weaved to allow for distribution of solidarity, information and actions across local and global levels, disciplines, themes and motives - Which provides ground, reasons and inspirations to become more active and involved in concrete struggles.

the opening of knowledge - Which contests the contemporary form of knowledge management and exploitation in academia, the contemporary concept of intellectual property rights, where, once knowledge is extracted from the source (the field), it is transformed from an open resource into a restricted, protected and monetized resource, not even accessible to those that provided it - Which seeks for other ways of knowledge management and learning based on non-discriminatory forms of use, distribution and access and by that seeks to overcome the immanent power structures of the commodified and privatized knowledge systems - Which seeks to expropriate knowledge and transform it into a common resource, potentially benefiting all.

Those **tendencies** show that **Action Research** is an organic framework consisting of various concrete methods, tools, objectives and aims, that is depending on the context it is embedded in. Those **tendencies** should also not be seen independent of each other but rather complementary. They support and call each other, even if not all of them are always present in each particular approach of **AR** (Morell, 2009, p.24). One could argue for instance that the production of **alternative content** requires participative methods anyway because alternative content may reflect the position of a particular movement or a particular analysis by a movement, thus is drawn on a common understanding and standpoint of the movement.

In this thesis, not all of those suggested tendencies are present nor do they proclaim equal shares. The experience gained in São Paulo is illuminated by certain particles that I gather under the term **Action Research**. I would like to shed light on those particles next in order to propose the aims of this thesis, that will allow a concrete positioning, a concrete statement about the intention, expectation and realization of this thesis.

starting to articulate objectives

Participative//Collaborative

From my point of view, a participative and collaborative approach to my research action(s) is a major demand. As mentioned **elsewhere** (p. 24), I intend a transparent, non-hierarchical and non-authoritative research action, not observed through the lens of a scholar but from the standpoint of the people I stayed with, which is or has become my standpoint as well.

I experienced, observed and absorbed the situation the people shared with me, that I entered into by myself, but I also participated and collaborated by being on the street, through discussions, through sharing time and by spending it together.

...observing and participating in actions

I was very happy that we shared our time and ideas because we could overcome the fragmented space called society, that usually prevents us from talking to each other as equals. We could nullify those fragmented structures once our first suspicions against one another faded away. Being on the street means to be called a marginalized and oppressed fragment of society, segregated from the rest of the city, excluded from the social space the city represents, just as much as the inhabitants of gated communities and condos are segregated, just as much as the inhabitants of the **Favelas** (dwellings) are segregated at the peripheries of São Paulo, or the crack addicts at **Luz**. By nullify the fragmented structures for a while we did not need to divide us into powerless, power holders, excluded or included.

...overcome fragmented social spaces

In contrast to living in a **gated community** (condominio fechado), oppression is constantly present on the street (even though, other types of repression are directed towards the inhabitants of condos.). That's what we perceive and experience. This repression is manifold, a certain kind of architectural repression designed for excluding people, violence by police, state and institutional agents, violence by the people on the street, repression by the transformation of the city and the further advancing of societies' segregation and fragmentation.

...repression

The situations the people experience day by day lead to forms of self-determined praxis and actions, in order to transform their situations but often just to survive. What I would like to excerpt from the time in São Paulo are the counter strategies and actions put into practice and in opposition to the fragmented space and the exclusion they produce.

So to say, our collaboration and participation allowed me to learn how to decipher the city from below, how to perceive the **lived space** that **Henri Lefebvre** is talking about, that space that extends over the concrete urban space that we see, touch and feel everyday and over the symbolical urban space that recalls memories or feelings. They suggested that I walk asking questions³⁶. By **asking questions** I determined what shape this thesis could assume, methodological wise, action wise and theoretical wise.

walking asking questions

I comprehend people's and movement struggle in São Paulo as a critique of power structures that produce social inequalities and whose transformation and overcoming is proposed by achieving the **right to the city** and **access to the city** that is demanded and realized in many facets and flavours. Along with the demand of access and right to the city comes the demand of genuine **participation** in the city's spaces, thus one's own lived spaces. The *fragmented society earlier* (p. 35) addressed earlier, the notion of **citizenship** and the actual denial of **citizenship**, of having a part as excluded parts, is another reason to demand genuine **participation** in order to achieve access and the right to the city, of being able to take-part. That in turns means a transformation of the structures of inequality.

theoretical considerations

By **asking questions** about my (our) experiences, insights and actions I determine the way to theorize, formulate and produce knowledge for this thesis.

Open Knowledge

In my *list of demands and motivations* (p. 20) I already determined that the process and outcome of this thesis is supposed to be transparent and freely accessible. Thus **opening knowledge** is a major objective and will be realized by making all produced content **instantly accessible**, online for instance. Further on, the progress of the thesis can be tracked online as well. Making the progress **transparent** may also help others to understand under which conditions research has been intended, what worked out, what had been adjusted, what was impossible to achieve and what was grounded on wrong presumptions.

... transparency and free access

Opening knowledge also means that no one **possesses** the right to own and monetize the formulated knowledge, the thesis and the produced content. These information are supposed to benefit all and allow reproduction and reuse under similar terms. This condition can be achieved by using a **open licence**. Free access and room for reuse could also facilitate the formulation of **critique** and **reflection** because one must not be privileged to access content nor to issue critique.

... no intellectual property rights and open review

³⁶ This is a reference to the **Zapatistas** *walking we ask questions* (preguntando caminamos)

Another important point is the fact that I went abroad for this thesis. Back at home, a huge geographical distance exist and only opening knowledge and **sharing** it freely, has the potential that those with whom I stayed together can spot, utilize and criticise it. Opening knowledge means also **translating** English text to Portuguese or even German, but also to use a language that is understandable (which may be the hardest part). Language is crucial because when we were together, we mainly spoke Portuguese and not English or German. Translations are not only necessary with respect to the thesis writing but also with respect to the documentation of the thesis process.

Opening knowledge also means that all (or at least the majority) external references I use, cite and refer to, must be freely **accessible** in order to allow to inspect them and to independently make up one's own mind about their content and statement instead of relying on my (probably biased) interpretations.

... location independent access and translations

... free and accessible sources and references

Alternative Content

The production of **alternative content** is an **immanent attribute** of this thesis, even though it is not its **main objective**. I understand alternative content as formulation of own positions and **standpoints**. Besides those that are primarily interested in alternative content, the movement(s) that produce it for instance, others shall be reached by its distribution as well. Alternative content may have diverse forms of expression, different from conventional forms such as an academic thesis or research paper.

...an immanent feature

In São Paulo, the movements and collectives I stayed with produce their own content and thereby express their own standpoints. People from the streets write for **street journals**, **streets+actors+collectives+media** produce their own **films** and **photos** and transport their own **narratives** about the city, about the **social processes** and **urban transformations** that affect them. Other collectives write their own **dossiers** and express their claims and analysis for their struggle.

How would this thesis then fit into such an environment? Through its particular **standpoint** and formulation of **partial knowledge** it is supposed to express narratives that happen on the streets, in the depths of the city. In that sense it represents an alternative form of content. I consider the thesis blog as **alternative content** as well because it is my main publishing platform that provides space for all types of (multi-media) content and links to various other platforms that in sum compose alternative content.

...this thesis as alternative content?

From my perspective, this thesis is also a medium of the struggle of the people, thus it shall **benefit movement theorizing** in the sense that it provides access to **academic knowledge** that is normally not accessible to non-academics. Access to **academic theorizing** can help to further strengthen own positions as argued **already** (p. 34) by understanding from which standpoint discourses and discussions are actually mediated by those that are opposed by movements, on which arguments those discourses are based on. One example is **participation** and the **right to the city**, issues that are already visible in **movement theorizing** as we will see later on.

...academic knowledge made accessible to the people

By perceiving this thesis as part of the struggle of the people, a **further intention** is to **inject movement content** in academic space. It has *already been argued* (p. 31) that **movement theorizing** is not less relevant than (**academic theorizing** and that the produced content could help to overcome or converge the borderlines between those two very different spaces.

...movement content injected in academia

Building Relations

Especially during my stay in São Paulo, new **personal relations** have been established. Actually, it would have been impossible to write this thesis without personal relations. It has been a long process to establish them on a friendship base.

...personal relations

In fact, reflecting about the time in the city, personal relations led to contact with various **social movements** and **collectives**. There was not a single movement nor a single person I collaborated with but with a spectrum of people most of them affiliated with the streets. Therefore I cannot claim that a certain movement positions are reflected by this thesis, nor a certain individual one. With all of them I experienced different situations: with *Matheus* I spend two days and nights in the centre of São Paulo, together with *Juvenil* I hung around at *Praça República*³⁷, with the *aRUAssa* (p. 94) media collective we visited one of the newly occupied buildings at the centre for conducting an interview with the people there, *Valter* showed me the *Psycho Drama* (p. 116) improvisation theatre he is taking part, we met at *Ay Carmela*, *OCAS*, in a *park in Bras*³⁸, always perceiving the city from below, from the streets.

...movement relations

People, movements and collectives were often bound to particular **spaces** in the city. Thus besides relations to people and their movements, relations to people and their spaces has been established as well. This interrelation of spaces in the city with people of the city is one important aspect for the organization of the people and their struggle that I shall take in mind when narrating experiences from São Paulo.

...relations between people and spaces

Leaving the local level for a while, **networking** beyond the time of the thesis is intended as one concrete **objective**. One could distribute knowledge and content from São Paulo, from the people and the movements, probably in form of self-organized information events for example or by constructing concrete **solidarity networks** for the constant flow of information and the exchange and documentation of ideas (which is already done to a certain extend by Facebook anyway). It has to be discussed with the people if such an proposal is acceptable and imaginable or if other forms of inter-continental relations can be established, if at all. Hence, the question of networking remains to be seen, as it is an objective for the time after the thesis finalization, as it depends on the collaboration and participation of the people in all states of its realization.

...relations beyond the scope of this thesis

³⁷ Praça República: <http://osm.org/go/M@ziMgJJM-->

³⁸ park in Bras: <http://osm.org/go/M@zihKHJQ->

Notes about my personal experience of Action Research

Some further notes though before continuing asking questions and finding answers. Notes about **my role** in the contradicting spaces of academia (**as a student**) and the streets (**as an activist**). It has been shown that **AR**, as it is presented here, is a research approach for **movement theorizing**, is thus part of a movements praxis and struggle.

Even though I feel engaged in the demands and struggles of the people I had no sufficient time to get really engaged in a continuous and structural manner, may they be occupations for housing or another type of transformation of the street reality. I therefore remained somehow in an intermediate space, not really diving completely into the street reality nor staying outside as a sole observer. Probably the space I felt myself bounded to appeared as a space...

[...] where neither site, role, nor representation holds sway, where one continually subverts the other (Routledge, 1996b, p.400) in (Juris, 173, p.2007).

What literally remains completely out of reach is a **collaborative writing** or **co-theorizing** process. Before I continue I just want to cite a fraction of a definition of contemporary **collaborative ethnography** (even though I do not consider me an and this thesis as ethnographic work) because I would say that this definition, even written in a formal manner, fits in its core statement the approach that I intend(ed) to turn into practice, which

[...] deliberately and explicitly emphasizes collaboration at every point in the ethnographic process, without veiling it-from project conceptualization, to fieldwork, and, especially, through the writing process. Collaborative ethnography invites commentary from our consultants and seeks to make that commentary overtly part of the ethnographic text as it develops. In turn, this negotiation is reintegrated back into the fieldwork process itself. (Lassiter in Rappaport, 2008, p.1)

Thus, here its is again, that contradiction between academic and activist researcher. For a collaborative writing process, which would return its results back to the people as well, was no space. And due to the fact that activist knowledge is fluid and progressing, further reflections on the once produced content and the resulting action would be necessary, which means that cycles of collaborative writing, reflection, action and re-writing would be required. Here, mainly time constraints but also the constraints of the academic space come into play again. As already mentioned in the introduction of this **Methodology chapter (p. 12)**, the plain time I spend together with the people has been basically three month, thus it was not even possible to start thinking about a collaborative writing process. This process could have started after those initial month' of participating and experiencing, but at this time, I had already to return to Germany. From my point of view, a collabo-

rative writing and feedback process would have required several month, especially when thinking about the conditions this process would have been realized under.

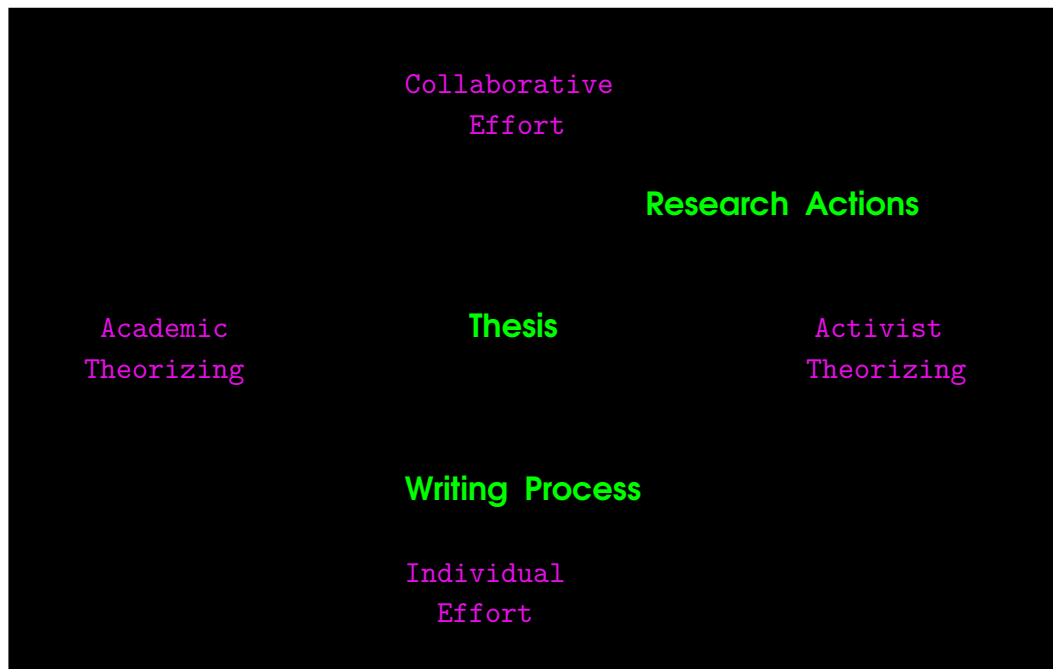


Figure 7.6 Thesis creation and content situated in context

Being back in Germany means that the direct contact to the people has been lost. The possibility to hang around with them, to meet here and there, in the city, in cultural and political spaces, somewhere on the streets. Contact is therefore only possible through digital communication which makes a collaborative writing process impossible for me. We use the [Internet](#) , [Email](#) , [Facebook](#) or [Orkut](#) , but for more than one way communication let alone discussion we are not prepared. Even if we would, double effort had to be put in translation work because in my case it is fundamentally important to communicate in Portuguese, which would mean to translate all produced content into English at least as well, if necessary also into German. This situation would be the optimum but my current reality does not provide space and time for such as effort. A deadline must be kept. The alternative would have been to stay longer but just plain visa issues would not even allow that.

So, what are the consequences of this observations? Basically that what happens usually, I will report and theorize just by myself in order to keep the deadline for this thesis. I will try to translate relevant parts into Portuguese afterwards, make everything accessible online on the [thesis blog](#)³⁹ and will try to keep the contacts alive in order discuss about a network of information and knowledge exchange but also to self-organize events on grassroots level to distribute information about the São Paulo experience.

³⁹ website: <https://rtc.noblogs.org>



Figure 7.7 The tendencies of this thesis research in the framework of Action Research

This mapping may visualize to what extent I perceive this thesis following tendencies in AR, as described in the individual sections above. All of them represent immanent attributes of this thesis such as defined in the thesis *list of demands* (p. 20). **Opening knowledge**, is a main perspective and **general objective**, as much as **participation** and **collaboration** in research, with the main constraint that the entire process of writing **is not done** in a participative manner. **Building relations** is immanent to the cooperative research actions in São Paulo in the first place but is intended to extend over the (academic) scope of the thesis. The production of **alternative content** is a minor tendency in the sense that the thesis still has its academic shape to a certain extent but accompanying alternative content can be created mainly in form of documentation of the thesis' process, published on open platforms, freely accessible.

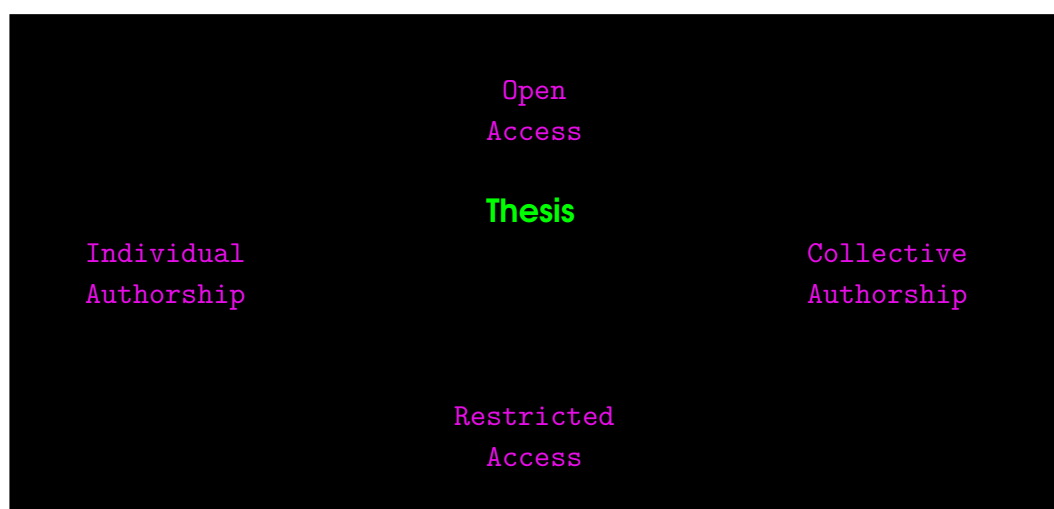


Figure 7.8 Access to thesis outcome

Having generally framed and explained the approach to **Action Research** in this thesis by now, I will derive which **objectives**, methods and tools are the consequences.

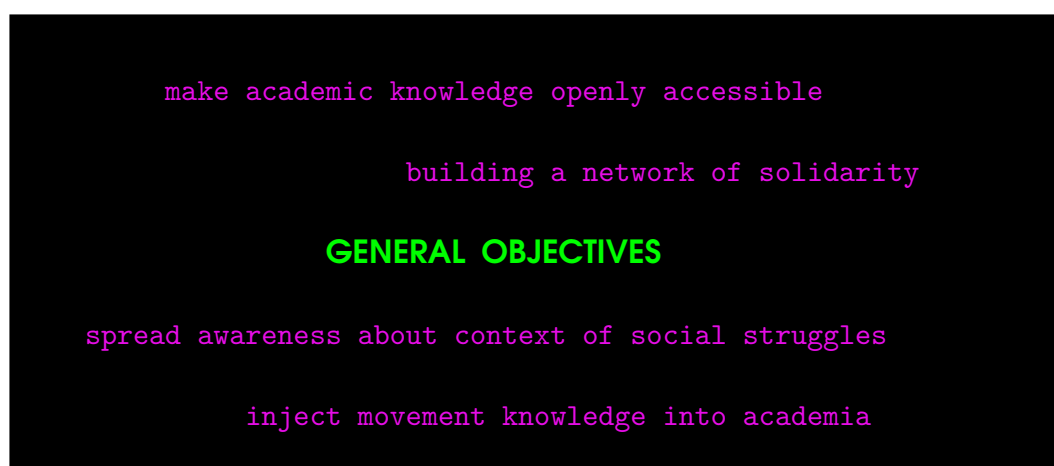


Figure 7.9 General thesis objectives

Relevancy//for Whom//for What?

When I think about **Who am I?** and **What do I want?** I tried to propose some answers through the selection of **Action Research** as *research framework* (p. 27) and through the definition of my *self-conception* (p. 20). Those proposals include several notions of **relevance** *here* (p. 29) and *there* (p. 19), mostly in terms of 'relevant for me and the way I think my research has to be organized and realized'.

Even though I think that those notions are relevant I still have the feeling that I did not yet draw emphasis on the question of relevance of my research related to the

people and their struggle, the struggle this thesis is supposed to be embedded in. Thus, I probably have to ask why this thesis is relevant in the first place and for whom?

In order to begin with, I would like to contest the notion of **relevance in academic terms** because I do not think that my research must merely produce new knowledge and content used to be solely re-injected into the academic space.

relevance of research and social struggle

In order to start contesting I would like to taking a set of questions related to relevance into account. Those questions haven been posed by **Don Mitchell** in *What Makes Justice Spatial? What Makes Spaces Just?*:

Mitchell's work goes beyond calls for social or political ,relevance' in research and practice by reminding us that determinations of relevance always unfold in a historical and professional matrix. With Lynn Staeheli, he has written that calls for relevance in professional practice ,cannot be separated from questions about why research should be relevant, how research becomes relevant, the goals of research (including political goals), and the intended audiences and beneficiaries of research' (Staeheli and Mitchell 2005: 357). Those questions of why, how, what and for whom also lie at the heart of any movement for justice (Brown et al, 2007, p.8).

If I focus my perspective to the **space of struggle** and if I align my research to the **standpoint** of the people and movements, I am probably able to define **research objectives** that provide orientation to determine how my research becomes relevant outside academia and how I prevent to focus on the already alluded **means to an end** (p.25) that merely result in personal or academic benefits.

Therefore I would like to determine my **research objectives** according to the questions of relevance from the standpoint of the people and movements, interlinked with my previously defined **self-conception** (p.20) and **framework** (p.27) of research.

Why should my research be relevant?

How does my research becomes relevant?

What are the goals of my research?

Who is the audience and who are the beneficiaries?

Figure 7.10 Questions about relevance that could help to propose further research objectives.

I will not answer those questions right now because they will hopefully unfold when I propose the research objectives of this thesis in **the next section** (p.44) .

7.2 What do I want?

Reflecting on the question **What do I want?** I would like to outline what I imagine the proposal of this thesis could be, what its effect could be, how I think my research is supposed to be realized. Different **objectives** have been already mentioned while I tried to determine **Who am I?** and **What should I do?** . Those objectives represent different scopes that I would like to draw on when imagining **What do I want?** .

On the one hand, certain objectives are not directly linked to the written result of this thesis. I perceive those objectives as immanent features of the process of research action(s) in general. By realizing research action(s) based on the ground I prepared while asking **Who am I?** , I will realize those objectives (or not). I think those objectives are **guiding objectives** for me and my (research) praxis, that I could draw on in other contexts' as well because they are to a large extend not directly related to the situation in São Paulo, even though their relevance became only apparent to me while I stayed in São Paulo, together with my people.

guiding objectives

Looking back at the time in the city and as already mentioned **elsewhere (p. 14)** , these guiding objectives represent an kind of optimal praxis because reaching all of them or even just a fraction is difficult to achieve. They depend just to a certain extend on my own praxis, will and attitude. Important factors such as time or the lack thereof for instance, are hard to influence because they may be imposed upon me by larger structural factors, the limited time frame this thesis has to be completed or the long lasting process of building relations based on friendship, solidarity and trust.

Therefore I consider the **guiding objectives** of my thesis as framework I try to act upon but I also know that I cannot and will not achieve all of them.

The other type of **objectives** I would like to mention, are those that are directly linked to the thesis theorizing, its written form and the outlook beyond thesis completion.

thesis objectives

By writing this thesis from an **activist perspective** , by not being a mere academic observer but also by not being entirely engaged in struggle **as mentioned elsewhere (p. 39)** , I feel a certain **dilemma** . I do not intend to propose what to do next from an academic perspective but I also cannot claim transformation as radical and profound as the people in São Paulo do, because I am still an alien in a way, even though not a complete stranger, but now disconnected from the city and its people, especially while writing this lines, back at home. I think I would feel better if I had formulated this thoughts after a couple of years of intense living and experiencing, as continuation of what I started to experience during my time in São Paulo, which is still an option to realize, but not at this very moment.

I base this thesis theorizing on street experience, on street and movement theorizing, and I consider this thesis as part of the struggle of the people. In the midst of my dilemma I certainly believe that this thesis could contribute to gain different perspectives of the lived urban space and struggle we are all part of in our (everyday, academic, activist, marginalized, privileged, criminal) life, a different perspective on the processes that produce and shape our **lived space** we are coping with in order to

transform it and re-possess the means of production of our **lived space** , the city, thus us.

A final note though on the lack of a **research question** . In my current position I don't feel like formulating a research question. I could propose a question about possible strategies for movement struggle but the current frame of my research does not offer the space for such a proposal nor does I feel that I am involved in any struggle in São Paulo to such an extend that it would make sense to even start thinking about such a proposal. The **limiting factor time** that *has been mentioned already* (p. 17) is one of the factors that needs to be overcome in the first place in order to become actively involved and participate in struggle. At this moment, my thesis already pose a multitude of questions upon me, more than I could answer right now. I perceive my current research just as the first step that could be followed by another one, another day, that can draw on those experiences I made here.

the lack of a research question

Objectives//Guiding

The **guiding objectives** of this thesis are meant to...

...provide transparency about the means of research action(s) and theorizing.

...define a thesis self conception to reveal my personal standpoint in order allow others to understand my motivation and its influence on the form and content of this thesis and research. (p. 44)

...make transparent that research and thesis theorizing reflects the standpoint of the people on the streets in São Paulo (at least of those I stayed with) (p. 30)

...make transparent that this thesis theorizing is composed of partial street knowledge and partial academic knowledge .(p. 36)

...open access to the thesis knowledge and content in order to allow tracing back all sources and inspirations I made use of and was influenced by and in order to freely share my content for reuse and formulation of critiques (p. 36)

...realize research in a participatory and collaborative manner (p. 27)

...realize research in a non-authoritarian and non-hierarchical manner.(p. 24)

...produce alternative content that is accompanying this thesis realization in order to document the research process and history and which is composed of all sources that are not directly entering the written thesis (p. 34)

Figure 7.11 Description of thesis guiding objectives.

Objectives//Theorizing

The **theorizing objectives** of this thesis are meant to...

...mutual nurture academic, movement and personal space in order to strengthen the struggle for social and emancipatory transformation (p. 53)

...benefit movement theorizing by providing access to often restricted academic content and discourses (p. 37)

...inject movement content in academic space (p. 38)

...build a network of solidarity with the people beyond the scope of this thesis (p. 38)

...provide translations to Portuguese for relevant parts of this thesis. (p. 37)

...rise awareness and consciousness about the context in which social struggle and organizing takes place on the streets in São Paulo.

...theorizing on themes embedded in social struggle: the **right to the city** , **participation** , **politics** , citizenship. (p. 36)

...**deconstruct** and **reconstruct** the mentioned themes from the standpoint of self-determined and emancipatory praxis that aims for social transformation.

...examine the mentioned themes for their proposals of utopian (lived) spaces.

Figure 7.12 Description of thesis theorizing objectives.

7.3 What should I do?

Where am I now? I know *who I am* (p. 13) and *what I want to do* (p. 44) . I determined a set of *demands* (p. 20) and *attitudes* (p. 24) that constitute my personal and my research praxis. Hence I determined **Action Research** as the *framework for this research actions* (p. 27) . Based on those concepts, I tried to demarcate the *scope of actions* (p. 44) that could probably give this thesis a certain *relevance* (p. 42) , relevant for me and for the struggle of the people.

things done

I think its time now to become concrete and leave the space of imagination for a while.

I would like to outline the realization of my **research actions** and **thesis theorizing** in the following sections. This outline is my attempt of a structure to allow *theorizing*

unfold theory and praxis

and actions (p.47) to go hand in hand, to outline which approaches are used for theorizing (p.??) and for research actions (p.50) and which tools I considered as helpful to support theorizing (p.53) and for the production of this thesis and its content (p.62) .

theory and praxis unfold	
methods for theorizing and knowledge production	methods for realizing research actions
tools for theorizing and knowledge production	tools for thesis writing and content production

Table 7.1 What should I do? Unfold Theory and Praxis.

Theory//Versus//Practice

KEYWORDS deductive, inductive, empirical, theoretical, qualitative, quantitative, hierarchies, authority, emancipation, self determined , participatory

How do theory and action unfold? Finding answers is not the most obvious part of this thesis. It is difficult because I conceive my idea of knowledge and its production as diverging from the common academic concept.

When choosing Action Research as research framework (p.27) , I defined that my aim of knowledge production and theorizing is neither universal validity nor generalized abstraction. Thus I do not intent to formulate a general theory from the insights gained during my research actions in São Paulo nor do I intend to prove or disprove any existing theory.

My thesis is a locally embedded, its research actions are limited to just a couple of districts (p.16) in the centre of São Paulo. One of its objectives is the raising of awareness and consciousness (p.??) about the realities on the streets, from the standpoint of the people that are living in situation of the streets (p.52) . Another objective is the mutual nurturing (p.??) of academic space and movement space in order to converge and benefit the theorizing emerging from those very different spaces.

I argued already (p.35) that I narrate from a subjective position, the position of the people, the position of movements, my position, that is biased because it represents knowledge produced in struggle, that is situated in the reality of struggle, that is lacking required academic objectivity and is not based on systematic surveying in order to be useful for academic purposes. Narrating helps to articulate Who are we? and What do we want? , expressing our perspective of the space we live in (p.52) .

Narrative inquiry (CONNELLY & CLANDININ 1988) allows us to explore our personal histories in an effort to understand

how who we are impacts on what we value and what we do. The "evidence" consists of narrative accounts of significant moments in our past which helps us understand our values and provides insight into current decision-making. There may be elements of documentary evidence, but on the whole the evidence consists of the narrative reconstruction of incidents which we believe to be important for understanding who we are (Newman, 2000, web)⁴⁰.

On the other hand, I do not deny the significance of academic theorizing, I only argue that I do not intend to follow academic norms during my process of theorizing and knowledge production because I consider that utilized knowledge is embedded in a particular social space, constructed from the standpoint of people and collectives that are living and struggling in the real urban space in São Paulo.

In the same way, a primary use of 'social construction' has been for raising consciousness. This is done in two distinct ways, one overarching, the other more localized. First, it is urged that a great deal (or all) of our lived experience, and of the world we inhabit, is to be conceived of as socially constructed. Then there are local claims, about the social construction of a specific X. The X may be authorship or Zulu nationalism. A local claim may be suggested by an overarching attitude, but the point of a local claim is to raise consciousness about something in particular. Local claims are in principle independent of each other. You might be a social constructionist about brotherhood and fraternity, but maintain that youth homelessness in real enough (Hacking, 1999, p.6).

In São Paulo, many people are frequenting the centre of the city, the lived space that the centre represents for them, but ones own knowledge about that space is certainly different if one is seeking a place to sleep on the streets day by day, repressed by police and institutional agents, seeking for cardboard to collect and sell or if one is frequenting the bars, the shopping malls or the office, running ones own legal business there. In those few examples I encounter already different perspectives of the same space, different lived spaces so to say, which are resulting in the production of different knowledge about them, knowledge of those that are repressed and knowledge of those that are benefiting, for instance.

Scientific//Approach

But coming back to the initial question. I will first take a look at common options I would have in academic terms. My selection here refers to the so called 'inductive-deductive' approach.

⁴⁰ I found this quote appropriate even though it expresses an approach to action research as personal perspective of a teacher

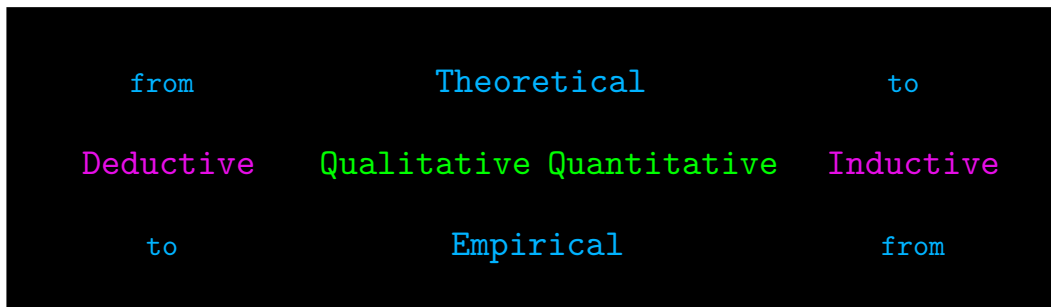


Figure 7.13 Scientific approaches to research

What I feel contradictory in applying an inductive-deductive approach is that it usually means to analytically and systematically prove or disprove a theory (or a research question) or to formulate a new one.

What can academia and research do with all this? They can leave restrictive disciplines behind and begin to listen ethnographically to everything that speaks, screams, curses, makes noise, blasphemes, at the same time as it inaugurates, invents, energizes, liberates, emancipates, and creates. We are being compelled to think in a new way—one that, amid the frenetic globalization that threatens cultures, demands that we "reconstruct our local meanings," even those belonging to the most globalized practices and dimensions of social life. Every cultural interaction is always carried out by situated actors, and the meanings of enacted practices or reclaimed rights will ultimately lead us to social uses rooted in time and space. From this perspective, we discover that social ways of knowing do not exist simply to be accumulated and transmitted, but to be exercised as citizens, to be enacted performatively. (Barbero, 2009, web)

Movement//Approach

When choosing action research I have chosen my standpoint and defined what I intend to do by narrating, by producing qualitative but unsystematic accounts of experiences and gained insights. Those narrations do not serve to prove or disprove a particular theory. They serve to narrate and theorize from a particular standpoint, to filter out particular concepts and ideas that are embedded in struggle (embedded in the sense that people aim for genuine participation, the right to the city, self-determination and that are also subject of academic theorizing). By (critically) reflecting on each standpoint we can probably benefit movement and academic theorizing, trying to find ways of converging both spaces, trying to benefit our struggle.

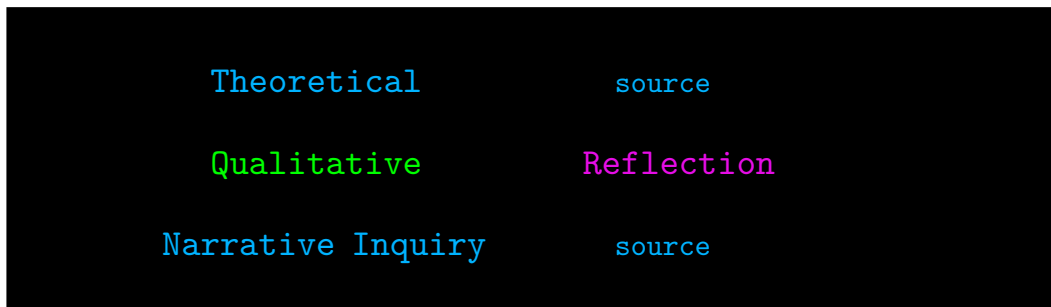


Figure 7.14 My proposal to approach research actions

Methods//Partici(pating//pant)//Obser(ver//vation)

KEYWORDS `method, participant, observation, observer, participating, narration, movement content, standpoint, action research, roles,`

What did I do during my research action(s) in São Paulo? How did I approach **AR** (p. 27) .

At the beginning, my **role** has been certainly that of a **passive observer** . When I went for instance for the first time to a workshop of the **aRUAssa** collective ⁴¹ (which actually has not given itself that name then), I merely observed what the collective was doing, what it was discussing and planning. I also talked with the collective about my intentions of being there, in São Paulo, what the aim of my research was supposed to be, to introduce myself. For me this was a normal behaviour because we did not know each other and I felt myself still an alien in the city, had to cope with my Portuguese skills, thus had to find my way.

Then there has been a shift at a point I cannot exactly determine any more. A shift from the role of the **passive observer** to the role of the **participating observer** , which explains itself most obviously for me when I stayed with *Matheus* for two days on the streets, where we organized our place to sleep, discussed and talked with people and when I experienced, unfiltered and raw, what it means to stay on the streets but where I also started to understand how to read the city, its excluding architecture, its institutions for the good and for the bad.

A third shift occurred from the role of a **participating observer** to the **participant observing** or maybe the **activist observing** . I can also not define when this third shift happened, but one situation that probably represents this shift is the interview ⁴² that **we** conducted as aRUAssa collective in one of the occupations in the centre of the city. Thus I identified myself with the collective as active part of it, sharing its attitude and intention.

⁴¹ website: <https://rtc.noblogs.org/post/2010/05/31/oficina-de-v-deo-workshop-film-making-with-mobile-devices/>

⁴² website: <https://rtc.noblogs.org/post/2010/10/11/entrevista-ocupacao-avenida-ipiranga-pt/>

Those three roles have always been present during that period, in different intensities though. Towards the end, there has been probably not much left from the role of the **passive observer**, because I knew my people, I participated in the flow of their activities, I was much more confident then at the beginning, being capable of actually contributing and being active.

I would also say that the adoption of different roles dependent on the context I was located in, can be traced back to the fact that I participated with different intensity (p. ??) in the **lived space** of different people, movements and collectives but was and could not become **fully engaged** (p. 39). I would have needed much more time, one of the limitations of my research actions that has been **mentioned already** (p. 17). Thus...

I would describe my approach to **action research** as a participating and collaborative approach, where I assume the role of a participating observer and participant observing (or activist observing), two roles that I assume depending of the context I am located in.

Figure 7.15 Capturing my roles in action research.

The written reproduction of my approach to **action research** consists of several practices. One is the narrative. Narrating stories of experiences, situations, insights, incidents and occurrences can be as beautiful as in the '**Street Corner Society**', a study of an mostly Italian immigrant district in Boston in the early nineteen fortieth.

The liquor traffic of prohibition provided many of the prominent racketeers of today with their business experience and financial resources. In the early years of prohibition there were a large number of small liquor dealers in active competition. Prices fluctuated, and spheres of operation were not clearly defined. Competition often led to violence. As time went on, some of the more skilful, energetic, and daring of the dealers gained in financial status and power, so that they were able to push a number of smaller independents out of business and extend their control over others. This combination movement continued steadily and, in Eastern City, reached its height shortly before repeal under the leadership of a man who became known as 'the Boss' (Whyte, 1993, p.111).

My narrations will hopefully reflect the fact that I assumed different roles, by being much broader in scope, not focusing on one particular action but expressing a wider range of experiences I made and insights I gained. By no means my narrations will reach literary quality because I am not an experienced writer nor an experienced social researcher and by far not proficient enough in English or Portuguese.

My narrations will be complemented with all kinds of **movement, street and miscellaneous content** (p. 53) that is useful to draw a broad but dense picture of

the *themes* (p. 44) determined as *relevant* (p. 42) from the *standpoint* of the streets and its people. Thus...

The scope of narrations will cover a wider range of experiences and insights, complemented by additional movement, street and miscellaneous content in order to transmit a broad picture from the streets.

Figure 7.16 Capturing the scope of narrations and content emerging from action research.

Even though my narrations are already affected by the experiences and insights I gained through *actions and genuine participation* (p. 36) with my people, I also have access and make use of content produced by the people (and by other related sources), thus *movement content and theorizing* (p. 37) enters the scene here, affecting and complementing my content and theorizing, allowing to align my thesis and research actions to the standpoint of the streets in São Paulo. This standpoint is not representative to 'the' streets because I did not have contact with everyone on the streets nor did I visit every meter of streets. My standpoint is still rooted in the streets, a partial one of many others. I would like to give a short example.

When we passed by the front Cathedral da Sé⁴³, the massive cathedral on the south-western corner of Praça da Sé⁴⁴, the central place of downtown São Paulo, I saw a cathedral completely fenced by two meters high iron lattice, shielding public space around the building from the people. Public space that prior to that has been used as shelter by the people in street situation, now transformed into closed space to get rid of unwanted subjects (own Source, 2010).

I wrote this example from the standpoint of the streets. I could also have written that the lattice finally solved the problem of homeless people around the cathedral, but I did not because I narrated the situation from the standpoint of the people I passed by with and that are affected by it immediately because they lost a location where they found shelter. I also used the terminology of the people from the streets that call themselves *pessoas em situação de rua* (people in street situation) instead of homeless or street person.

The standpoint of narrations and content reproducing my experiences and insights is that of the people I participated and collaborated with.

Figure 7.17 Capturing the standpoint of narrations and content emerging from action research.

⁴³ Cathedral da Sé: http://osm.org/go/M@ziKS_1G--

⁴⁴ Praça da Sé: <http://osm.org/go/M@ziKciPa-->

A note about narrating. I possess by no means sufficient skills to poetically write in English. I can certainly tell that a lot of sense and content has been lost by narrating from Portuguese into German and then into English. Especially dialogues will suffer a kind of normalization because I am not able to precisely express them in English. Another point to mention are the notes I have taken in São Paulo. Often I could not and did not like to take note immediately, when being together with people. Sometimes we talked so long, so many things happened, that the notes I wrote down later, often not at the same day, lost a lot of what has been said. Again, a normalized picture remained, often missing small flaws that would express what has happened in a more realistic manner.

narrating and taking notes

Tools//Theorizing

KEYWORDS **right to the city** , **participation** , **open access** , **media** , **journals** , **resources** , **tools** , **theorizing**

In contrast to research actions in São Paulo, **theorizing** for this thesis remains to a large extent my individual work as it has *already been stated* (p. 39) . This thesis theorizing draws on other theorizing manifold in form and expression. This thesis theorizing draws also on those *denotations* (p. 29) made when introducing **Action Research** as overall research framework.

One of the already proposed (p. ??) **theorizing objectives** is the convergence of **theorizing** in academic and social space, thus the mutual nurturing of both spaces in order to facilitate the struggle for social and emancipatory transformation.

mutual nurturing of academic and social space as objective

In order to reach this **objective** , the **partial knowledge** from the streets must enter this thesis as well as the related **partial academic knowledge** . It will be proposed in the next paragraphs which knowledge, theoretical discussions and considerations this eventually could be, drawing on the *proposal of theorizing themes* (p. 46) formulated as one of the *specific research objective* (p. 46) .

Further on, I would like to realize the demand of **open accessibility** of produced content but also of used sources of information. Open access to sources shall give everyone the possibility to easily access and allow an individual or collective reflection on them. This has several consequences, mainly with respect to access of academic papers but also with respect to access to information from sources in São Paulo, such as newspapers or movement content. Therefore I would like to separately handle these types of access to information.

open accessibility of content and sources



Figure 7.18 Types of sources of knowledge and content

I would also like to note again that this thesis is written from a particular **standpoint** , from the *standpoint of the people on the streets* (p. 30) because I considered myself affiliated with them when I has been in São Paulo and due to the fact that I experienced the city to a certain extend through them and through their experience.

the movements standpoints affect the shape of this thesis

My **personal standpoint** may also be present in this thesis, which probably affects the sources of information I am going to select and to utilize for the thesis theorizing. Especially when we talk about [OA] to sources of knowledge and content, the knowledge in corresponding journals or other free sources does not represent the full spectrum of available knowledge (most of which is still locked up behind academic or corporate walls). If then OA journals and other free sources organize their **knowledge production** and **distribution** according to other conventions (where knowledge is treated as a common resource that shall benefit all, for instance), the accessible content may reflect these modes of access and production standards. The ‚Manifest‘ of the *Rhizomes Journal*⁴⁵ illustrates this succinctly.

my personal standpoint affects the shape of this thesis

Rhizomes oppose the idea that knowledge must grow in a tree structure from previously accepted ideas. New thinking need not follow established patterns. [...] We are not interested in publishing texts that establish their authority merely by affirming what is already believed. Instead, we encourage migrations into new conceptual territories resulting from unpredictable juxtapositions (Rhizomes, web)⁴⁶ .

⁴⁵ <http://www.rhizomes.net>

⁴⁶ <http://www.rhizomes.net/files/manifesto.html>

Such concepts may affect the knowledge accessible for me and by that the ground I draw my argumentation upon. By mentioning this I once more would like to render transparent the question of (academic) **objectivity** and **neutrality** versus **partial knowledge** that is produced according to different **standpoints**, which is the perspective I am committed to by choosing **Action Research** as overall **research framework**.

Relevance//Knowledge

Within the considerations of **Action Research** as **research framework** (p. 27), **several themes** (p. 36) have already been mentioned. These themes are expressed in various flavours in the demands of **urban social movements** in São Paulo.

While being together and discussing with the people, I comprehend that the mentioned themes are related to the concrete praxis that urban social movements and collectives exhibit, may it be through self-determination and participation in actions, through the question of **Who are we?** and the related **politics** and **citizenship** discourse or through the struggle for **access to the city** and its assertion of the **right to the city**.



Figure 7.19 Themes for theorizing

By following the discourses of struggle of urban social movements and groups in São Paulo...

I would propose to **theorize** on the following themes that I conceived as embedded in struggle: **right to the city**, **self-determination**, **participation**, **citizenship** interconnected by the notion of **politics**.

...I would further like to theorize on these themes as a **contribution to movement theorizing and struggle** and in order to **provide access** to related content and knowledge that could be applied further on.

...the form of theorizing is neither supposed to be a strict literature review nor a primary introduction. Theorizing is mainly supposed to **deconstruct** the themes from content that does not benefit social emancipatory struggle and **reconstruct** it with those ideas that are interwoven with social struggle. with

For me, those themes are inherently connected to the city as social space and metaphor for society, thus with us that live in the cities, the way we are organized in our **lived space**, how our **lived space** is organized, how the notions of **politics** and **citizenship** are currently used and how **self-determination** and **participation** in the **production of the city** asserts **access to the city** and the **right to the city**, which oppose the contemporary **other-directed** praxis of city production. Therefore, ...

... I would like to examine the mentioned themes from the **standpoint** of **self determined** and **emancipatory** praxis because those standpoints are inherent to this thesis but often also part of the praxis of social movements and collectives in São Paulo.

What I think is relevant for this thesis theorizing is the examination of the prospects that self-determined and participatory production of the city may provide. Therefore...

... I would like to consider the new (social, political, lived) spaces that could be constructed while examining the selected themes.

Academic//Knowledge

As sources of **academic knowledge** I will mainly use **open access journals**⁴⁷ and papers that are freely available on the internet and whose licence allows reuse, such as **creative commons**⁴⁸ or the like. All sources will be listed in the thesis reference chapter (p. ??) with the link to their download addresses.

open access journals, blogs and other open sources

I will also make use of articles and essays available on scholar's websites, blogs and other online platforms if I find them useful for this thesis. In certain cases, such as books and other printed media, no online access may be possible. I will try to minimize this kind of sources wherever possible as long as I think that their exclusion can be compensated with an equivalent that is open accessible. Even though I have

⁴⁷ Traditionally, a journal serves as publication channel of academic papers and research results. It is fed by scholars and serves academic agents. A traditional journal claims to provide high quality standards through peer review of publications by specialists, profound in the different topics. It is thus like a library of specialized publications, where only a selected and approved number of publications enters and where access is restricted mainly to academic and research agents which still have to pay a high fee for their library card

⁴⁸ An open licence allows authors to keep their property rights for their product instead of transferring them to a publisher. An open licence also gives an authors the freedom to share with others and grant others the right to reuse instead of denying them any right that goes beyond the right for consumption.

access to a certain number of closed scientific journals due to my status as student, I will only make use of them if the provided information are freely accessible.

During the course of literature selection and research I discovered an increasing number of academic [OA] journals, in social sciences for instances. Besides a number of still very academically aligned OA journals, some open access journals is emerging, that are theorizing for instance ,for and about social movements` (Interface Journal). There, one can already perceive the convergence of academia and social movements because published articles are written from the standpoint of a movement, as reflection on the peoples struggle but also from the standpoint of activists rooted in academic and movement space.

Alternative//Knowledge

The scene of movement and people theorizing is quite different. In São Paulo, knowledge and content are disseminated through different channels. Movements and collectives make their content freely accessible online, on own websites, blogs or social media platforms such as Flickr or Vimeo. Thus movement content is produced not only in text form but spans a wide range of mediums. Photographic documentations of events are accessible at Flickr, alternative media coverage of events and issues are posted to Indymedia Brasil, communities of the peripheries of São Paulo feed their own blog with reports from their sites.

digital movement content

Besides virtual channels, movement content can always be found at the local level, at self-organized and social centres, at events and actions in the city, or distributed by vendors of street papers for instance. When being together with the people, we frequented many spaces in the city, day by day, for various purposes, in order to fetch food, to participate in a workshop about poetry, to conduct an interview in a occupation. Being at those space always meant the discovering of various publications made by movements and collectives. Publications have different forms and content, the call for demonstration on a small printed flyer, a handout with background information about a particular struggle, a manifest of an occupation, or even DVD's with collectively made films.

concrete movement content

In contrast to the readily available concrete and digital content, theorizing whose outcome is content, takes place in various settings.

I participated in various assemblies and workshops of different movements and collectives and got a glimpse on the relevant topics of the peoples struggles. But not only assemblies and meetings provide space for discussion and theorizing, also our time spend together discussing in the park⁴⁹ below the train rails in Brás⁵⁰ or at the public Piano in the Luz train station⁵¹ or the nearby Parque da Luz⁵² offered

theorizing through discussion

⁴⁹ park: <http://osm.org/go/M@zihI2AU->

⁵⁰ Brás: <http://osm.org/go/M@zihnIz-->

⁵¹ Luz train station: <http://osm.org/go/M@ziPSMC3->

⁵² Parque da Luz: <http://osm.org/go/M@ziPUJx-->

plenty of space for exchange of experiences and arguments about the situations we are residing in.

On some occasion, movements and academia joined and shared the same space. During the [First Colloquium of Autonomous Territories](#) ([Primeiro Colóquio Território Autônomo](#))⁵³ in Rio de Janeiro, the question was raised how social movements and academia could support each other and cooperate in struggle from a spatial, libertarian and autonomous perspective ([Primeiro Colóquio Território Autônomo, 2010, web](#))⁵⁴.

Besides discussions and dialogues, the concrete experience and perception of the city is tremendous and important for me personally, because through my lived experience I could make up my own mind and understand the arguments of the people that made and make those experience in a much more intense fashion and on a more frequent base. I perceived our walks through the centre, our rambling through the streets for two days and nights, our visit to the new occupations for conducting interviews, or the young guy on crack I ran into and talked to several times, as a kind of liberation from the abstraction and depersonalization of theoretical and research papers on similar topics. As I argued [elsewhere](#) (p. 14), being on the streets directed my vision to those topics that now enter this thesis and that helped me to understand what the purpose of this thesis could be.

*theorizing through
experience and
perception*

Other//knowledge

Besides movement and academic theorizing and content, other sources of knowledge and content have not been left aside. Journals and Newspapers from São Paulo are frequently reporting (see for instance (p.??) (p.??) (p.??) (p. 105)) in various fashions about issues related to the streets, existing conflicts or the corresponding political agendas and policies aimed to 'solve' the 'problem of street populations'. Newscasts and report are to a certain extend accessible online for free or are gathered on websites and blogs affiliated with the streets and its struggles.

newspapers

For theorizing I also incorporate content from zines and movements about urban struggles and urban development that are not rooted in São Paulo, such as the⁵⁵ a slum dwellers movements from South Africa or any other source of inspiration that helps me to realize this thesis. Especially this methodology chapter with its immanent question about the *meaning of knowledge* (p. 27) and the process of knowledge production and formulation is drawn on several free sources that are related to militant ethnography^{56 57 58}, action research and feminist struggle.

*more on social
movements and
alternative content*

⁵³ Primeiro Colóquio Território Autônomo: <https://territorioautonomo.wordpress.com/>

⁵⁴ Primeiro Colóquio Território Autônomo: <https://territorioautonomo.wordpress.com/convite/>

⁵⁵ Abahlali baseMjondolo: <http://www.abahlali.org/>

⁵⁶ Periferias Urbanas: <http://periferiasurbanas.org/?p=165>

⁵⁷ Periferias Urbanas: <http://periferiasurbanas.org/?p=2136>

⁵⁸ Periferias Urbanas: <http://periferiasurbanas.org/?p=2553>

Sources//Knowledge//Information

The sources of content and knowledge can now be assembled into **pools of open knowledge and content**. The mentioned sources may only render very broad pools that are actually extended by a relatively large number of individual sources, too many to mention here.

I will also make a distinction between offline and online access because some sources are most easily accessible online because their main distribution platform with the highest outreach is the internet, such as **OA journals**, while others are just available offline, such as street papers, flyers and the like, because they are primarily addressed to the local people. Even though the virtual world provides plenty of inspirations and content for reuse, being on the streets often provides just temporary means for entering the virtual space and much information can only be found in printed form, offline, distributed at social or cultural centres, at demonstrations or other urban spaces.

As mentioned before, several pools of open sources are utilized in this thesis. A **pool of OA journals**, mainly a resource of academic theorizing, disconnected from the streets in São Paulo. A **pool of sources for movement theorizing** mainly related to the social struggles in São Paulo, and a **pool of mixed sources**, not necessarily related to strict movement or academic theorizing, located in São Paulo but also detached from any concrete place, covering the themes of this thesis from different perspectives, according to different conventions and objectives.

⁵⁹ <http://interfacejournal.nuim.ie>

⁶⁰ <http://www.jssj.org>

⁶¹ <http://ijoc.org/ojs/index.php/ijoc/index>

⁶² <http://www.ssoar.info/>

⁶³ <http://www.qualitative-forschung.de>

⁶⁴ <http://scholar.lib.vt.edu/ejournals/SPT/>

⁶⁵ <http://escholarship.org>

⁶⁶ <http://en.scientificcommons.org/>

⁶⁷ <http://www.ssoar.info/de/portale/kommunikationgesellschaft.html>

⁶⁸ <http://hemisphericinstitute.org/hemi/en>

Accessed [OA] Journals [online]		
Interfaces ⁵⁹ a journal for and about social movements.	Justice Spatiale - Spatial Justice ⁶⁰ a journal about spatial justice and spatial inequality on from local to global scales.	International Journal of Communication ⁶¹ a Journal centred in communication, networks and society.
Social Science Open Access Repository ⁶² a repository of articles and papers centred in social science.	Forum Qualitative Sozial Forschung - Forum Qualitative Social Research ⁶³ a Journal that addresses qualitative research.	Techné ⁶⁴ a Journal about research in philosophy and technology.
eScholarship ⁶⁵ a repository provided by the University of California	Scientific Commons ⁶⁶ a repository of articles and papers.	Kommunikation@Gesellschaft ⁶⁷ a Journal about society, media and communication.
e-Misférica ⁶⁸ a journal of the Hemispheric Institute of Performance and Politics		

Table 7.2 Accessed Open Access Journals (online)

⁶⁹ <http://midia independente.org>

⁷⁰ <http://passapalavra.info>

⁷¹ <http://www.blogdaocas.blogspot.com>

⁷² <http://www.rederua.org.br/pub/otreceiro>

Accessed Movement Content [online and offline]		
Indymedia Brazil ⁶⁹ an open platform for self-publishing of independent and critical media	Passa Palavra ⁷⁰	Ocas ⁷¹ a street paper sold in São Paulo
o Trecheiro ⁷² a street paper sold in São Paulo	Forum Centro Vivo a forum about urban reform in Brazil	Narrations and Poems made by people in São Paulo
Flyers, Posters, Handouts made by movements in São Paulo	Photos and Videos made by people in São Paulo	Own media such as audio and video recordings

Table 7.3 Accessed Movement Content (online and offline)

Other Content Resources [online and offline]		
Reclaiming Spaces ⁷³	Occupied London ⁷⁴	Republicart ⁷⁵
Rhizomes ⁷⁶	[Instituto Pólis] ⁷⁷	Books, Blogs, Web-Platforms and Services
Newspapers and Journals such as ⁷⁸ Carta Capital ⁷⁹ , ⁸⁰ , ⁸¹ , ⁸² , ⁸³		

Table 7.4 Other Content Resources (online and offline)

In order to allow reproduction, reuse and access to this thesis, all content will be published under an **creative commons licence** ⁸⁴. The licence is not restricted to non-commercial use only because I think that commercial users shall provide their content in an open access manner as well if they make use of free content. This

selection of a publishing licence

⁷³ <http://www.reclaiming-spaces.org>

⁷⁴ <http://www.occupiedlondon.org/>

⁷⁵ <http://www.republicart.net/>

⁷⁶ <http://www.rhizomes.net>

⁷⁷ <http://www.polis.org.br/>

⁷⁸ <http://www.folha.uol.com.br/>

⁷⁹ <http://www.cartacapital.com.br/>

⁸⁰ <http://www.carosamigos.terra.com.br>

⁸¹ <http://ultimosegundo.ig.com.br/>

⁸² <http://www.estadao.com.br/>

⁸³ <http://www.radioagencianp.com.br/>

⁸⁴ <http://creativecommons.org/licenses/by-sa/3.0/>

would allow access and reuse of commercial content as well, which is normally restricted⁸⁵.

This thesis and all further online content is published under a [Creative Commons Attribution-ShareAlike 3.0 Unported \(cc by-sa 3.0\)](#) licence.

Tools//Content

KEYWORDS [tools](#), [writing](#), [research](#), [thesis](#), [research](#), [bibliography management](#), [open maps](#), [media archives](#), [blog](#), [online](#), [offline](#), [content](#)

The tools that I used during my research actions and during completion of this work are mainly tools for documentation purposes and information structuring. I intend to raise [transparency](#) about what I am doing and how I reached the various stations since the begin of my research. Transparency can only be reached if information, theorized knowledge and produced content is freely accessible. This also means for me that others should be able to reproduce (technical wise) what I have done. They should be able to access the same tools that I accessed, without barriers and limitations. Thus, [open access](#) to this thesis content is mandatory while at the same time [free access](#) to applied tools is inevitable.

Those notions imply a [non-commercial](#) and [political attitude](#) in order to guarantee for instance that the blog platform functions as long as its is supported by its community and not as long advertising generates sufficient cash, that censorship is not an option for the service providers, that the means of publishing and communicating and the corresponding infrastructure remain in the hand of the communities and not in the hand of a single individuals or corporations.

In a sense, the chosen tools fall to a certain extend into the category of [techno-political tools](#), that Morell referred to as an experience of [Action Research](#) that aims for

[...] systematizing information for the creation of (net-working) tools. (Morell, 2009, p.25)

I do not aim for the creation of [techno-political tools](#) in the first place but intend to apply and make use of them. Most of the tools I use are made for the virtual space, made to feed the flow of information with own content but also to manage it in various fashions, for instance when structuring my literature sources or when scanning through [OA](#) journals for existing sources of knowledge. They help me writing this thesis chapters and blog posts, to backup and share them. They are mainly composed of [free software](#)⁸⁶ and [non-commercial social web services](#). Free software

⁸⁵ you are free

- to Share - to copy, distribute and transmit the work
- to Remix - to adapt the work
- to make commercial use of the work

tools help me, above all, to produce content while non-commercial web services (based on free/open source software) help me to document, freely publish, distribute and establish transparency.

Besides those tools for digital information production and the realization of writing activities, I use a couple of gadgets in order to document what I experience, see, hear and feel. Those **documentation tools** allow me take a snapshot of a particular situation, in most cases in form of photos, but also videos, field recordings and personal notes.

tools for documentation

Documentation mainly produces multimedia content that is made available on the thesis blog but which is also supposed to enter the thesis. My personal notes and memory protocols are one source for the rendition of my São Paulo experience.

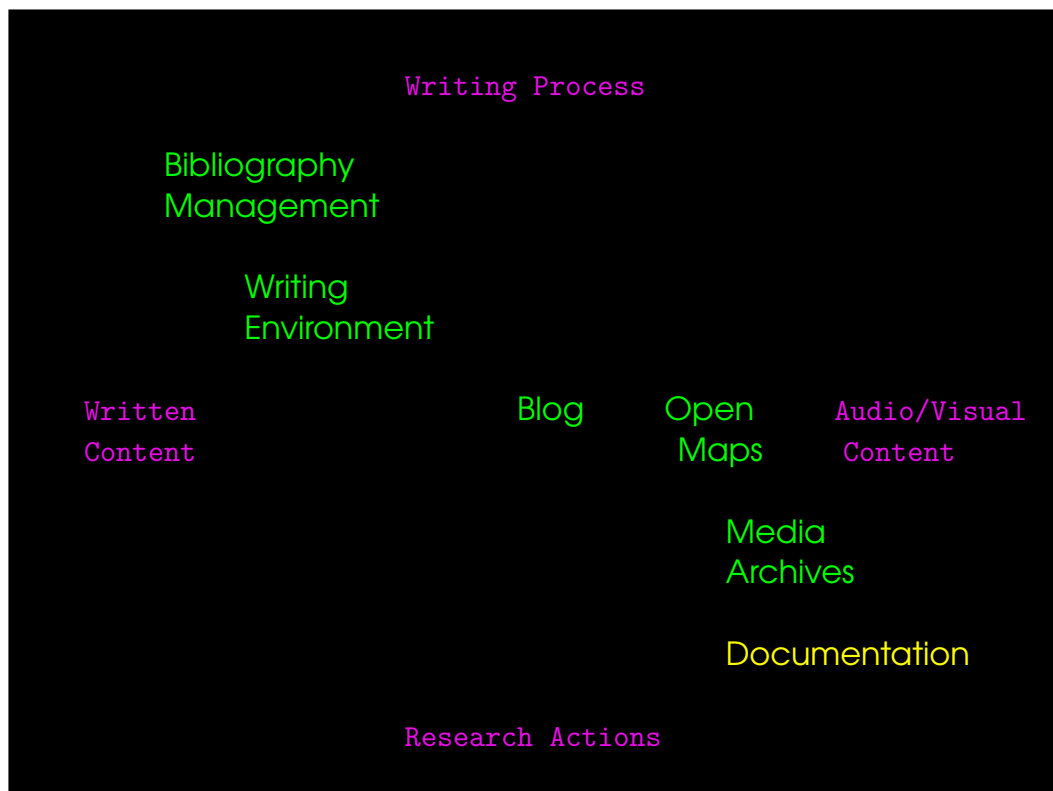


Figure 7.20 Scope of application for tools utilized during thesis realization.

One notion though on those **information** that are aimed to be produced, collected and structured by the tools mentioned in a moment. Those information represent

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Free Software is a set of principles designed to protect the freedom of individuals to use computer software. It emerged in the 1980s against a backdrop of increasing restrictions on the use and production of software. Free Software can therefore be understood historically and ethically as the defence of freedom against a genuine threat. (Myers, 2006, web) ⁸⁷

⁸⁷ <http://rhizome.org/editorial/2006/sep/22/open-source-art-again/>

my standpoint and to an extend the standpoint of the people I collaborated with. We share common sets principles, our standpoints are overlapping. The information gathered here are therefore our selection, our responsibility, biased by us, and equally important, they may trigger different interpretations, by us and by others, by those that probably make use of them, due to the difference in our personal experience and our different vita.

A difference is a very peculiar and obscure concept. It is certainly not a thing or an event. This piece of paper is different than the wood of this lectern. There are many differences between them - of colour, texture, shape, etc... Of this infinitude, we select a very limited number which become information. In fact, what we mean by information - the elementary unit of information - is a difference which makes a difference (Bateson, 2000, p.457-459) ⁸⁸ .

The **thesis' blog** is the main platform that interconnects all content, produced with different tools and services, published on different platforms. The blog interlinks them all, the platforms that make available content freely and easily accessible for usage and reproduction, services and tools that allow tracing of thesis progress and tracking of research history. The blog that interlinks virtual platforms turns into *alternative content* (p.34) itself which is not directly entering this thesis in its present form because this content represents knowledge in motion, which emerged from the *São Paulo Experience* (p.14) , unstructured, unordered, unpredicted and theorized based on the very moment of its occurrence.

the thesis blog as main publishing platform

Tools and Services		
blog rtc.noblogs.org ⁸⁹ used as main publishing platform	bibliography zotero.org ⁹⁰ used for storing and sharing references and sources of this thesis	open maps openstreetmap.org ⁹¹ used for adding geographical content for São Paulo and generating maps found in this thesis
open maps Merkkartor ⁹² used for offline map manipulation	media archive archive.org ⁹³ used as online audio archive	media archive videobin.org ⁹⁴ used as online video archive

Table 7.5.a Tools and services utilized for virtual content production. and open distribution, theorizing and multimedially documentation.

⁸⁸ <http://plato.acadiau.ca/courses/educ/reid/papers/PME25-WS4/SEM.html>

writing environment <i>TeXworks</i> ⁹⁵ used for text writing and editing	writing environment <i>Gimp</i> ⁹⁶ used for image manipulation	writing environment <i>github.com</i> ⁹⁷ used for thesis backups and text reconstruction
communication <i>Jabber Chat</i> ⁹⁸ used for instant messaging	communication <i>Email</i> ⁹⁹ used for message exchange	communication <i>MicroBlog</i> ¹⁰⁰ used for information distribution
documentation portable stereo audio recorder for field recordings	documentation mobile phone for taking photos and videos	documentation a jotter for taking notes

Table 7.5.b Tools and services utilized for virtual content production, and open distribution, theorizing and multimedially documentation.

Having defined this roster of application categories and tools, let's take a brief look at them in order to discover their concrete purpose in the course of research action(s) and thesis writing.

Means of Communication

*r3cl41m@riseup.net*¹⁰¹ is my email account provided by the *riseup collective*¹⁰² which provides secure communication services for activists that work on 'liberatory social change' (*riseup.net*, *web*). Riseup is a self-determined project that aims to control its communication and web infrastructure.

email @ riseup.net

*r3cl41m@jabber.ccc.de*¹⁰³ is my jabber account for instant messaging, provided by the *Chaos Computer Club*¹⁰⁴, the largest organized and publicly visible group of computer enthusiasts and hackers in Germany. *Jabber*¹⁰⁵ is an open and freely available instant messaging protocol which is supported by a variety of mail clients, such as *Pidgin*¹⁰⁶. The CCC provides free infrastructure such as the jabber server I registered my account with.

chat @ jabber.ccc.de

¹⁰¹ *mailto :r3cl41m @riseup .net*

¹⁰² riseup collective: *https : / /riseup .net*

¹⁰³ *r3cl41m @jabber .ccc .de*

¹⁰⁴ Chaos Computer Club: *http : / /www .ccc .de /*

¹⁰⁵ Jabber: *http : / /en .wikipedia .org /wiki /Extensible _Messaging _and _Presence _Protocol*

¹⁰⁶ Pidgin: *http : / /pidgin .im*



Figure 7.21 The thesis micro blog @ identi.ca (cc-by-sa Author)

<https://identi.ca/r3cl41m>¹⁰⁷ is a **microblog**, similar to twitter but based on open source software and microblogging protocols. This **microblog** has mainly the purpose of distributing short snippets of information related to my research to the people that follow this blog. Even though this **microblog** has been registered since the beginning of my time in São Paulo, I made little use of it then because I didn't see a real advantage of using it for the realization of my research action(s). This will probably change during the course of the writing process because it seems suitable for me to just publish interesting and relevant information related to my research. Even though I did not utilize my **microblog** during or for research actions, I made plenty of use of information published on Twitter, mainly announced events of collectives and social movements in São Paulo. Thus, microblogging has been relevant for me as consumer, for getting to know what is happening in the city, but not as part of my own praxis.

microblog @
identi.ca

Writing Environment

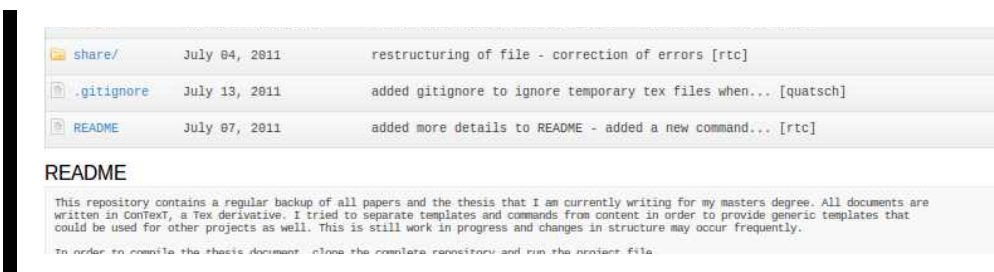


Figure 7.22 Repository for thesis text files @ github.com (cc-by-sa Author)

<https://github.com/reclaimourcity/rtc>¹⁰⁸ is the online repository where I **backup** and **share** the written chapters of this thesis. **Git**¹⁰⁹ allows me to backup my written files, compare different versions of one file and to **recover** any file or file version that I may have lost on my local computer. I share my thesis files with others on **Github**¹¹⁰, an (commercial) online platform that hosts a multitude of git repositories, mainly related to software projects. Setting up an own file repository on **Github** is free but implies certain restrictions such as non-private repositories only. Git allows me trace

thesis documents @
github.com

¹⁰⁷ <https://identi.ca/r3cl41m>

¹⁰⁸ <https://github.com/reclaimourcity/rtc>

¹⁰⁹ Git: <http://git-scm.com/about>

¹¹⁰ Github: <https://github.com>

the history of my written files from their beginning as empty files until their final version, completed and formatted correctly.

*TeXworks*¹¹¹ is an editor that understands the *TeX* language. *TeX*¹¹² is a typesetting language which generates nicely formatted pdf documents from plain text documents. TeX is a programming language that provides syntax to format text and to layout documents, in a sense similar to the formatting capabilities of wikis, but much more powerful. I use *ConTeXt*, a TeX derivation, to write this thesis. In general, TeX files are plain text files, thus human readable, which is nice in order to track their changes via *Git* or for comparing different versions of one file. *TeX*, *ConTeXt* and *TeXworks* is free software.

TeX

*Gimp*¹¹³ is a free software image manipulation program that I use to prepare all graphical content placed in this thesis and on the blog.

gimp

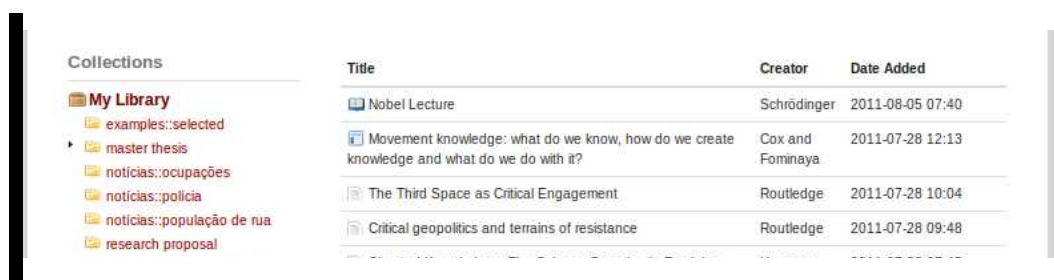


Figure 7.23 Repository for thesis bibliographic references and sources @ zotero.org (cc-by-sa Author)

http://www.zotero.org/r3cla1m_7h3_c17y/items¹¹⁴ is the online repository where I store and share all bibliographic references and sources. This repository is public accessible and contains all references and sources that I consider to use for my thesis. By doing so, I comply with my demand to make my used sources accessible for others. After this thesis completion, my online repository will contain lists of used and unused references, including their positions in the virtual space where I discovered most of them. *Zotero*¹¹⁵ is a free software add-on for the *Firefox-Browser*¹¹⁶ that allows me to generate references from websites, library portals, (OA) journals and literally all sources imaginable. I use Zotero for the automated generation of a reference list for my thesis as well as for the structuring and clustering of references by using *tags*¹¹⁷.

references and sources @ zotero.org

¹¹¹ TeXworks: <http://www.tug.org/texworks/>

¹¹² TeX: <https://secure.wikimedia.org/wikipedia/en/wiki/TeX>

¹¹³ Gimp: <http://www.gimp.org/>

¹¹⁴ http://www.zotero.org/r3cla1m_7h3_c17y/items

¹¹⁵ Zotero: <http://www.zotero.org>

¹¹⁶ Firefox-Browser: <https://www.mozilla.com/en/firefox/>

¹¹⁷ tags: <http://www.zotero.org/support/doku.php?id=tags>

Media Archives



Figure 7.24 Audio recordings @ archive.org (cc-by-sa Author)

[http://www.archive.org/search.php?query=creator:"r3c41m"](http://www.archive.org/search.php?query=creator:)¹¹⁸ is the space where I stored those audio recordings that I made during my time in São Paulo. Those recordings have been mainly made during public assemblies of social movements and the civic society of the city. Two interviews has been conducted and recorded as well, one with Alderon from RedeRua and one with people from the Ocupação Ipiranga. [archive.org](http://www.archive.org)¹¹⁹ is a non-commercial archive of the internet and of all types of media whose copyrights expired and which now belong to the public domain, thus to us all. [archive.org](http://www.archive.org) provides also space for self-made media as long as it is published under an [open licence](http://creativecommons.org/licenses/by-sa/4.0/).

audios @ archive.org

<https://videobin.org>¹²⁰ is a non-commercial hosting service for online videos. I used to upload some videos that I made during my time in São Paulo.

videos @ videobin.org

Mapping Tools



Figure 7.25 New map content @ openstreetmap.org (cc-by-sa Author)

<http://www.openstreetmap.org/user/reclaimourcity>¹²¹ is a collaborative and open map maintained by its community and anybody how wants to participate in map completion. I used [openstreetmap.org](http://www.openstreetmap.org)¹²² mainly to add missing spots of São Paulo that I have been visited and passed through.

community maps @ openstreetmap.org

¹¹⁸ [http://www.archive.org/search.php?query=creator:"r3c41m"](http://www.archive.org/search.php?query=creator:)

¹¹⁹ [archive.org](http://www.archive.org): <http://www.archive.org>

¹²⁰ website: <https://videobin.org>

¹²¹ <http://www.openstreetmap.org/user/reclaimourcity>

¹²² [openstreetmap.org](http://www.openstreetmap.org): <http://www.openstreetmap.org>

<http://merkaartor.be>¹²³ is free software that mainly has been used mainly to add content to the [openstreetmap \(osm\)](#) of São Paulo. This includes streets, cultural centres, public squares, thus many places I frequented during my time in the city and which had not been entered into the map. I use Merkaartor also to draw the paths of the journeys I undertook in São Paulo in order visualize at which place and in which areas I have been. Later on, I also used the build in online editor of [osm](#). Meerkaartor is free software for offline [openstreetmap.org](#) manipulation.

merkaartor

Directing the Flow of Information



Figure 7.26 The thesis blog @ rtc.noblogs.org (cc-by-sa Author)

<https://rtc.noblogs.org>¹²⁴ is the blog that serves as the main publishing platform of this thesis. During research action(s), this blog is used to gather street diaries, to publish theorized knowledge, events and thoughts about research and what I experienced. The blog also interlinks those platforms that are used to store and publish audio and video content, that publish gathered bibliographic references and sources and all other content related to research. Besides documenting the progress of research another important aim shall be the publishing of the entire thesis in English and the translation of relevant parts in Portuguese later on. Finally, all produced content and theorized knowledge shall be made available there, in order to give as much accompanying context for the written thesis as possible. The thesis blog may draw a picture of research progress and by this it embeds the research history and provides evidence about my personal standpoint and the standpoint of this thesis theorizing. I consider the blog as complementary to the written thesis because the blog's content is in a sense visible through a rougher and unfiltered lens (not considering my personal filter and triggers that led to the contents' creation), unlike the written thesis that represents cycles of writing, reflection and rewriting.

publishing @
rtc.noblogs.org

Documenting experiences and the urban space

I used my portable audio recorder mainly to record public assemblies and impressions from the city. I did conduct just a few interviews, even if we planned to conduct more, thus me and the people I stayed with, but eventually those plans never worked out due to the unpredictability of the daily street life which often prevented our recording plans. I would also say that the traditional way of interviewing,

audio recordings

¹²³ website: <http://merkaartor.be>

¹²⁴ <https://rtc.noblogs.org>

having prepared a certain set of questions that cover a certain catalogue of indicators relevant for analysis has not been an option for me because primarily I had to know which questions would be relevant to ask and once I knew them I would also know their answer implicitly because I then possessed the knowledge to know what is relevant and for what reasons. However, I am glad that I had the opportunity to record my current set of audio's and for the next time I would consider audio recording more as a kind of radio program, where people freely express what they want to communicate, as if it would be their radio program. I think that audio recordings can be used in a more organic way than the artificially created interview situations, which would probably also lead to immediately benefit the people if they organize their 'program' and distribute it independently. Conversations must also not necessarily one by one but can easily involve more people.

I used my mobile phone to take plenty of pictures and to record short video sequences. Similar to the question of audio recording, I did not take photos or record videos of every situation. Especially when other people have been involved I usually did not even ask for permission to take photos because many people felt a kind of repression on the streets, mainly based on threatening experience with police or other state agents and did not like to see them on photos, probably published online, where they could be recognized. On the other hand, some people on the streets are used to take own photos and videos with mobile phones for instance (of they can afford them), which are meant as a protection, especially when it comes to violent infringements against street people are recorded by the witnesses for preserving evidence. As my personal policy, I only took photos after I got the permission of the people and I always garble faces on photos where necessary. In general, the mobile phone is a handy gadget that seemed suitable for me for instant documentation, even though its quality is by far not as good as a digital camera. On the other hand, a mobile phone is something normal while carrying many electronic gadgets for this and that tasks may increase the possibility of losing them.

photos and videos

My small jotter I carried along with me, served as the medium to write down my experiences or the things that we discussed among each other. I did not record every single situation because sometimes it would not have been the right time to do so, sometimes I forgot my jotter or I forgot to take notes. Writing for me is quite different than taking photos or recording videos because it is a visible work, which often interrupts the flow of the situation and the flow of conversation if I am an active participant, in contrast to recordings which are less disturbing and almost invisible. Therefore I mainly tried to take notes when I felt myself in a calm environment, often at home or lonely at some public spot.

written notes

I excluded the means of communication in the above mapping because those means are meant as channels for discussions, to stay in touch with each other and to exchange (local) information that are relevant for us.

A final point to mention before turning to the next chapter is the fact that even if open and free access to the means of production is given, it does not necessarily

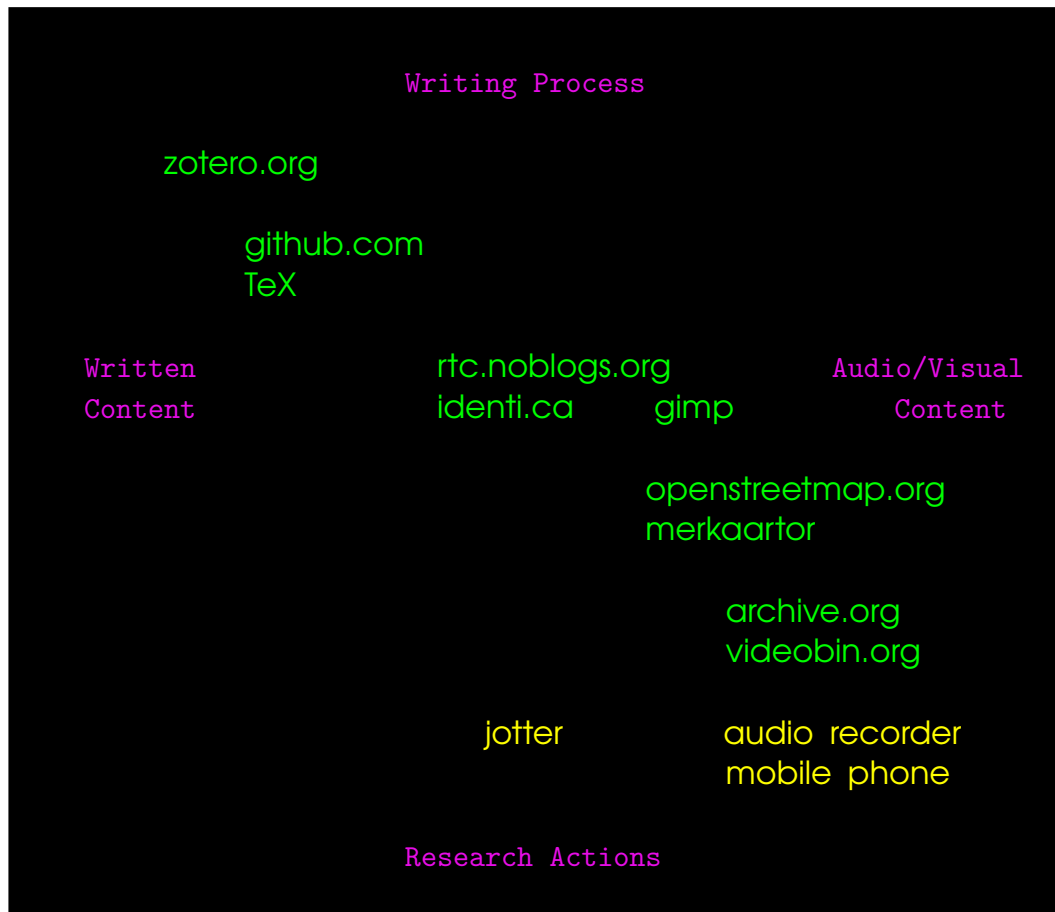


Figure 7.27 Utilized tools during thesis realization.

mean that those means can be applied and reused immediately. Other factors may influence their usage such as affiliation with or denial of technology in general, access to an internet connection or computer, the skills necessary to use these tools. At the end, the tools I have chosen fit my needs best and can only be considered as a proposal ,how to do things'.

8 Narrating Inquiries

Narrating diaries are what I sense a genuine expression of the sensible of the streets of São Paulo. Those diaries are subjective accounts of many situations, occurrences and thoughts. I do not try to strictly order them, chronologically or according to certain categories, because they are also an account of the unpredictable born by the streets. As such I want them to apparently randomly float around as they cropped up to me on the streets, further constructing the **rhizomatic map**. Narrating shall also give an account to the spaces that are created by the people through their actions, as individual subjects or as collectives or social movements. Those spaces often seem to be invisible to those outside a particular social struggle, thus showing what the people do, is what I think could be the purpose of narrating. I probably cannot do more because I felt that I just started to get involved more when my time in the city slowly came to an end, as I have already said *when asking who I am* (p. 14). These diaries consists of personal notes, but also of public media accounts and movement content. I think I cannot draw too deep on each single bit of information, its is just too much, there are too much tracings to be included in my map, thus I will also leave out quite a bit (which is not lost but postponed to the times after this writing). At some pages I will just leave tracings in form of flyers, pictures, links to websites or translated excerpts of movement manifests in order to catch a glimpse on what probably bears a whole new world, a whole new **rhizomatic map**. At another time I will just narrate dialogues or describe what we have said, what has been told to me. I hope that this approach is amenable and not too fuzzy...

8.1 Structural//Complexity

I would like to shortly draw upon the complexity of the world I have perceived. While narrating, I will not try to determine a certain order, assign too much functions and roles to people, places or actions. That short snapshot taken by research actions is my extended memory, the memory of that particular time that I spend with people and that that they spend with me. Therefore I would like to denote the subjects of that memory, even though in a simplistic manner, in order given notions of the sensible embedded in the *already mentioned questions* (p. 12) **Who are we? What do we want? What should we do?**. Those notions are sensible in the spaces created by social struggle, and in the spaces that enforce social struggle due to its structural inequalities and could hopefully catch a glimpse on what social transformations actually are and could further be possible through social struggle and actions in urban spaces and beyond.

The notions in the following map emerged organically, they are representing mainly what I have been in touch with more frequently, what probably has been denoted by my narrations more frequently as well.

[political] subjects	collectives	movements	individuals	groups
places	public spaces	cultural	self determined	institutional
	abandoned	settlements		
standpoint	jail	crime	addict	individual
	movement	in street situation		
aims and goals	visibility	dignity	right to the city	participation
	work	housing	health care	education
	access to the city			
roles	passive observer	observing participant	participating observer	
actions	street cinema	workshops	psycho drama	housing occupation
	daily solidarity	film making	manifestations	recycling
	mini-feira	open university	collective lunch	festivals
	street journals			
organizing	rules of conduct	assembly	horizontal	vertical

Table 8.1 The diary's notions of the sensible of social struggle

Penaforte

Gibson is a friend that I got to know on a Sunday in July, by coincidence, at the entry of *Ay Carmela*¹²⁵ Ay Carmela. At this day I met with *Matheus* there and *Gibson* suddenly passed by with a friend of him. They were heading towards *Parque*

¹²⁵ Ay Carmela: <http://osm.org/go/M@ziKynQL-->

*Dom Predro*¹²⁶, but *Matheus* and *Gibson* are friends and so we started talking and headed through the neighbouring streets (p. 97) later on that afternoon.

Gibson doesn't live on the streets (he said that he stayed only one month on the streets, back in the 80ties) but normally spends his time with the people at *Praca da Sé*¹²⁷, *Largo São Francisco*¹²⁸ and other central areas. He said that he is an 'informal streetworker'. He said that he likes to talk and discuss with the people in street situation and tries to (re)establish their self confidence, tries to give them back the feeling that they are humans and just listens to their stories because not many others are doing so.

He said that he is doing what he is doing because one of the realities of the streets is that the realities of the people in street situation are nearly invisible for the eyes of the always running citizens, although their presence is massive, especially in the *Centre*¹²⁹, but throughout São Paulo as well.

After I met him the first time we didn't see for some weeks but ran into each other again at *Praca da Sé*¹³⁰ one day at late afternoon, when *Juvenil* and I were just coming from *OCAS*¹³¹, our destination *Praça de República*¹³².

He was sitting with two friends on a bench. One young boy, below twenty, and an older guy with a long grey beard, couldn't speak fluently anymore. Their appearance, hands, faces, feet, shoes, clothes, marked by the streets. We embraced us all like family and friends. *Gibson* introduced us and said that he was spending this afternoon there, at *Praca da Sé*¹³³, together with his friends, talking and listening.

He then invited me to join him for lunch on the following Sunday at *Refeitório Comunitario* (community refectory)¹³⁴ at *Consolidação*¹³⁵, commonly called *Penaforte*.

Penaforte is one of those places that exists throughout the city where receive, among others, free breakfast or lunch, sometimes opened every day, sometimes at particular days only. I several times with different people to different places, scattered over the centre. This time, with *Gibson* we planned to go there for lunch on Sunday.

This Sunday was special because an external *Grupo de Sopa* (soup kitchen) was supposed to cook then. Today's group is coming once a month, in order to prepare food for the people. So, its around 11:30 a.m and we meet here in front of *Penaforte*, at the margins of *Bela vista*¹³⁶ and *Consolidação*¹³⁷. *Penaforte*¹³⁸ is not far from

¹²⁶ Parque Dom Predro: <http://osm.org/go/M@zihBwQr->

¹²⁷ Praca da Sé: <http://osm.org/go/M@ziKco3V-->

¹²⁸ Largo São Francisco: <http://osm.org/go/M@ziKVCq5-->

¹²⁹ Centre: <http://osm.org/go/M@ziKVCr>

¹³⁰ Praca da Sé: <http://osm.org/go/M@ziKco3V-->

¹³¹ OCAS: <http://osm.org/go/M@zig1sWT-->

¹³² Praça de República: <http://osm.org/go/M@ziMgJJM-->

¹³³ Praca da Sé: <http://osm.org/go/M@ziKco3V-->

¹³⁴ <http://bit.ly/mSREpy>

¹³⁵ Consolidação: <http://osm.org/go/M@y3X2vU0-->

the centre, from *Praça de República*¹³⁹ or *Anhangabaú*¹⁴⁰, maybe a 15 minutes walk. On the map it is even closer to *Avenida Paulista*¹⁴¹, the avenue that symbolizes the high-speed of city, its wealth and informality. I guess I cannot properly describe *Avenida Paulista* in just a few words, but the reality that is visible just starting a few meters from here, climbing upwards through a steep and wealthy belt of high-risers is quite different than ours here on the streets, waiting for lunch.

Its already hot, like 30 degrees or more, and even though the doors are still closed and lunch is going to be served that day around 01:00 p.m, a huge crowd of people, probably 200+, has already gathered and more are arriving continuously, waiting in front of the building, occupying the side-walk and parts of the street. The crowd consists mainly of men, a few women, I saw perhaps 5, and some homosexual men.

Right at the entrance to the street, a 3 or 4 floors high *abandoned and barricaded building* starts to occupy the space till the house that hosts *Penaforte*. Such a long queue of people without house are waiting for food in front of an abandoned building.

When *Gibson* came he embraced some people that he knew, we talked a little in the shadows of the buildings on the other side of the street, waiting. The general atmosphere is rather depressed, people are waiting, alone, or with their own small crowd, sometime talking, often just silent. The people that are occupying the margins of the streets are laying on *Papelão (cardboard)*, the others sitting or standing. I see many ordinary looking people, normal clothes rather than run down, one guy wearing a suit, appearing more business like. *Gibson* told me that most of the people are coming from *Albergues* and that those in situation of the streets (day and night) are only the minority here. I did not ask why...

After a while, maybe 20 minutes after we met, two cars of the *Guarda Civil Municipal (municipal civil police)*. The *Guarda Civil Municipal (GCM)* appears, stops, and 4 police men and women get out the cars. The two cars pull in at the other side of the street, while the 4 officers straightly approach those people laying on the cardboard, ordering them to leave the street immediately to return on the side-walk, which all of them do after some discussion with those officers. This street is little frequented by cars on that Sunday and the side-walk is already crowded with people waiting.

After that action, the officers return to the other side of the street where one of their cars is still parking, waiting in the shadow of the adjacent building while observing the scene. The other police car is passing by once in a while. I asked *Gibson* why they are at all because for me it appeared solely as a demonstration of power sending the guys away from the street. *Gibson* said that they always stop once they pass by because they know that during that time, many people are here and they usually looking for 'troublemakers'.

¹³⁶ Bela vista: *missing*

¹³⁷ Consolação: <http://osm.org/go/M@y3X2vU0-->

¹³⁸ Penaforte: <http://osm.org/go/M@y3X23P7-->

¹³⁹ Praça de República: <http://osm.org/go/M@ziMgJJM-->

¹⁴⁰ Anhangabaú: <http://osm.org/go/M@ziJpyD2-->

¹⁴¹ Avenida Paulista: <http://osm.org/go/M@y3Wjuw>



Figure 8.1 BelaVista: Police intervention in front of Penaforte (cc-by-sa Author)



Figure 8.2 BelaVista: Police intervention in front of Penaforte (cc-by-sa Author)

Then suddenly, two men from the crowd near the entrance, start to argue, first shouting loud, then starting to fight, mainly pushing each other around. The reason is not obvious because *Gibson* and I also stay on the other side of the street, talking. The waiting police is intervening immediately, trying to separate them with batons in their hands, shouting on them and pushing them away from each other. People from inside the house are joining the scene as well, trying to calm down the two guys as well as the police.

Gibson said that its sad to see that the people are still fighting against each other although they are all in similar situations. In this case the fight was probably for a better position in the line.

After a while, the scene settled down again, the police returned to other side of the street, continuing observing the scene and finally the doors are opened and the waiting people are entering the building. Lunch is ready.

We wait a bit and follow once everybody is inside. We enter a huge hall, mainly equipped with rows of tables and chairs, crowded immediately and no space for everybody to sit. We are standing and waiting as well. Even though many people are inside, the atmosphere is still very dense and depressing, people are not talking much, just waiting for their food.

At *Penaforte* one must be registered in order to receive a meal. Everyone is supposed to possess a piece of paper that proves that he or she is registered. This paper must be shown at a counter at the entrance, additionally, everybody puts his or her name on a list of attendance. Among food, the place offers medical support once a month, has a small library, a small basketball/football field in the backyard, and offers several empowerment *workshops* such as creation of artesian crafts. *Penaforte* is existing since 2000 and is organized and maintained by RedeRua (p.??) in cooperation with the Prefeitura de São Paulo (*RedeRua*, web).

On this Sunday, the people formed groups in order to receive their lunch. When I was there with *Juvenil* some days before (p.??), the lunch was distributed directly in the huge hall to everybody, this time, each group receives their lunch in the basement floor, accessible for all over a long ramp. Each group has to wait until the previous one has finished. 4 or 5 groups have been formed, which altogether rush through their lunch in little more than one hour. Once a group is finished they almost immediately leave the place.

Once we finished, everybody leaves soon, just a few stay a bit longer, talking to the assistants and volunteer workers. *Gibson* and I also stay longer, talking a young guy that lives in an *Albergue* close by and looking at the newly published *Guia da Rua* whose aim is to raise awareness about the legal rights of the people in street situation.

After some time we leave as well, together with the guy, in order to take a walk to the centre, chatting about the coming elections (which has been held last Sunday). For the guy, none of the candidates are an option because the situation on the street never improved during the last years, instead, it became more and more difficult, with more and more people entering the streets, thus he don't believe in any of

the politicians and prefers not to vote at all. He is also upset by not having access to information concerning the streets. He says that he stays in an *Albergue* in the central area and do not know when a new *Albergue* gets opened or closed, this kind of information never arrives at him. He said that he heard about a new *Albergue* at *Lapa*¹⁴² weeks after its opening and if he had known he would have tried to get a place there because he cannot stand the people at his place, to many of them are aggressive. From there we entered the question of mobile phones and the ridiculous high rates for calls imposed by any operator in Brazil, which simply doesn't allow him to afford and use one¹⁴³. The young guy left us at some corner and *Gibson* and I were wondering how it came that he had to enter an *Albergue*. During our walk *Gibson* was telling him that he should keep his spirit up and that his situation is not forever. What else could he do?

Finally we arrived at *Anhangabaú*¹⁴⁵ and split up to go our own ways for that day. *Gibson* was always busy and organizing things and was heading towards some appointment that day. Before we split we made an appointment to *meet for lunch* (p. 136) at the following Tuesday at *Padre de Chá*¹⁴⁶, a place run by the Franciscan church, close to *Praca da Sé*¹⁴⁷.

Day//Night//Streets

Today, *Matheus* and I are going to realize our journey through the streets. We meet at *Ay Carmela*, its early in the afternoon. *Matheus* intention is to introduce me to the lived space of the people in street situation, that I experience how to organize daily life on the streets, how people support each other and how people are adversely affected by public policies, institutions and agents.

This week São Paulo is going to be *hit by a cold weather front*¹⁴⁸. It is already cold today, probably 15 to 20 degrees during the day but at night, temperature will drop to 10 to 12 degrees. It will start to rain as well.

heavy rain and its effect on the streets

Some days later heavy rain is basically stopping the movement in the city for one week. *Newspapers report impassable roads*¹⁴⁹ caused by floods throughout the city.

*The cold weather has severe effects on the movement of the people on the streets. Those that are in streets situation will leave the lower places of the centre in order to ascend the steep hills up to Avenida Paulista*¹⁵⁰. Looking at the city topographically, *Sé* or *República* are located in the valleys of the surrounding hills. Once heavy

¹⁴² Lapa: <http://osm.org/go/M@zg2AwZ>

¹⁴³ for statistics about phone operators and prices take a look at (Horst, 2009, web)¹⁴⁴

¹⁴⁴ <http://bit.ly/oLYxid>

¹⁴⁵ Anhangabaú: <http://osm.org/go/M@ziJpyD2-->

¹⁴⁶ Padre de Chá: http://osm.org/go/M@ziI_wzB--

¹⁴⁷ Praca da Sé: <http://osm.org/go/M@ziKco3V-->

¹⁴⁸ <http://bit.ly/mQxbEJ>

¹⁴⁹ <http://bit.ly/nrKPY7>

¹⁵⁰ Avenida Paulista: <http://osm.org/go/M@y3Wjuw>

rain hits the city, those lower places are much more prone to floods than the upper areas on the hills, where *Avenida Paulista* is located for instance. Thus heavy rains forces people to leave the lower areas and ascend upwards in order to avoid being flooded away and in order to find a more or less secure and dry place to sleep.

Even though those urban floods are not comparable to river floods, during the period of heavy rain small rivers pop up everywhere on the side walks and the streets because the city is sealed by constructions and water is searching its way wherever possible, accumulating in streams that make it impossible to sleep on the ground.

Day//One

But for now, we start our journey downwards, descending *Rua Carmelias*¹⁵¹ until it hits *Rua Frederico Alvarenga*¹⁵². There, at the corner we meet one of *Matheus's* friends. He is sitting there at the corner most of the day, almost everyday. Right now he is sleepy and does not talk much. We do not stay long, *Matheus* is just asking how his friend is doing and then we continue. *Matheus* says that he knows him since he hits the streets, years back, and since then the guy always stayed at that corner every day.

We are heading towards the *Tendas*. They are not far away, just two streets, located below *Viaduto 25 de Marco*¹⁵³ where *Avenida Rangel Pestana*¹⁵⁴ traverse a branch of *Rio Tietê*^{155 156} that crosses through the northern part of the city's central area.

We arrive at the junction where *Rua Dom Pedro II and Avenida Rangel Pestana*¹⁵⁷ are crossing and meet another friend of *Matheus*. He tells us that the *GCM* has just taken all his possessions, his bag and all the goods he was selling on the streets because he could not show a permission as street vendor when *GCM* has been checking him. Thus he has just lost all means to generate income.

losing the means
to generate income

We cross the street and entering the *Tendas (tents)*. *Tendas* is the name of an area converted to a public service that receives people in street situation. The *Tenda de convivência (Tenth of gathering)* at Parque Dom Pedro is a service provided by the Secretaria Municipal de Assistência Social of the Prefeitura de São Paulo¹⁵⁸.

entering the Tendas

The *Tendas* at Parque Dom Pedro consists basically of a huge tent, open to one side, packed with people sitting on banks and chairs, in front of a TV. The backmost part is occupied for showers and toilets. Outside the big tent, groups of people are sitting everywhere, some of them talking, some just quite. The atmosphere is rather depressed. We talked to a social worker who told us that they are also offering workshops

¹⁵¹ Rua Carmelias: <http://osm.org/go/M@ziKy3jL-->

¹⁵² Rua Frederico Alvarenga: <http://osm.org/go/M@ziK8Ucu-->

¹⁵³ Viaduto 25 de Marco: <http://osm.org/go/M@ziLozVF-->

¹⁵⁴ Avenida Rangel Pestana: <http://osm.org/go/M@ziLozVF-->

¹⁵⁵ Rio Tietê: <http://osm.org/go/M@zie@K>

¹⁵⁶ Rio Tietê at Wikipedia: <http://bit.ly/pv1cQg>

¹⁵⁷ Rua Dom Pedro II and Avenida Rangel Pestana: <http://osm.org/go/M@ziK3nYF-->

¹⁵⁸ website: <http://bit.ly/qImvjC>

from time to time, such as artesian crafts. The *Tendas* are open during the day from 8h in the morning until 9h in the evening and closed for the night.

*The *Tendas* are located at a spot of the centre that is usually not much frequented, except by cars that rush over the three lane avenue that is passing above them in order to traverse the river. It is noisy and the air is polluted by massive traffic that is circulating all day long from the centre to the eastern regions of São Paulo and vice versa. The traversals at *Parque Dom Pedro*¹⁵⁹, thus above the *Tendas*, eventually connect the centre with Brás and the *Radial Leste*¹⁶⁰ highway that head towards the eastern margins of the city.*

Especially the notion of artesian workshops becomes contradictory when we thought about the friend we met just before, who is actually living from vending artesian goods on the streets and who has been expelled by the police for doing so.

According to *Matheus*, the *Tendas* are just another way of keeping people in their miserable situation because they do not provide a single proposal to sustainably improve the situation of the people. For *Matheus* they are solely a justification for public institutions, civil and police agents, to banish people from the central commercial areas and send them here because the city wants clean the commercial centre of all unwanted subjects. What awaits them at the *Tendas* is the just a TV, some workshops, food and sanitation. *Matheus* said that the chemical sanitation is dirty like hell and that he would not take a shower here anyway.

Matheus : *Look what people can do here. Nothing. They just sit in front of the TV all day long and wait until the place closes its doors at night. Tomorrow they will be here again but how can they improve their situation then?*

We leave the the *Tendas* after a while and head towards *Sé*. *Matheus* says that a research has been released at the end of last year (2009) which determines the number of people in street situation in São Paulo between 13000 und 14000. He says that this number is way to low. According to the estimation of the very people on the streets, the number of could be between 20000 and 25000.

heading towards Sé

The study conducted by *Fundação Instituto de Pesquisas Econômicas (FIPE)* (*Institute of Economic Studies Trust*) says that 13666 people in São Paulo are considered being in street situation, half of them staying in *Albergues* (7079), the other half staying on the streets (6587) (*Schor and da Costa Vieira, 2009, p.4*)¹⁶¹.

official census about people in street situation

¹⁵⁹ Parque Dom Pedro: <http://osm.org/go/M@zihBwQr->

¹⁶⁰ Radial Leste: <http://osm.org/go/M@zoEwXb->

¹⁶¹ FIPE is private not-for-profit institute that supports research of the Faculty of Economy, Administration and Accountancy of the University of São Paulo (FEA-USP) (*O que é a Fipe*)

Matheus You know what? Albergues are like human deposits.
 : You have to wake up at 5 o'clock in the morning, you get a coffee and then they kick you out. You can only come back at night, punctual, depending on the place you are. Sometimes at 9 p.m sometimes later. The only thing you do there is sleeping. You cannot leave your stuff there because others will steal it and they don't allow you to keep your stuff there. There is nothing where you can deposit your stuff. And can you imagine that people stealing from others in the same situation?

Matheus Sometime people make noise all night long, how can
 : you sleep then? If you don't obey the rules they kick you out immediately, its like prison in there, but imagine people that lived on the streets for 10 years or so, how can one force them to obey those rules? Their life on the streets changed their behaviour, you cannot force them to follow rules that did not exist on the streets. I preferred to stay on the streets instead of being ,home' punctual, leaving my ID there and always being afraid that someone will come to take my stuff away. Its a human deposit. People are not empowered there, they are just taken from the streets for the night but left in their miserable situation. During the day you have to hit the streets anyway. Then people are just waiting to get back at night, that's all what happens when you go to the Albergue. It doesn't change anything.

Matheus And how can it? Albergues are packed up. Mostly men are received there, a few of them are for mixed gender or families. But men and women are then always separated strictly. An what does the Prefeitura? They even close Albergues, alone last year X of them have been closed, all together about 1200 places. One of them, Cirineu is located to the opposite of the Camerá Municipal. The politicians did not want to see the miserable reality in front of their faces so they just closed it. When new Albergues are inaugurated they are far away from the centre. People have to take public transport there, for example to and once they are there they won't come back to the centre because there is no work for them, their social network is not function there, as is does here in the centre and if they can't earn money they can't afford public transport back here. Its a convenient way for the city to expel people from the central areas and clean them up as positive side effect.

Matheus Let's go there to Cirineu there at the Camerá Municipal, the one they closed some month ago, eliminating X places

So we are heading to the Cirineu, the Albergue opposite to the Camara Municipal (Municipal Chamber) at the corner of Viaduto Jaceguai and Rua Santo Amaro¹⁶².

We flow through the centre meeting people at every corner. The centre is the lived space that Matheus knows inside out. Literally every corner, every small street, every blind, wall, canopy, roof and loophole that protects from rain, wind and that protects one self from others. Matheus says that he never slept alone, they always stayed in small groups, with his família that meant protection and reliance.

Here a street where Matheus slept with others for three years under a shop's canopy, every night until the place was secured with a lattice so that no one could sleep there any more once the shop closed its doors in the evening and the lattice shielded the canopy.

We already crossed Viaduto do Chá¹⁶³ and enter Rua Barão de Itapetininga¹⁶⁴ where we meet another friend of Matheus with his wife. This friend is not in street situation but works as a social worker for the public service whose agenda are the people in street situation. He tells us that he just has quit his job at the service because it was

¹⁶² Viaduto Jaceguai and Rua Santo Amaro: <http://osm.org/go/M@ziIyW@E-->

¹⁶³ Viaduto do Chá: <http://osm.org/go/M@ziJvMDT-->

¹⁶⁴ Rua Barão de Itapetininga: <http://osm.org/go/M@ziJ5YHu-->

no longer possible for him to support what has been required from him in terms of forcing people away from the streets. *Matheus* and he are talking a long time because they have not seen each other for month.

Then we leave them and turn to *Anhangabaú*¹⁶⁵ and from there towards *Cirineu*, floating through the overground pedestrian way connecting the centre with the bus terminal *Terminal Bandeira*¹⁶⁶. Here the same picture, everywhere friends and known faces *Matheus* is acquainted with, sitting in between the constant stream of people heading to the metro stations, the bus terminals or elsewhere.

From there we are climbing up the road to *Viaduto Jaceguai*¹⁶⁷. Its getting dark, must be around 7 p.m. We just take a look at the place, there is not much to see, just the history is important. We continue, *Matheus* would like to show me one of those *Albergues* that receives families and mixed gender. It is located at *Rua São Domingos*¹⁶⁸. At the entrance just an old woman waiting to get inside. We are staying here just a short while.

It is already dark now and the area is shady so we decide to return to the centre, to *Praca Ouvidor Pacheco e Silva*¹⁶⁹ for a short break and for organizing something to eat. Once we arrived there we are already 4 or 5 hours floating through the area.

Matheus : Do you see how the city is constructed. Look here, do you see this walls? They shield the ventilators that are blowing warm air from the inside of the building. The shop just constructed those walls because people were sleeping on the lattices above the ventilation system. There has always been a warm stream of air. Especially with temperatures like today you would have seen the lattices full of people because its the only warm place here outside. Now they put those walls there to prevent that have an incentive to come and stay here. They think its not good for their business, but look, there so many people still sitting here and freezing today.

¹⁶⁵ Anhangabaú: <http://osm.org/go/M@ziJpyD2-->

¹⁶⁶ Terminal Bandeira: <http://osm.org/go/M@ziI9Gin-->

¹⁶⁷ Viaduto Jaceguai : <http://osm.org/go/M@ziIyW@E-->

¹⁶⁸ Rua São Domingos: <http://osm.org/go/M@ziI1R0e-->

¹⁶⁹ Praca Ouvidor Pacheco e Silva: <http://osm.org/go/M@ziI@zJh-->

Matheus : And have you seen those shops on the opposite of the Faculty of Rights? They installed those massive lattices there to prevent people to sleep below their canopies. But this is public space, they privatized public space by making it inaccessible and try to draw us out from here by preventing us to stay in areas that protects. And the Prefeitura is happy because now this private shop owners are doing the dirty business of installing stuff that is supposed to make our life even more difficult. The Prefeitura does not even need to do this because the people are doing it already. There at Sé you have already seen that the cathedral is entirely fenced. They fence a church that is supposed help everyone. Its a property of the church but this church is as worse as the Prefeitura. They only care about the tourists coming there to shoot photos but what is with those that used to sleep there, at those walls?

Matheus : You see, the centre used to support us in our daily struggle but now there is not even water in the dwells at Sé or República and only one public toilet in the whole area. We will go there tomorrow morning after we woke up. The city is ripped off every infrastructure that supported us. Have you seen benches somewhere? If there are benches they are too narrow to sleep on them. But most of the public spaces do not have any bench, and where are we supposed to wash our self or go to toilet. The public opinion is that we piss everywhere but what would you do without toilet living on the streets. And even to the bars you cannot go because you can use their toilets only if you buy something. Every citizens is struck by this situation but we are the guilty ones.

Matheus says we have to wait until 9 p.m. because then citizens and Grupos de Sopa (Soup Kitchen) will arrive and distribute food. Till then we sit here on a low wall, around us other people, mostly men, waiting for the arrival of food. Its cold, we are freezing.

Matheus says that when you life on the street you need to learn from where you

¹⁷⁰ Praca da Sé: <http://osm.org/go/M@ziKco3V-->

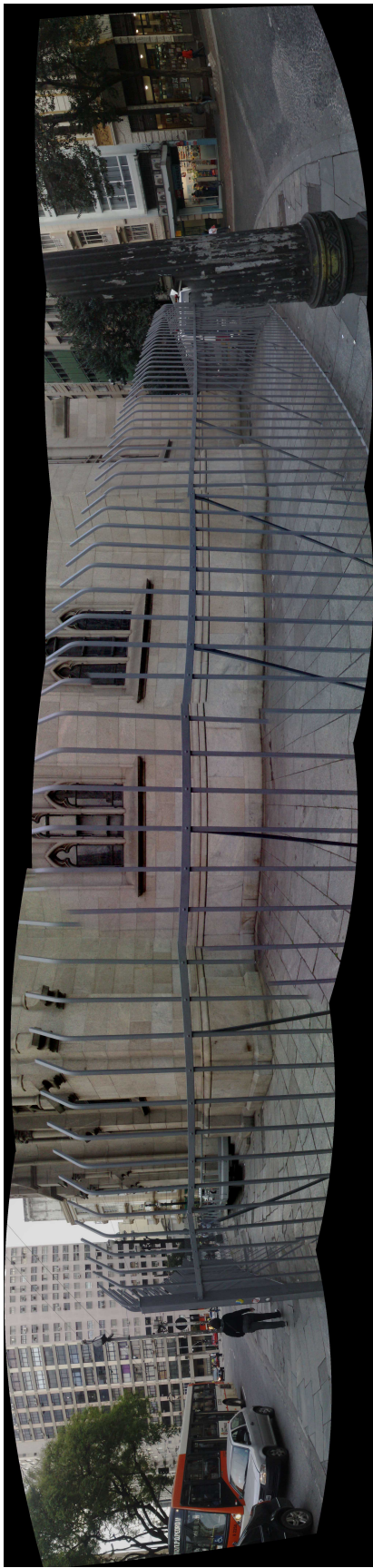


Figure 8.3 Sealed public space at *Praca da Sé*¹⁷⁰ (cc-by-sa Author)

can get food for free, without money. Water is another problem because there are no public wells left in the centre, thus those that distribute food mostly also bring water. The distribution takes place at different spots in the central area, often in the evening.

There are other places such as courtyard of an **abandoned villa** alongside the **Minhocão** at **Rua Apa**^{171 172}. *Matheus* says that the people in street situation below the **Minhocão** are separated from those of the centre but also from those at Luz, they do not have much contact. We decide to go to Luz later on but that we spare **Minhocão** for tonight.

*I perceived the **Minhocão** as even rougher than the centre. It is hard for me to say, it's probably the heavy car traffic and those traffic jams all day long, the pollution, the noise. Even it is not that long from the centre, it's a different world already. I had never contact with people living there and those I met in the centre never went there as well.*

Around 9 p.m. the first van is entering the pedestrian area around **Praca Ouvidor Pacheco e Silva**¹⁷⁵. It's a van of a **Grupo de Sopa**. They stop and one guy on top of the bed is distributing half litre plastic bottles of water to everyone that is approaching the van. *Matheus* and I are taking two because we didn't drink since the afternoon. We also get some bread and returning to our place. *Matheus* says

Matheus Look how fast everything goes. They are not
: allowed any more to do this here.

After some minutes the van has nothing left and is leaving the area. On the opposite of the place, another car is stopping, this time a father with his two kids. He opens the trunk of his car and takes out boxes with cups of warm food. The movement of the people is starting again. The family is passing the plastic cups with warm noodles, sauce and some meat to everyone. *Matheus* says that this family is doing this every week, always on the same day, at the same time. We talk with them shortly before they leave and they say that they had prepared around 80 portions at home for tonight. As fast as they arrived they leave. Their portions are distributed fast as well and within a couple of minutes all cups are gone. *Matheus* says that those that do not go to the **Tendas** or the **Refeitórios** have now probably got their first and last meal of the day.

¹⁷¹ Rua Apa: <http://osm.org/go/M@ziHwnfo-->

¹⁷² **Minhocão** is the name of the elevated highway Presidente Costa e Silva and covers a large extend of **Avenida São João**¹⁷³, leading from the centre to the West, to **BarraFunda**¹⁷⁴. Some impressions of the **Minhocão** can be found at **Minhocão, 24 horas**. The **Minhocão** is open for traffic during the day but is closed at night and on Sundays all day long. There is much to say about that street, but this has to wait till another time.

¹⁷³ Avenida São João: <http://osm.org/go/M@ziNBCw>

¹⁷⁴ BarraFunda: <http://osm.org/go/M@ziQ5yH>

¹⁷⁵ Praca Ouvidor Pacheco e Silva: <http://osm.org/go/M@ziI@zJh-->

I feel a bit strange not eating the meat in my sauce but I leave it for Matheus . I would never complain about it because we were both hungry and no one would throw away stuff the other could eat. It is ridiculous to prohibit the self-organisation of food distribution. That people freely organise the distribution implies that they care about the situation in the city and that their practice is pragmatic and self-determined. They simply come to the place where the people are. Nothing more and nothing less.

Seeing the car leaving we are also leaving the place, saying goodbye to everyone around us and heading towards **República** .

Night

*It a pity that I could not include here the narration about our journey through Crackolândia at **Luz** and how we found a place to sleep in the centre.*

CONDEPE

At the end of our journey we arrived at the **CONDEPE-SP** ¹⁷⁶ which took place at **Espaço da Cidadania** ¹⁷⁷ , André Franco Montoro` , located at (¹⁷⁸ argo Pateo do Collegio, 184) <http://osm.org/go/M@zillCwJ-> , right besides **Sé** . Its around 3 o'clock in the afternoon.

The **Conselho Estadual de Defesa dos Direitos da Pessoa Humana (CONDEPE)** (the states council for the protection of the rights of the human being) is a public institution composed of representatives of the civic society and public authorities whose aim is to

Investigate violations of human rights on the territory of the state São Paulo, forward denunciations and representation to the corresponding and competent authorities and to study and propose general solutions for the related problems, in order to protect the basic rights of the human being. (CONDEPE, 2011, web)

This Thursdays council has been a special public audience in certain ways: several women of the **Mães de Maio** ¹⁷⁹ publicly demanded the clearing of the executions of their children in May 2006 that has been supposedly conducted by assassination squads that existed and presumably still exist within the **Policía Militar**. The victims were predominantly **jovens negros (black kids)** , afro-indigenous-descendants, who lived in the peripheries of Baixada Santista, the metropolitan region that surrounds the city of Santos, on the coast of the state of São Paulo.

¹⁷⁶ CONDEPE-SP: <http://www.condepe.org.br/conheca/>

¹⁷⁷ Espaço da Cidadania: http://www.justica.sp.gov.br/novo_site/

¹⁷⁸ (: **L**

¹⁷⁹ **Mães de Maio**: <http://maesdemaio.blogspot.com/>

We are mothers, family members and friends of the victims of state violence (primarily police), that came together at the begin of the notorious Crimes of May 2006 [...] During May 2006, police and paramilitary assassination squads caused one of the most shameful scandals in the history of Brazil. In a cynic and mendacious wave of responses¹⁸⁰ at the so called „attacks of the [PCC]" as they have been referred to by the big media, at least 493 persons were assassinated - today considered either dead or missing. The great majority - more then 400 black kids, afro-indigenous-descendants and poor - basically executed. Without doubt is this the major and most symptomatic massacre in recent Brazilian history. (Mães de Maio, 2010)

The fact that the majority of the victims have been black kids, raised the general criticism of institutional racism against poor and predominantly black Brazilian citizens, here with respect to racial motivated police violence. The assassinations of May 2006, *the killing of two black motoboys*¹⁸¹ (Azevedo and Leão, 2010) in 2009, the *Operação Saturação*¹⁸² (D.A., 2006) in *Jardim Paraisópolis*¹⁸³ (Passa Palavra, 2009) in 2009 and the *most recent attacks*¹⁸⁴ (Stochero, 2010) at the *Rota* which resulted in *36 death in the first days after the attack*¹⁸⁵ (MISÉRIA, 2010), have been exemplary cited by black/afro and social movements in their open letter to CONDEPE and the people of São Paulo. In this letter, several movements and groups demand the immediate dismissal of the Secretary of Public Security, Antonio Ferreira Pinto and the Colonel General of the PM, Álvaro Camilo.

During the audience, a vast variety of reports have been given on the attacks in May 2006. Several women of Mães de Maio talked about the death of their children and heavily criticized that most of those cases, after 4 years, are still not clarified.

A reporter from Santos¹⁸⁶ (Sindicato dos Jornalistas, 2010) spoke about his investigations that have been published in the newspaper *O Tribunal de Santos*¹⁸⁷ (Santana, 2010) in which he showed that assassination squads exist within the Polícia Militar, and that those groups carried out the assassinations in 2006 and presumably more in the following years.

A representative of the MNPR spoke about the notorious (police) violence against the the city's people in street situation and emphasized their very vulnerable living conditions, which means that people die unidentified, after attacks for instance, due to the fact that many of them do not possess papers.

¹⁸⁰ wave of responses: <http://www.midiaindependente.org/pt/red/2006/05/353903.shtml>

¹⁸¹ the killing of two black motoboys: <http://bit.ly/b00jg6>

¹⁸² Operação Saturação: <http://www.midiaindependente.org/pt/blue/2006/09/361301.shtml>

¹⁸³ Jardim Paraisópolis: <http://passapalavra.info/?p=643>

¹⁸⁴ most recent attacks: <http://glo.bo/nzJpnE>

¹⁸⁵ 36 death in the first days after the attack: <http://miseriahq.blogspot.com/2010/08/rota.html>

¹⁸⁶ A reporter from Santos: <http://bit.ly/oYd2IG>

¹⁸⁷ O Tribunal de Santos: <http://infanciaurgente.blogspot.com/2010/04/4-anos-dos-crimes-de-maio.html>

MÃES DE MAIO

CONTRA A VIOLÊNCIA DO ESTADO

"De todos os hinos entoados em louvor às revoluções nos campos de batalhas, nenhum, por mais belo que seja, tem a força das canções de ninar cantada no colo das mães" Sérgio Vaz

Nós somos Mães, Familiares e Amig@s de vítimas da violência do Estado (principalmente da Polícia), formado a partir dos famigerados Crimes de Maio de 2006. Nossa missão é lutar pela Verdade, pela Memória e por Justiça para todas as vítimas da violência contra a população Pobre, Negra e os Movimentos Sociais brasileiros, de Ontem e de Hoje. Nosso objetivo maior é construir na Prática e na Luta uma sociedade realmente Justa e Livre.

Estado Penal e Policial

A violência do Estado Brasileiro contra sua própria população é um problema crônico reconhecido mundialmente. Segundo pesquisa divulgada pela SEDH, UNICEF e Observatórios de Favelas (dia 21/07/2009), mais de 33.5 mil jovens serão executados no Brasil no curto período de 2006 a 2012. Os estudos apontam que os jovens negros têm risco quase três vezes maior de serem executados em comparação com os brancos. Segundo a ong Human Rights Watch, o número de homicídios cometidos pela polícia de São Paulo também tem sido extremamente alto: em 2008, por exemplo, o número de homicídios cometidos por policiais supostamente durante confrontos no estado de São Paulo (397) é superior ao número total de homicídios cometidos por policiais em toda a África do Sul (351), um país com uma taxa de homicídio superior à de São Paulo.

Crimes de Maio de 2006

Durante o mês de maio de 2006, no estado de São Paulo, policiais e grupos paramilitares de extermínio promoveram um dos mais vergonhosos escândalos da história brasileira. Em uma cínica e mentirosa "onda de resposta" ao que se chamou na grande imprensa de "ataques do PCC", foram assassinadas no mínimo 493 pessoas - que hoje constam entre mortas e desaparecidas. A imensa maioria delas - mais de 400 jovens negros, afro-indígena-descendentes e pobres - executados sumariamente. Sem dúvida, o maior e mais emblemático Massacre da história brasileira recente!

Desarquivamento e Federalização

Assim como já aconteceu durante a ditadura civil-militar brasileira, os Crimes de Maio cometidos por agentes de estado também permanecem impunes. Resultado: a violência policial de lá pra cá tem se intensificado. Uma das principais bandeiras do nosso movimento é o Desarquivamento e a Federalização, o devido Julgamento e a Punição dos responsáveis pelos Crimes. Assim nos solidarizamos a todas as vítimas históricas do Estado Brasileiro.

PELO DIREITO À MEMÓRIA, À VERDADE E À JUSTIÇA ONTEM E HOJE!

MÃES DE MAIO, MÃES DE SEMPRE!

Figure 8.4 Mães de Maio - Against the Violence of the State (source: Mães de Maio)

The secretary of the Department of Public Security was invited as well but didn't show up but sent instead a representative which cited in his speech an internal report about the investigations on the attacks in May 2006. As a consequence a small number of police members have been detained. The representative heavily defended the "glorious" Polícia Militar and tried to leave immediately after his speech, but several persons in the audience and the head of CONDEPE heavily criticized that public organs have been invited to listen to the victims of police violence, don't show up personally but send representatives instead, which in turn don't want to listen what citizens have to say. The representative was finally forced to stay despite other "important" dates.

The following excerpts are taken from the audio files that have been recorded during the audience. All records can be found on [archive.org](http://www.archive.org)¹⁸⁸. The blog of the *Mães de Maio*¹⁸⁹ and *Passa Palavra*¹⁹⁰ also released articles about the CONDEPE and linked to the available audios. Cool!!

Ivan Seixas – Head of CONDEPE

[...] the dead of Christiano is a symbolic case for us [...] a poor citizen, a black citizen, a young boy, a worker, is not supposed to die [...] if he was a criminal, even if he was a criminal, he was not supposed to be executed [...]

Doutor Márquez de Rivera – presents statistics of killed persons due to police violence in the state/the city of São Paulo from 2004 to 2009

[...] who works in this area of human rights since many years and who will talk about a very dangerous development which is an engagement to assassinations, to massacres, that happen in the city of São Paulo [...]

Ivan Seixas – talks about the numbers of death of a civil war

[...] its not normal to kill, we were not programmed to kill, the police is not programmed to kill, not prepared to kill, this is fundamentally important for us [...] the numbers of a civil war in a city, in a state like we have here are shocking,, are alarming, we have to do something [...]

Ivan Seixas – talks about assassination squads within the Polícia Militar

[...] this is extremely severe for us, extremely severe, because it became evident due to a series of articles published in the newspaper of Santos, that the group is an assas-

¹⁸⁸ archive.org: http://www.archive.org/details/CondepeSoPaulo_446

¹⁸⁹ Mães de Maio: <http://maesdemaio.blogspot.com/2010/08/audios-da-audiencia-publica-do-condepe.html>

¹⁹⁰ Passa Palavra: <http://passapalavra.info/?p=28579>

sination squad, which is formed with the declared intention to kill, and now, killing, they know who is going to die, who is a criminal, according to their definition [...]

representative of Movimento Nacional da População de Rua

[...] in this data that was assembled, we don't know for example if people from the streets were included., because persons from the streets who have no papers and ids and which are killed [...] are cases that nobody is looking at [...]

Ivan Seixas – talks about the function of CONDEPE

[...] it is extremely important that the people understand what CONDEPE is, what its purpose is. CONDEPE is not an individual entity, it is composed of other entities and there exist no strong CONDEPE without strong entities. Now, this entities, they alone have not the power CONDEPE has, and which is available through CONDEPE to them, such as [...] the power to enter every unit of the state of São Paulo [...] to claim, to request documents, clarifications, informations, reports, from every entity of the state of São Paulo, from the government of the state of São Paulo [...] therefore it doesn't make the slightest sense to stop [...] therefore I issue an invitation to all entities that are now present to use this instrument. We don't receive anything for our work, our work is voluntary and is supposed to help the community. Every entity can participate in CONDEPE and can use it as instrument for actions [...]

Condepe – some declarations

[...] we could debate with the state, not with the government - the government goes away, the state stays - debate with the public and police agents [...] in order to find alternatives that avoid or stop that large number of killings that occurs and push the people in the audience [...]

Dona Christina – Mães de Maio – mother of Christiano, talks about the assassination of her son and the non existence of investigation

[...] I asked him - "you are leaving?" - and he said - "yes, just came back home to take my shoes" - [...] that was the last time I saw him. Afterwards I looked in all places, in the hospitals, nothing [...]

The representative of the Antônio Ferreira Pinto – Secretary of Public Security

Ivan Seixas: "[...] I regret that you (the representative) have to leave, because, as always, we published a public invitation, invited all secretaries, and so on and so forth, and the secretaries don't send their titleholders, but instead send representatives. And you came as representative but have to leave, without listening to the families that are going to talk [...] and exactly because of this, the titleholders don't come, send representatives, the representatives have to leave immediately, i propose the following compromise: you are going to listen to the Defensoria Publica and afterwards, we are going to bring to the Secretary of Security, to the Secretary of Justice, to the Casa Civil, to the government, all the reports or claims, and the proposals, the many proposal that request the dismissal of the commander of the PM, the dismissal of the secretary of security, and we have to discuss this [...]"

unknown speaker – a structural problem of police violence

[...] what is important for the government to admit is that there exist a problem with the police, not with one or another policeman. If it has been just one or another policeman, that problem would have been already resolved but as the numbers show, every year exist a larger and absolutely disproportional number of death's [...]

Roseli de Oliveira – coordinates the Programa e Políticas para a População Negra e Indígena do Estado de São Paulo

[...] the question of racism is a structural problem, not only in the systems of police and justice, its a structural problem of the Brazilian society. [...]

Mães de Maio

[...] we came from Baixada Santista, we didn't come as tourists to São Paulo, we came to confront the state, the state has to give an answer to us about what happens in Baixada Santista [...]

Flavia Gonzages – Mães de Maio – talks about the death of her son Marcus Paulo

[...] just one policeman arrested, its ridiculous, ridiculous. 23 killed in 3 days, and my son was right in the middle of them. He was no animal, he died like waste. I don't have anything else to say, he died like waste [...]

Collective//aRUAcca

First//Encounter

On Saturday (29th of May 2010), a massive film-making workshop took place at Ay Carmela, close to Sé, at Rua Carmelias¹⁹¹. A crowd of around 10-15 people have been attending the class, some of them regular participants, other just from time to time.

The workshop consists of a series of classes in which people in street situation from the central areas shoot and cut their own (short) films. They use mobile devices for filming and free software for cutting and mastering. At this Saturday, three films have been already finalized and more are to come. There is supposed to be a public screening at Sé and other public spaces, on the streets.

The workshop is now in its second period and is going to be finished soon. The films are currently shot with a digital camera but at the beginning, mobile phones have been used for recording. The main problem of recording with mobile phones was their poor sound quality. Subtitles (in Portuguese) had to be added in order make interviews or conversations understandable. The current short films are produced with a digital camera and have a much better image and sound quality. During the class, several discussions among the people took place which emphasized on the advantages and disadvantages of the current workshop approach.

Aspects that still need improvement are:

The films are cut and mastered with (free) software. The people usually do not know how to use this software, thus, for cutting and mastering, special knowledge is necessary which excludes almost all participants from taking part in this process.

Cutting and post production needs hardware with a better performance as accessible to the people.

The mobile phones used previously could not produce video records in suitable quality, especially when recording speech, thus subtitles were necessary.

Some of the predominantly positive aspects have been formulated as:

The people recognize that they are able to produce own media if they get advice in order to learn how the technology part is working (camera, software, mastering).

The people recognize that the current approach has several drawbacks, in terms of (non) participation during post processing but also in terms of applied technology in general, which may lead in the rethinking of means of production (more simple to use).

The people have a huge amount of ideas to realize, in terms of film-making but also in terms of organizing themselves and spreading the information about their project to the public (screenings, contact to the press). The people have a strong desire to show

perceived drawbacks

perceived advantages

¹⁹¹ Rua Carmelias: <http://osm.org/go/M0ziKynQL-->

and talk about the situation they live in. Their films are a powerful medium to transport desires, problems and wishes to a broader audience.

Actually, this workshop has been the start of putting tracings on my map of São Paulo. There I met many of the friends I spend time with later on. Interestingly, after this day, I did not see the people for one month or more. Only after meeting Juvenil by chance again one day (p.??) we started to spend plenty of time together.

Cinéma//Rua

The films that has been produced by the aRUAssa collective are finally shown at public space. Here the invitation:

When: 26/06 – Saturday at 19h

Where: projection at the outside walls of *Pátio do Colégio*¹⁹² (very close to Sé)
Address – Praça Pátio do Colégio, 84 – São Paulo

Program:

Oração do Artista (experimental – Valter Machado)

Mané Taitana (videoclip – Bob Neto)

O homem que queria ser e (se) foi (experimental – Sidney Cardoso)

Rua do Carmo com Tabatinguera/esquinas (entrevista – Valter Machado e Mateus)

Atormentados (videoclip – Bob Neto)

Despretenso (experimental – Felipe)

Esconde-esconde (experimental – kit e Valter Machado)

Aspirina (videoclip – Bob Neto)

All videos have been produced independently and autonomous with members of *Movimento Nacional de População de Rua* (MNPR)¹⁹³¹⁹⁴ and with help of *Centro de Mídia Independente* (Indymedia)¹⁹⁵, at *Espaço Ay Carmela*¹⁹⁶.

Spread the word!

Obs: the filmmakers will be present to give autographs!

Meetings//Actions

One day, after the assembly of the collective, *Edmar* and I are talking a bit in the park in Brás. He tells me about his time in jail and what his ideas of film making are, what it should reveal:

¹⁹² Pátio do Colégio: <http://osm.org/go/M@zik2ABn-->

¹⁹³ *Movimento Nacional de População de Rua* (National Movement of People In Street Situation)

¹⁹⁴ website: <http://falarua.org/>

¹⁹⁵ website: <http://midiaindependente.org/>

¹⁹⁶ Espaço Ay Carmela: <http://ay-carmela.birosca.org/>

Edmar : Look, when you leave jail, you cannot return to your family or friends. They won't accept you any more, you are stigmatized. You are also stigmatized by the society because who wants to employ you or rent an apartment to you when you tell them that you come straight from jail. So you have no money and no perspective. You have just two options, either you enter the streets and you enter crime. The prison does not re-socialize you. You enter jail as a part time criminal but you leave it as a professional.

Interview//Ocupação Ipiranga

Encounters//Talks//Streets

I would like to start with a citation by Cleisa Moreno Maffei Rosa taken off her book *'Vidas de Rua' (Street Lives)* :

No entanto, ficavam à mercê do controle burocrático exercido pelos órgãos governamentais e, no limite, reiteravam ações imediatistas ligadas à higiene e alimentação, destituídas de conteúdo de natureza socioeducativa. Algumas organizações procuravam sobreviver sem verbas públicas, mas - a duras penas - recorriam a apoio de grupos solidários.

Não havia pesquisas, estudos ou levantamentos atualizados sobre essas questões, nem mesmo programas alternativos que apontassem para autonomia das pessoas atendidas nos serviços e participação nas decisões institucionais - elementos fundamentais à conquista da cidadania da população de rua (Rosa, 2005, p.174).¹⁹⁷

Matheus lent me this book when we made up *our plan to hit the streets* (p.98) . It is full of stories from people living in street situation, content from the standpoint of the streets, narrations so detailed that I do not need to intend to do the same. I have taken the quote above because it seeks for ways to practice autonomy, self-determination, participation and citizenship. The following narrations shall give a small insight into self-determined actions that are already practised, on small scale

¹⁹⁷ In the meantime we remain at the mercy of bureaucratic control exerted by governmental bodies and, at maximum, reiterate the immediate need of hygiene and alimentation, stripped-off content of socio-educative nature. Some organisations are seeking to survive without public aid, but - with heavy legs - run after the support of solidary groups. There exist no research, study or contemporary inquiry about those questions, no alternative programs that are directed to the autonomy of the people received at public services or to the participation in institutional decisions - fundamental elements for conquering citizenship for the street population.

though, but with direct impact on various forms of struggle. However, the aspect of violence is also part of those narrations because violence in its various facets is part of the daily realities on the streets. It should not be neglected because it has an impact on social struggle.

Around Ay Carmela

Today is the last Sunday of the month, its end of July. I went to **Ay Carmela** for **collective vegan lunch** ¹⁹⁸ that is organized every last Sunday of the month and met *Matheus* there.

We met the first time at the free mapping festival **você está aqui, mas por quê - um festival de mapeamento livre** ^{199 200} in June. *Matheus* knows the streets of city inside out because he was in street situation more than a decade and just recently, some month ago, managed to leave the streets and moved into an apartment.

He is super engaged in the struggle of the people because as he said, he constantly fears that people will continue to die on the streets because they lack everything and are prone to many forms of violence on the streets. He refers to the massacre of 15 people in street situation in August 2004, killed by death squads of the military police and private security agents (Dossiê, 2009, p.63-64) ²⁰¹ (o Trecheio, 2009, p.1) ²⁰² but also to the current **higienista (cleansing)** policy of the city that aims to clean the central areas (such as Sé, República or Luz) off the people in street situation by expelling and forcing them through agents of civil service and **GCM** into social institutions such as the **tendas at Parque Dom Pedro** (p. 79) .

Matheus offered me a trip through the city, to show me around, literally, in order to get in touch with people in street situation but also to experience what is meant by **being** in street situation, how we then have to organize our day and night, our food and shelter. While making this plan, here at the entrance of **Ay Carmela** , a friend of *Matheus* is coming around, together with a teenager. It's *Gibson* , with whom I will spend some time **here** (p. 73) and **there** (p. 136) . *Gibson* says that he is accompanying the young guy because he cannot take care of himself. They are heading towards **Parque Dom Predro** ²⁰³ and *Gibson*'s stop and talk with us makes him quickly anxious continue their way.

Matheus , like he is always doing, is introducing me, telling *Gibson* what I am doing in São Paulo , that we are making plans to stay on the streets. *Gibson* like he is always

metting Matheus and Gibson for a trip through the centre

¹⁹⁸ <http://ay-carmela.birosca.org/node/334>

¹⁹⁹ <http://ay-carmela.birosca.org/node/433>

²⁰⁰ <https://rtc.noblogs.org/post/2010/07/25/i-am-here-but-why/>

²⁰¹ The mentioned Dossier is collaborative work of various civil society organisation and non governmental institutions that meticulously maps the illegal execution of people by institutional and state agents, by the police on the streets or in prisons for instance

²⁰² **O Trecheiro** is a street journal published by **Rede Rua** and includes reports and articles written by **people in street situation**

²⁰³ Parque Dom Predro: <http://osm.org/go/M@zihBwQr->



Figure 8.5 Cover of *o Trecheiro* about the massacres in 2004 titled *A war without end* (*Uma guerra sem fim*) (<http://bit.ly/mXpSTr>)

doing is super kind and says that he thinks that it is important that people outside Brazil get to know what is going on in São Paulo. *Gibson* does not stay long because his friend urges him to continue. *Gibson* says that he is dedicated to him today because he is still a very young guy, just recently entered the streets and he needs someone who shows him around, shows him the places that he should know. Before *Gibson* and his friend leaves we agree on meeting again later this afternoon, at the place where *Matheus* is living now.

Shortly afterwards we are heading towards *Matheus's* place. After arrival we fixed our plan first of all. *Matheus* said that we should stay at least one week on the streets, moving through different areas of the city, staying in the centre but also moving to

at *Matheus's* place

the east, Brás, Mooca, Belem.

I felt a bit uncomfortable because I just got acquainted to the city and did not feel ready for such a long trip.

Our compromise is finally just an introduction, *two days on the streets* (p. 79). Then, Matheus gave me some material that he has been collecting about the struggle on the streets.

He says that he is also a militant of the *Movimento Nacional da População de Rua* (MNPR), the movement of the population in street situation (p. ??), and that he is now taking some time off in order to organize his own life and because he is fearing repression by police, that according to him, is observing active members of MNPR.

I asked him what he thinks about the *right to the city* but for him another question is much more important. The question of *access to the city*. Being formerly in street situation, this means access to educational facilities, access to decent work, access to a decent housing, access to participation in the cities decisions. For him, being on the streets means not having access at all, to nothing, not even food, being totally excluded.

Once Gibson arrived we talked about the perception 'the society' has about the people in street situation and other marginalized groups

Matheus : Do you know how they call us in the media, what society thinks of us? They call us Noia, Vagabundo, Zumbi, what else...?

Gibson : Ladrão, Bandito...

Matheus : ...Bicho, they call us bicho! You see? This is what people think of someone living on the streets, someone not human, an animal...

After a while we decide to take a walk back to *Ay Carmela* and talk with people in the surrounding area. Matheus says that it is already late afternoon and probably a good time to meet some people there because they are usually arriving around that time in order to secure their space for the night.

walking to the centre

We enter *Rua do Carmo*^{204 205} and pass an *abandoned construction site*, an unfinished high-riser²⁰⁷, maybe 20 floors high, its red bricks exposed, no windows, missing walls, on the third floor clotheslines packed with laundry to dry and in front of it, on the small court leading to the street, some children playing while a few people are leaving and entering the improvised ramp into the interiors of the building.

On the other side of the street some *blocked up and abandoned houses* as well. A

²⁰⁴ Rua do Carmo: <http://osm.org/go/M@ziKw9eb-->

²⁰⁵ *Rua do Carmo*²⁰⁶ is one of those roads that cross the ancient settlement area of São Paulo. Impression and pictures from that time can be found at *São Paulo de garoa*

²⁰⁷ More information about this abandoned build are available at *São Paulo abandonada*

back road is passing behind a colonial building at the corner. There we are heading towards, to the back road. Its the place where people are declaring their space for the night to come, on the stairs to the side entrances to the church.

There we meet a group of four guys. Neither *Gibson* nor *Matheus* know them but we are getting in touch with them right away. Two are already massively drunken, another one, probably the oldest is hectically talking and standing still, the fourth one, the youngest, is sitting with the other two on the stairs. *Matheus* introduces us and asks them to tell me a bit about their situation, telling them that I am in the city to get to know about the struggle on the streets.

meeting four guys

*For me this kind of situations have always been uncomfortable. I always feel somehow exposed as a stranger, somebody different, not belonging to the place or the people (which is how it is anyway), even though my clothes are in similar bad conditions then of most of those I meet, even though I speak Portuguese and even though I its my demand for transparency that the people know directly why I am there at that particular moment. Here my role is that of a **passive observer** and this sometimes leads to arguing and reluctance.*

The hectically guy is asking immediately:

He: Does he understand Portuguese.

Me: Sure I do.

He: Then tell me, what does a guy from the first world do here in the third world? Why are you here? Don't you have problems to solve and analyse in your country?

The young guys interrupts and wants to know if I speak English as well. After affirming he is asking me questions about Germany in rough and broken English slang. He says that he has been to South Germany for a month on a trip with his religious youth group. He says that he is not from São Paulo, just arrived a month ago and went immediately to the streets. The hectic guy is interrupting us, asking:

He: Do you believe in god?

Me: No, I don't.

He: Whooo, Irmãos, did you hear that, he is not believing in God. You are not a good person if you don't believe in god.

Me: So what, I believe in something else...

He: Whooo, did you guys hear that, he is not believing in God.

²⁰⁶ Rua do Carmo: <http://osm.org/go/M@ziKw9eb-->

Luckily, *Matheus* came to save me but now he has to start arguing with the hectic guy:

Matheus *Irmão, I lived on the streets for many years and I*
 : *have never seen you in this area. You don't wanna*
tell me what I have to believe in or he.

Gibson finally calmed everything down with his conciliatory way of arguing, telling the hectic guy that it does not matter in what we believe and that one religion is not better than another. What counts that we show solidarity for each other. Point.

The hectic guy, now calming down, but ready to start another ritual. This time he offers everybody to drink from a bottle they are sharing. In the meantime a car stops right at our side, the driver asking through the window

Matheus *E aí irmãos, what's up? How are things going?*
 : *Anything's going on around?*

The guys tell him that everything is relaxed, nothing special is going on. This seems sufficient for him and he drives away. Once the car is out of sight the hectic guy asks:

Matheus *Irmãos, I wanna buy a new bottle. I need five*
 : *Reais. Alemão [that is me], can you spare some Reais?*

I gave him the five Reais note I was carrying with me, the others said they do not have money. The hectic guys takes them and disappears. We did not see him that afternoon again. Then *Matheus* has to leave as well, *Gibson* and me stay a bit longer. *Gibson* is talking to the two drunken guys and the young guy starts to talk with me again. After a while he says

He: *Alemão, I just wanna ask you if you can give me*
five Reais. Look, its nothing personal. I just
wanna tell you that we need Crack now and it's
better for you to leave because it will become
urgent soon and you probably don't want to be here
then. It's really important now because we had our
last stone already some hours ago. So I ask you,
do you have five Reais now?

Me: *Sorry, but I gave my money the other guy....*

He: *Look, its really important for us now. How long*
would it take for you to go home get the money?

Me: *I live too far away. It would take 2 hours or so*
to come back...

He: *Ok, then better you get off soon and if you could get any money it would really help us much...*

Gibson is approaching me and we decide to leave because the situation won't become favourable for us, so its better to say good by. The young guy then called out to us:

He: *Come around the other day, alemão, we are always here, around this time.*

While we are slowly walking towards *Praca da Sé*²⁰⁸ and then further on to *Praça de República*²⁰⁹ Gibson said:

Gibson : *It was good that we left, it was not safe any more, they turn crazy when they need crack. And the next time you better don't give them money. The one guy never came back and probably also went to get some crack. One stone is just five Reais.*

This was the last time I saw Gibson for a while, until I run into him some weeks later at *Praca da Sé* (p.73) .

Meeting again

Two or three weeks after we met the *four guys* (p.100) at a back road of *Rua do Carmo*²¹⁰ , I pass there nearby. I hear somebody shouting

: *Alemão, come here!*

Its the young guy we met back then, sitting there, close to the metro entrance of *Praca da Sé*²¹¹ , together with a bunch of other people. We greet each other and he starts immediately:

He: *Alemão, I go back to my home town. I can't stand this city any more. Since I arrived here I stayed on the streets, but I cannot stand it any more. I did not find work, Crack is killing me. I'm finished with this city, I have to leave for now, getting back my life.*

Me: *Good news! When do you wanna leave?*

²⁰⁸ Praca da Sé: <http://osm.org/go/M@ziKco3V-->

²⁰⁹ Praça de República: <http://osm.org/go/M@ziMgJJM-->

²¹⁰ Rua do Carmo: <http://osm.org/go/M@ziKw9eb-->

²¹¹ Praca da Sé: <http://osm.org/go/M@ziKco3V-->

- He: I take the bus next Tuesday. How long do you stay?
- Me: Till November probably.
- He: Then we'll meet again. My plan is to return to São Paulo in October or so.
- Me: Look, take good care and who knows, probably we'll meet again...

We never met again.

PCC

On another day I meet *Matheus* again. We are talking about the *four guys we met* (p. 100) at a back road of *Rua do Carmo*²¹². *Matheus* asks if I have an idea who that guy in the car has been, who was stopping and asking the crowd there. I say that he is probably police or something. *Matheus* says that this guy was no police but that he was patrolling for the *Primeiro Comando do Capital (PCC)*. He was patrolling and asked the people on the street what they have seen, if something happened, if police was around. *Matheus* asks me if I every heard that loud fireworks somewhere, not during football games, but just when I was in the centre. He said that those fireworks are the signals for new deliveries arriving at the 'Bocas de Fumo' and the one patrol we say probably belongs to one of them.

PCC and the streets

We continued to talk about *PCC*. Just some days ago, on the 31th of July, online and offline mass media^{213, 214, 215} reported that *PCC* launched an assault on a captain of the *Rondas Ostensivas Tobias de Aguiar (ROTA)*, a special unit of the [MP] of São Paulo. Two men tried to kill a captain of the *ROTA* in front of his house when he left in the morning. One day later, during the night from Sunday to Monday, again two men shot at the head-quarter of the *ROTA* that is located right beside *Parque da Luz*²¹⁶, close to the city's *main train station*²¹⁷ at *Luz*²¹⁸. Several journals report later on, that within 2 days after the last attack, 7 or 8 suspects have been killed by *MP* in São Paulo (*Radio Agência NP*²¹⁹, *Carta Capital*²²⁰).

PCC attacks ROTA

The other day, I brought the July issue of *Caros Amigos*, inside an article about *PCC* called *Por dentro do PCC*^{221 222}. The article renders an interview with two anthropo-

who is PCC?

²¹² Rua do Carmo: <http://osm.org/go/M@ziKw9eb-->

²¹³ <http://bit.ly/pTNkSJ>

²¹⁴ <http://bit.ly/d01dWz>

²¹⁵ <http://bit.ly/mA6q0>

²¹⁶ Parque da Luz: <http://osm.org/go/M@ziPUJx-->

²¹⁷ main train station: <http://osm.org/go/M@ziPSMC3->

²¹⁸ Luz: <http://osm.org/go/M@ziPSIG-->

²¹⁹ <http://bit.ly/a8ciGl>

²²⁰ <http://bit.ly/d3gLpl>

²²¹ *Por dentro do PCC* (From within PCC)

²²² a shortened version of the article is available online as well ²²³

logist, Karina Biondi and Adalton Marques, who have conducted anthropological studies inside the prison system in Brazil^{224 225}. In its introduction, the article states:

A Caros Amigos conversou com os dois antropólogos sobre os princípios e a organização do PCC, essa facção criminosa tão grande quanto pouco compreendida pela população do Estado com a maior população carcerária do Brasil (Delamnto and Moncau, 2010, p.36)²²⁶

Me personally, I know little as well, my knowledge is not even partial, that's why I am seeking for more standpoints. The notion of *crime* and *jail* is omnipresent in the narrations of the people, in the narrations of the streets but also as issues for actions, for instance as a theme discussed by the *aRUAssa collective* (p.95) for a small film project.

PCC is one reality of São Paulo I stumbled across but I do not aim to argue in favour or against it. For me, the situation is too complex to understand but I also do not want to neglect it because I have the feeling it is relevant to think about the reasons and manifestations of what is called crime, what is called the prison system, the police system, because they all produce the city (the lived space of society), and they are produced by the city and affect social struggle in turn.

This may probably be their truth but I am seeking other standpoints. Then the picture becomes blurry and gets different notions:

As principais avenidas de São Paulo nunca estão desertas. Não posso enumerar os motivos que levam as pessoas a ganhar as ruas durante a madrugada, mas um deles conheço bem: é o dia de visita nas cadeias. À minha direita, reconheço essa motivação em duas mulheres que dividem o peso de uma grande sacola, provavelmente cheia de alimentos a serem entregues ao parente preso. Eu nunca havia notado esse tipo de movimentação antes da prisão do meu marido [...]^{227 228} (Biondi,

²²⁴ Karina Biondo: Junto e Misturado: uma etnografia do PCC

²²⁵ Adalton Marques: Crime, proceder, convívio-seguro: um experimento antropológico a partir de relações entre ladrões

²²³ <http://bit.ly/o6NOs9>

²²⁶ Caros Amigos spoke with the two anthropologists about the principles and the organisation of PCC, this criminal fraction, so large but little understood by the population of the state (of São Paulo) with the largest number of prisoners in Brasil.

²²⁷ The main streets of São Paulo are always in motion. I cannot count all the motives that drive the people onto the streets at dawn, but one I know good enough: the visiting day at the prisons. To my right I recognize this motive in two women sharing the weight of a heavy bag, probably full of food that they will deliver to an imprisoned relative. I have never noticed this type of movement before the imprisonment of my husband (...)

²²⁸ This section of the book has been published in an interview with Karina Biondi²²⁹. I decided to cite it because it describes invisible facets of São Paulo better than I could do.

2010) *in* (Huberman, 2010, web).

Returning to 'the crime', *Matheus* talks about another invisible face of the streets. He explained that at some of the place we visited, houses have been converted from occupations of social movements to illegal apartment complexes. He says that occupations of social movements are sometimes infiltrated by 'the crime' (according to his notion). In those cases social movements are slowly drawn out by drug dealers for instance. Once the building has been entirely overtaken, rooms are prepared for renting and the building, initially occupied by social movement due to a lack of affordable housing, serves as an illegal apartment complex, generating profit.

We have been in such a house, a former an industrial building, several floors high. Once this building was overtaken, walls have been brought up inside, establishing new rooms on each floor, ready to rent. In that house, probably 5 apartments are residing on each floor. The one where we have been was not very large, one room, a kitchen and sanitation.

Organized occupations are attempting to prevent such a development by defining and applying rules of conduct within their buildings. The interview we made with people (p.??) of a hotel occupied by *Frente da Luta por Moradia (FLM)* at *Avenida Ipiranga*²³⁰ is bringing this matter up as well.

Press coverage about the attacks of PCC and the PCC in general

Collective Vegan Lunch

Every last Sunday a month, the *collectively cooked vegan* lunch at *Ay Carmela* is my favourite place to be. For me such a day is important in various ways.

First and foremost the lunch offers space for socializing. Its an event open for everybody, starting at noon and organized by the *Ay Carmela collective*. Is a place for meeting friends and to get in touch with other persons. For me as a stranger this is important. The lunch is also meant to support the payment of bills of the space.

I personally love the place anyway because this is where I am coming from, what I consider important to organize and maintain, from an activist perspective.

At *Ay Carmela* I also *met friends like Matheus and Gibson* (p.97) or the *aRUAssa* collective (p.??).

Besides those important reasons (personally spoken), the organization of *Ay Carmela* as a self-determined space is already an action of self-determination.

O Espaço Ay Carmela! é um centro político-cultural autogestionário mantido por grupos, movimentos e indivíduos autônomos da cidade de São Paulo. Um lugar de construção de ações

²²⁹ <http://www.cartacapital.com.br/sociedade/fechado-com-o-comando>

²³⁰ *Avenida Ipiranga*: <http://osm.org/go/M@ziMjSzB-->

*social movements
affected by 'crime'*

*at Ay Carmela
again*

e conhecimentos coletivos, além de um pólo de produção, reunião e dispersão de informações, saberes e transformações. O Ay Carmela! é localizado no centro de São Paulo, próximo ao marco zero. E é mais uma forma de afirmar que o centro é nosso, das pessoas, de quem vive e circula por essa cidade e não do capital, das corporações ou do estado. (Ay Carmela, 2010, web) ^{231 232}

Ay Carmela offers infrastructure and space for collectives and movements to meet and organize. Even though it has to pay rent and bills, it seeks to balance them independent from institutional support, in a self-organized manner, by conducting events such as the lunch for instance (as one example of much more that has to be done).

who is Ay Carmela?

I mention Ay Carmela and the monthly lunch in particular because I would like to pick out three examples of usages and organization of the space: the organic market organized by Movimento dos Trabalhadores Rurais sem Terra (MST) ^{233 234} during the lunch, recycling by a collective of Catadores and meeting place of the aRUAssa film collective, the latter two described elsewhere (p.109) (p.94).

People of the MST assentamento (settlement) Irmã Alberta, located in Perús at the fringes of the city of São Paulo, started to establish an mini-feira (mini market) during vegan lunch ²³⁵.

mini-feira by MST

O MST (Movimento dos Trabalhadores Rurais Sem Terra), por meio do assentamento Irmã Alberta, de Perus, na Grande São Paulo, estará no Ay Carmela vendendo produtos que foram produzidos no assentamento, no próximo domingo (27/6).

Serão verduras, legumes, frutas entre outros produtos que, além de serem fruto da luta pela terra, possuem qualidade (são orgânicos e cultivados sem agrotóxicos) e ótimos preços. Ou seja, você poderá comprar produtos saudáveis, baratos e contribuir com a luta popular brasileira ²³⁶ (Organização Popular Aymberê, 2010, web) ^{237 238}.

²³¹ <http://ay-carmela.birosca.org/Sobre>

²³² Ay Carmela! is a self-determined cultural political centre maintained by groups, movements and autonomous individuals of the city of São Paulo. A place to construct collective ideas and actions, a pole to produce, assemble and disperse informations, knowledge and transformations. Ay Carmela! is located in the centre of São Paulo, close to the mark zero. It is another form to affirm that the centre is ours, that it belongs to the people that live in and move through this city and not to the capital, the corporations or the state.

²³³ Movimento dos Trabalhadores Rurais sem Terra (Movement of Landless Rural Workers)

²³⁴ <http://www.mst.org.br/>

²³⁵ <http://www.mst.org.br/node/10157>

²³⁶ At next Sunday (27/6) the MST settlement Irmã Alberta in Perus, São Paulo metropolitan area, will be at Ay Carmela to sell products that have been produced by the settlement. Vegetables and fruits will not only be sold at good prices, they are of good quality (organic and cultivated without pesticides) and are the fruits of the struggle for land. Thus, you can buy healthy and cheap products and contribute to the popular struggle in Brasil.

²³⁷ <http://www.mst.org.br/node/10157>

²³⁸ <http://www.opaymbere.wordpress.com/>



Figure 8.6 *Ay Carmela* at night (cc-by-sa Author)

Usually a woman supported by several others arrived by car in the morning, bringing their products. They set up several small tables on which they put mainly organic vegetables, herbs, fruits²³⁹ and coffee cultivated and produced in their settlement.

All products are strictly organic, thus cultivated without **agrotóxicos (pesticides)** and **gene modified (GM)** plants. At the **mini-feira**, 500 gram of organic coffee costs about 5 Reais, a similar price as one has to pay in cheap supermarkets²⁴⁰ for non-organic coffee. Organic coffee (as well as organic products in general) are luxury products, often only available at more expensive supermarkets²⁴¹ where it costs about 3 or 4 times as much as at the **mini-feira**.²⁴²

I perceive Vegan lunch and Mini-Feira as political actions. One purpose is to maintain space, Ay Carmela through donations by offering and collectively preparing lunch, the settlement through selling food. The reason that the mini-feira can be held here, is (among others) the availability of free space provided by the place Ay Carmela. At these days, people that are engaged in social struggles in the city frequent the place, but neighbours of the surrounding area are coming around as well, probably not all for lunch but for buying organic food. They may have just seen one of the distributed flyers on the streets in the neighbourhood and usually probably just pass by.

political actions



Figure 8.7 Ay Carmela Flyer - Vegan Lunch (<http://bit.ly/pXdQcX>)

The practised modes of production and distribution are self-determined. Distribution is self-organized, directly brought by the settlement (the producer), without intermediate dealers, not generating profit. The gathered money is used to maintain the spaces necessary to allow this practices.

*The organic food produced by the **Imã Alberta** settlement is a luxury product accessible through luxury supermarkets. At those Sundays it is shown on a small*

²³⁹ Such as feijão, milho or mandjoca

²⁴⁰ Bom Dia, for instance

²⁴¹ Pão de Açúcar, for instance

²⁴² Prices can also be compared online, for instance at nacional.com.br.

scale that healthy food is not supposed to be a matter of affordability and monetary accessibility, that those practices of production and distribution could benefit much more people as the common modes profit oriented production and distribution.

Returning to the **mini-feira** once more. One month before I had to leave São Paulo, the people of the **Irmã Alberta** settlement are proposing to everyone interested to visit their settlement in order to participate in giving lessons in domains of personal knowledge and skills. They say that many of those living in the settlement will not be able to enter university because they may lack the necessary school degrees or simply cannot afford to travel by public transport to the campus everyday. Thus the settlement came up with the idea of an open university at the settlement. They said that many of them would like to learn English for example. They therefore proposed an open day for everybody to come and decide together with the people how classes could be organized for specific areas of interest, what topics are of interest, what topics could be provided, in what frequency are classes supposed to be conducted. I personally feel pity that I could not participate in that proposal because my time in the city was converging towards its end.

open university at the settlement Irmã Alberta

One could categorized all those actions as informal work and organizing, thus a practice not according to legal rules. This would lack a large part of what is actually done here. The spaces involved here are self-organized, in the city centre as well as at the fringes of the city. The practice of these actions do determine a way of (self) organizing without the notions of profit making and exploitation by freely agreeing on the terms of what could be done and how it could be done.

This practice means exchange between the urban space and the space at the fringes. It includes the access to healthy and affordable food in urban space and access to knowledge and education at the fringe, according to non-discriminatory agreements made among those that are interested in pushing this practice forward. Exchange is also meant physically, by visiting each other, working collectively with each other.

It also shows that concrete geographical places are necessary to develop such a praxis.

Recycling

Another short narration. I went earlier to **Ay Carmela** today, it is mid-morning. Inside I meet a man and a woman that are separating trash and bundle it to large packages. They are members of a **collective of Catadores**. The self-organised space that **Ay Carmela** represents is collectively used to gather waste in there and **process it further: separate it, bundle it up and transport it away**.

*The existence of self-organized and free space allows collective organisation. The **mini-feira** (p. 106) is based on free agreements between the space and the collective and represents yet an additional possibility that strengthens self-determined practice. The **aim of space and action** are similar here as well. Its a proposal to*



Figure 8.8 Bundled up recycled material at [Ay Carmela](#) (cc-by-sa Author)

act collectively, in solidarity , to organise the struggle for *self-determined work and life* , instead of acting competitively, exploiting one another. This is not a difficult praxis. Even though affordable or free space is rare in a city like São Paulo (despite the many abandoned buildings), where it is available, people and groups can start to prac-

tice and experience similar ways as the collective of catadores, the mini-feira and open university of MST or the vegan lunch of *Ay Carmela* already do.

Catadores de Lixo (waste pickers) are often organized in the social movement of recyclers Movimento Nacional dos Catadores de Materiais Recicláveis (MNCR)²⁴³. Even though MNCR²⁴⁴ is a national wide movement, it is organized in small and independent units on the streets in many cities, by that realizing an collective approach to work, self-determined, independent of class and political parties.

Acreditamos na prática da ação direta popular, que é a participação efetiva do trabalhador em tudo que envolve sua vida, algo que rompe com a indiferença do povo e abre caminho para a transformação da sociedade.

Desenvolvemos nossas ações na busca de uma sociedade mais justa e melhor para todos. Buscamos a organização de nossa categoria na solidariedade de classe, que reúne forças para lutarmos contra a exploração buscando nossa liberdade. Esse princípio é diferente da competição e do individualismo, busca o apoio mútuo entre os companheiros(as) catadores(as) e outros trabalhadores.

Lutamos pela autogestão de nosso trabalho e o controle da cadeia produtiva de reciclagem, garantindo que o serviço que nós realizamos não seja utilizado em benefício de alguns poucos (os exploradores), mas que sirva a todos.

Nesse sentido organizamos bases orgânicas do Movimento em cooperativas, associações, entrepostos e grupos, nas quais ninguém pode ser beneficiado às custas do trabalho do outro.

(MNCR, 2008, web)^{245 246}

Catadores massively shape the image of the city, of its central areas. They pull large and self-made two-wheel trolleys, packed with materials collected from the streets, piled up two meters high. Trolleys full of material hold in place by tight ropes, ultra heavy, pulled by just one person (often men), moving slowly through pedestrian areas,

²⁴³ Movimento Nacional dos Catadores de Materiais Recicláveis (National Movement of Collectors of Recyclable Materials)

²⁴⁴ <http://www.mnrcr.org.br>

²⁴⁵ http://www.mnrcr.org.br/box_1/o-que-e-o-movimento

²⁴⁶ We believe in the practice of popular direct actions, that is, effective participation of the worker in all spheres that affect his life, something that breaks the indifference of the people and opens a way for the transformation of society. We develop our actions in search of a more just society, better for everyone. We are seeking to organize according to our terms of solidarity of the class, that unites power for our struggle against the exploitation that chases our freedom. This principle differs from competition and individualism. It seeks the mutual help between companions, catadores and workers. We struggle to self-determining our work and for the control of the means of production of recycling, guaranteeing that our service is not utilized to benefit a few (the exploiters) but benefits all. In this sense we organize the movement's organic bases as co-operations, associations, depots and groups in which nobody can benefit at the costs of the work of others.



Figure 8.9 Depot of MNCR in Vial Madalena (cc-by-sa Author)

through the heavy traffic on packed streets, always moving on the outer right lane, a trolley the size of a small car, collecting stuff society has no use for any more.

When *Matheus* and I have been *looking for a place to sleep* (p. 88) one night, we

asked a **Catador** who was already sleeping in his trolley parked close to a wall, for **papelão** to share. His trolley was full of collected cardboards. His trolley was his bed for the night.

Recyclable material is everywhere. While *Juvenil* and I are on our way (p.??) towards **Praça de República**²⁴⁷, crossing the pedestrian area at **Rua Barão de Itapetininga**²⁴⁸ early at night around 7 p.m. when commercial business is closing, we always see piles of waste, cardboards, plastic bags, the daily residuals of consumption, thrown on the street. **Catadores** are then gathering there, collecting, separating, piling up all the stuff they can make use of, a nightly ritual, the area occupied by trolleys and **Catadores**, still working while everybody else is going home or is just arriving for nightly entertainment.

*I did not have much contact with **Catadores**, only at those few occasion where we showed solidarity and met in a particular situation on the streets. They are workers, the ones we met are **Catadores** in street situation. A bit of their available movement content is reproduced here and no in depth insights besides those few mentioned can be narrated.*

²⁴⁷ Praça de República: <http://osm.org/go/M@ziMgJJM-->

²⁴⁸ Rua Barão de Itapetininga: <http://osm.org/go/M@ziJ2Vp4-->



Figure 8.10 Bring down repression against Catadores! Catadores in resistance (source: MNCR)



Figure 8.11 Catadores are part of the city. Stop - Repression against Catadores. Attention - Society Wake up. Go - Catadores preserve the environment. We have the right to freely walk through the city with our coaches. We have the right to work, to the city and the streets. (source: MNCR)

A b a i x o a r e p r e s s ã o
a o s C a t a d o r e s !

**Temos direito de andar com
nossa carroças no Centro.**



**Temos direito de
trabalhar onde
sempre
estivemos.**

**Não a limpeza
social de SERRA!**

**Pela autonomia
e auto-organização dos
catadores**

**QUEREMOS DIREITO AO TRABALHO,
A CIDADE E ÀS RUAS.**

**Movimento Nacional
dos Catadores - MNCR**



Figure 8.12 We have the right to freely walk through the city with our coaches. We have the right to work where we always have been. No to the social cleansing of Serra! For autonomy and self-organisation. We want the right to work, to the city and the streets. (source: MNCR)

Psycho//Drama

What is **Psicodrama** ?

Psicodrama is a form of research or therapy base on three roots: theatre, psychology and sociology. And, in a way it is a form to come closer to each other, to do something with what one encounters, to liberate oneself, to leave the stereotypes. [...] The first idea is citizenship, to discover through encounter that there exist the other, people with which one can close a pact, like the friends of the neighbourhood that meet in order to take care of that abandoned space there, or to demand more public transport. The second is to show the people to leave the ,non-place'. You enter the Metrô, you sit down there at a place next to another person, in front of each another and once you leave you do not even know if the other was a teen, a man, a woman. It is like as if the public space that is full of people would be a ,non-place', where the people remain inside a bubble, isolated from one another. What we are trying to show is that this ,non-place' mainly present in the big cities can be transformed and that discovering the other is always interesting, because life is really evolving in the encounter, in the ,intermediate'. (Cesarino, 2009)

This citation is taken off the 2009 October issue of the street journal Ocas. Valter gave me a copy of it. One day Valter invited me to join him at a Saturday morning, when he is going to the **Centro Cultural de São Paulo**. He said that he is going there since years, since seven years exactly, to participate in the **Psicodrama**. I have never heard of **Psicodrama** but Valter said I will find out then, if i join him.

So here we are, its Saturday, we met around 11 o'Clock at the **CCSP**²⁴⁹ at **Liberdade**²⁵⁰. The **Centro Cultural de São Paulo (CCSP)** (**Cultural Centre of São Paulo**) is a **public cultural institution**²⁵¹ open to everybody. It is a huge complex offering spaces for concerts, cinemas, discussions, reading, books and breakdance in its wide hallways, exhibitions or theatre.

Here we are in one of those spaces, me and several others sitting on the ground level, on a kind of open gallery, watching down upon the floor below us. There, Valter is already active, talking with his friends while more people are arriving, some of them heading immediately to the seats, others are entering the main floor, young and old, all genders, Valter the only from the streets.

The **Psicodrama** has already a long history at the CCSP. It started in 2003 and takes place since then almost every Saturday late morning. Its open for everyone to take part.

²⁴⁹ CCSP: <http://osm.org/go/M@y3Y9D8u->

²⁵⁰ Liberdade: http://osm.org/go/M@y3ej_P--

²⁵¹ public cultural institution: <http://www.centrocultural.sp.gov.br/index.asp>

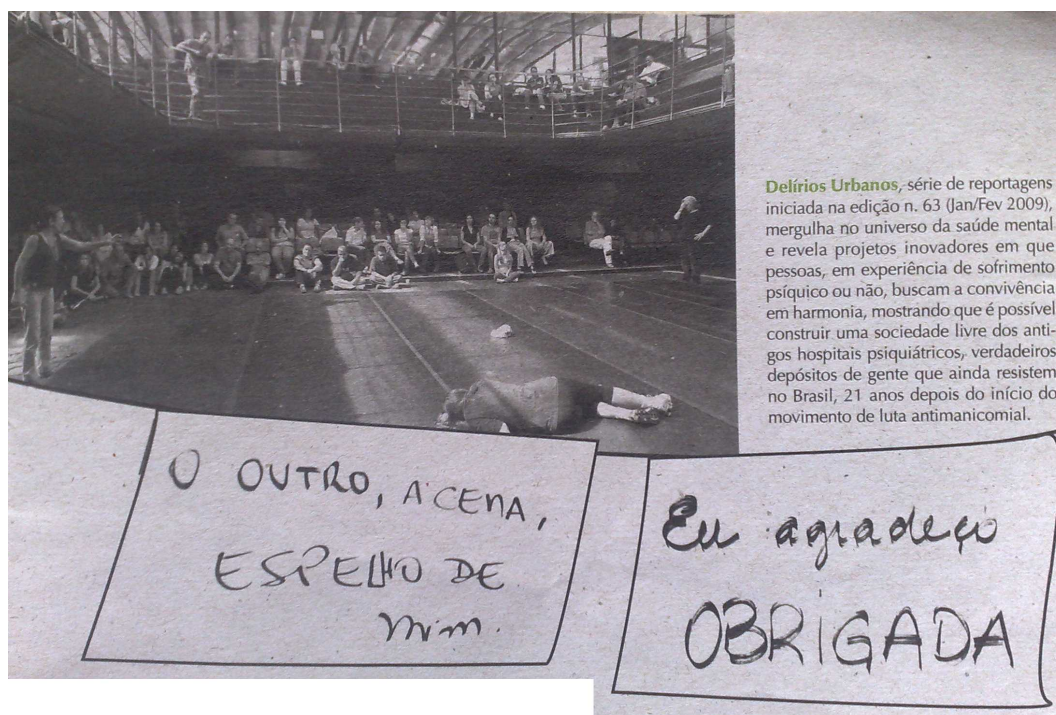


Figure 8.13 **Psicodrama** in Delírios Urbanos (attribution: OCAS, p. 13, Issue 67, September/October 2009)

After some time, the **Psicodrama** starts. This time as well as at the following Saturday's when I join *Valter*, the people suggest the topic of the day. Today's topic will be the soon coming elections. People build groups of interest to discuss what they would like to say about the coming elections, about the politicians and how they are going to present their thoughts and feelings. Finally, each group came up with a plan, ready to present it in an improvised play. *Valter* plays today the master of puppets behind Dilma, the soon to be elected new president of Brasil.

*I do not exactly recall now what the different groups have done. I had to think about what I just saw, about this wonderful way of approaching each other, taking part in formulating decisions, entering in discussion. Valter said that it took a huge portion of effort to accept the approaches the **Psicodrama** proposes, not judging and not feeling judged by others.*

After the play of each group, people, on the scene but also the audience is being asked about what they perceived, how they perceived, what they think about the just see, how it fits with their opinion, where they disagree. From there the journey continued, always incorporating what has been done just before, what has been felt, the different opinions.

*I personally consider **Psicodrama** wonderful and emancipatory because all those that take part do in a sense rule. There exist no discrimination, no matter where the people are coming from, what their conditions are, with all their many differences. The **Psicodrama** is in a sense a free agreement between one another. It is moderated though, but it appeared that there has been always plenty of space for everyone.*

I also found interesting that it was not male dominated and that men have also not dominating the space by their behaviours. *Psicodrama* is a proposal for action, to start practising the togetherness in one space, be it the city or theatre, not out of necessity but by the genuinely *taking-part* in the space and its production.

I perceive *Psicodrama* emancipatory as well in the sense that it aims to overcome the concept of imprisonment as treatment for those that do not fit into the (main-stream) society. This concept can be seen in the *Tendas* (p.80) as the place of treating the symptoms of being in street situation and trying to hide what is not supposed to exist, it can be seen in the prison and system as human deposits and the institutions of mental health treatment. (translation missing) *Urban Delirium* says that it

(...) mergulha no universo da saúde mental, (...), mostrando que é possível construir uma sociedade livre dos antigos hospitais psiquiátricos, verdadeiros depósitos de gente que ainda restistem no Brasil, 21 anos depois do início do movimento de luta antimanicomial. (*Delírios Urbanos*, 2009, p.13)²⁵²

Another day, just before I had to depart, *Valter* tells me that he thinks about proposing *Psicodrama* as a method of awareness rising for the police. He and some people of *RedeRua* are having meetings with officials of the *Academia de Polícia "Dr. Coriolano Nogueira Cobra"* (ACADEPOL) at the Campus of the *Universidade de São Paulo (USP)*. He says that he could imagine *Psicodrama* to switch roles temporarily, let the police play a person in street situation and show them how its is feeling being hit and kicked when one is laying already on the ground. He invited me to this meetings but finally we did not manage to go there together. One day stayed both at *USP*²⁵³ but we missed each other because I have been there by bike but *Valter* had to manage somehow to arrive at the campus from the centre which is a long and expensive journey.

Other//Places

At the following pages I would like to trace a place I primarily visited out of curiosity and solidarity, where I did not know anybody but that is a manifestation of urban struggles as well. Tracings are left this time at *Mohino*²⁵⁴.

Vida//Mohino

„A vida é um moinho“ *Farias* took place yesterday in solidarity with the inhabitants of *Favela do Moinho*, right in the centre of São Paulo, in Bom Retiro between the stations Barra Funda and *Luz*.

²⁵² (...) dives into the universe of mental health, (...), showing that it is possible to build a society free of psychiatric hospitals, true human deposits that still exist in Brasil, 21 years after the the begin of the struggle of the Asylum movement.

²⁵³ USP: <http://osm.org/go/M@y1c9yD-->

²⁵⁴ Mohino: <http://osm.org/go/M@ziYUNoA-->



Figure 8.14 Psicodrama at CCSP(cc-by-sa Author)

The day was organized by various hip hop and graffiti crews in solidarity with the *Mohino*²⁵⁵ community in order to collect food and clothes for the inhabitants and

²⁵⁵ Mohino: <http://osm.org/go/M@ziYUNoA-->



Figure 8.15 Flyer for the hip hop and social action 'A vida é um Moinho' (source: Yara Moraes)

to raise awareness about serious issues *Mohinho* has to face, but also to show the beautiful sides of the place. The chosen scenario was impressing, on the roof of the old (and now squatted) industrial building, right in the middle of the favela. The buildings has been a compound of the previously existing Fábrica Moinho Matarazzo. More information about the history of the Matarazzo family and its industrial complex in Brazil can be found in the dossier '*O Grupo Matarazzo nas terras do município*' (Raízes, 2002).

I entered *Mohinho* below the bridge, by crossing the rails, where an old guy was sitting and observing the train movement, to guarantee a safe traversal. Already inside, still below the bridge, foot, rice, water, vegetables have been piled up on several tables, where I put another sack of rice that I brought. From there, another young guy brought us to the abandoned but still inhabited industrial complex right in the middle of *Mohinho*, massively build of concrete, probably 5 storey high, on its top floor the solidarity hip-hop event taking place.

entering *Mohinho*

During the whole day a massive crowd of kids of all ages have been around. Especially attractive to them: everyone who threw them in the air and played with them; everyone with a kind of digital camera: really nice that kids in the age of 5 to 6 years (estimated) already know the general functioning of a digital camera, or learn it hyper fast – which button to press in order to trigger the camera – which symbol indicates that no space is left for taking pictures – how to skip through the photos – and so on; everyone that painted and made graffiti; everyone who made hip hop:

one young boy from **Mohinho** showed his breakdance skills – a young girl MC from **Mohinho** sung together with two of the invited MC's.

Several people showed their poetical skills and work by spreading their ready and improvised poems over the roof and by singing acapellas. From the hip hop point of view there have been several artists around, mostly male but also one female mc with her DJane (sadly don't remember the name).

She made a good statement about the precarious water supply conditions in the favela and was more reflective than the often heard (also this day) abstract calls for resistance. Her general statement was that it is a scandal that there is no water supply in **Mohinho** but that it is an even greater scandal that the supply that existed before was cut off due to orders by the cities politics who deliberately accepted the worsening of an already precarious housing and living condition, especially if one considers that several hundred families with kids live here without access to common services such as water, sanitation and electricity.

A collection of super interesting impressions and interview fragments with people from **Mohinho** (and from Ocupação Prestes Maia) can be found in a text called '*Periferia é Periferia em qualquer lugar*' (Sampaio, 2007, p.59-74).

Besides the lack of sufficient water supply (which consisted of only illegally connected lines before their cut off in 2009) there have been (still exist?) many restrictions that are imposed on the inhabitants of Moinho.

Two examples: the inhabitants didn't have a legal postal address thus neighbours receive post for some of them (Sampaio, 2007, p.64); electricity supply exist only through illegally connected lines due to the fact that cities electricity supply Eletropaulo did not install a electricity net. It didn't consider the inhabitants of **Mohinho** as the legal owners of that land where the favela is located (Sampaio, 2007, p.64).

The text also draws a more nuanced picture of the different communities and individuals within the community of **Mohinho** , like the people that live in the fabric building, the people that live in self-constructed buildings, the ones close to the train tracks or the ones under the bridge at the entrance.

What remains is the impression that culture (here: Hip Hop culture) provides one way to educate people (those that live outside) about a non acceptable situation (here: lack of water supply and electricity) by inviting them to the place they would not have access to otherwise and by doing so, learn a bit about the local situation. In fact, I would have been great if people from **Mohinho** also talked about good and bad things they perceive in their environment, or that flyers or handouts had been distributed with more information...

The intentional denial of water (and electricity) supply also shows that precarious living conditions are often imposed onto the people by simply denying them the right for a decent life and access to the city.

The day has been covered by two hip hop magazines as well, *Central Hip-Hop /BF*²⁵⁶ and *Portal Rap Nacional*²⁵⁷

²⁵⁶ Central Hip-Hop /BF: <http://bit.ly/ashLTI>

²⁵⁷ Portal Rap Nacional: <http://www.rapnacional.com.br/2010/index.php/noticias/rap-marca-presenca-na-favela-do-moinho/>

²⁵⁸ Avenida Prestes Maia, 911: <http://osm.org/go/M@ziPIYRw-->



Figure 8.16 The abandoned Prestes Maia occupation at *Avenida Prestes Maia, 911*²⁵⁸, re-occupied on the 4th of October 2010 by more then 300 people (cc-by-sa Author)

²⁵⁹ Estação Júlio Prestes: <http://osm.org/go/M@ziNz7ui-->



Figure 8.17 The last occupied house at the demolished site of the ancient main bus terminal *Estação Júlio Prestes*²⁵⁹ at Luz (cc-by-sa Author)



Figure 8.18 Seen at Luz (cc-by-sa Author)

²⁶⁰ Occupation: <http://www.portalfilm.com.br/noticias/familias-do-mstc-continuam-ocupacao-no-parque-d-pedro-apos-uma-semana/282>

²⁶¹ Parque Dom Pedro: <http://osm.org/go/M@zihBwQr->



Figure 8.19 Occupation²⁶⁰ of Movimento dos Sem-Teto do Centro (MSTC) at *Parque Dom Pedro*²⁶¹ at the side of the *Mercúrial building*²⁶², 31th of May 2010 (cc-by-sa Author)

²⁶² Mercúrial building: <http://osm.org/go/M@zi0p2QX-->



Figure 8.20 Occupation²⁶³ of Movimento dos Sem-Teto do Centro at the side of the Mercúrial building²⁶⁴, 31th of May 2010 (cc-by-sa Author)

²⁶³ Occupation: <http://www.portalilm.com.br/noticias/familias-do-mstc-continuam-ocupacao-no-parque-d-pedro-apos-uma-semana/282>

²⁶⁴ Mercúrial building: <http://osm.org/go/M@zi0p2QX-->



Figure 8.21 *Mohino*²⁶⁵ at night (cc-by-sa Author)

²⁶⁵ Mohino: <http://osm.org/go/M@ziYUNoA-->

²⁶⁶ Mohino: <http://osm.org/go/M@ziYUNoA-->



Figure 8.22 Industrial building within *Mohino*²⁶⁶
seen from outside (cc-by-sa Author)

²⁶⁷ Mohino: <http://osm.org/go/M@ziYUNoA-->



Figure 8.23 *A vida é um mohino* (Life is a windmill) hip hop solidarity event on the last floor of the industrial building within *Mohino*²⁶⁷ (cc-by-sa Author)

²⁶⁸ Viaduto do Chá: <http://osm.org/go/M@ziLFg6Q-->



Figure 8.24 Regular street lessons in mathematics at the *Viaduto do Chá*²⁶⁹, (cc-by-sa Author)

²⁶⁹ RedeExtremo Sul: <http://redeextremosul.wordpress.com/>

²⁷⁰ Grajaú: <http://osm.org/go/M@y13ggh-->



Figure 8.25 Cultural manifestation of the *RedeExtremo Sul*²⁶⁹, a network of communities at *Grajaú*²⁷⁰, Zona Sul of São Paulo - *pela união do povo da periferia em luta por sua dignidade* (by the united people of the periphery struggling for their dignity), (cc-by-sa Author)



Figure 8.26 Self-constructed shacks right besides an access road to the *Minhocão*²⁷¹ at Minhocao, (cc-by-sa Author)

²⁷¹ Minhocão: <http://osm.org/go/M@ziHbqef->

²⁷² Minhocão: <http://osm.org/go/M@ziHbqef->



Figure 8.27 Access road to the *Minhocão*²⁷² at *Rua da Consolação*²⁷³ , (cc-by-sa Author)

²⁷³ Rua da Consolação: <http://osm.org/go/M@ziJFX@u-->

Missing//Links

Many things do not leave tracings in the map of narrations. This is mainly due to time constraints and due to my own, sometimes mainly unstructured, practice especially during the course of writing. However, I would like to briefly document some occasions that I am referring to at different locations in this text. Even though they are just sparkling around for now, relatively unconcrete and incomplete, I hope they will enter the scene finally when transforming this offline text into its online counterpart. Some of the sparkles can be seen as *random shots* (p. 123) .

Social Center//Ocas

I spend much time at *OCAS*²⁷⁴ , a cultural space in *Brás*²⁷⁵ . *OCAS* has been, similar to *Ay Carmela* , a place of encounter, it has often been the place of departure for me and *Juvenil* when we were heading towards the centre. It is also an important place for the struggle of the people in street situation because there, regular workshops are taking place, mainly for expressing what the life on the streets individually means for the people, in form of poetry or photo shooting for instance. *OCAS* is also a point of reference because it publishes a monthly street journal , often composed of pictures and texts of the people. The journal is a source of income for street vendors, as I know it from Europe as well. *OCAS* has also been the place where *aRUAssa* hold several reunions to discuss the direction of the ongoing classes and workshops. Above all, meeting people there, discussing, departing into the city, offered many insights to São Paulo.

Padre de Chá

At *Padre de Chá*²⁷⁶ , I met with Gibson who invited me to come there (p. 79) . *Padre de Chá* provides food for people in street situation, likewise *Penaforte* . Gibson played a small concert that day. I also met *Juri*, a philosopher who is coming everyday. Later that day he showed me the centre from his philosophical point of view.

Around//Praça de República

Not including anything about the time I spent with *Juvenil* is particular sad. We spend much time at night at the commercial area at *Praça de República*²⁷⁷ that turns completely once the shops are closed. Another world of streets business emerges once it's getting dark. Different people gathering then, all known to each other, making their way of living then. When we stayed there sometimes for hours, drinking

²⁷⁴ OCAS: <http://osm.org/go/M@zig1sWT-->

²⁷⁵ Brás: <http://osm.org/go/M@zihnIz-->

²⁷⁶ Padre de Chá: http://osm.org/go/M@ziI_wzB--

²⁷⁷ Praça de República: <http://osm.org/go/M@ziMgJJM-->

small pins of cheap Cachaça, *Juvenil* showed me how people organize there, how they are running their businesses, hiding from the always present police, its car and foot patrols.

Zona//Sul

One Sunday at the begin of June at *Grajaú*²⁷⁸, zona sul of São Paulo: the *Rede de Comunidades do Extremo Sul de São Paulo*²⁷⁹ goes on the streets to reclaim it with culture, breakdance, rap, free radio, in order raise awareness about the issues the communities in this part of the city have to face. Their public action took place at (²⁸⁰venida Belmira Marin)<http://osm.org/go/M@y13i9QU>– that is usually blocked by traffic. It is the main street which connects the even more remote communities and brings daily traffic and traffic jams from outside São Paulo into the city.

I stayed in contact with the people of the Rede because I asked them if it would be possible for my research actions to take place in their area. Finally it was not possible. The people had very good reasons because they would not have had time to accompany me. All of them were busy in their struggle and as it has been prevailing on the streets in the centre as well, without people introducing one to those that live there, its becomes difficult for someone not living there, for an outsider, to get to know the place and its people. Anyway, this day and our contact later on was super nice, as much as the people I met there and spoke with.

Primeiro//Colóquio//Território//Autônomo

At the end of October, the *Primeiro Colóquio Território Autônomo*²⁸¹ took place at the Federal University in Rio de Janeiro. This meeting was an invitation for social movements, activists and scholars to discuss and propose spaces of cooperation in social struggles in order to converge the academic spaces and spaces of struggle. The colloquium offered lectures, from a libertarian perspective (my point of view just too heavy to digest), and group work.

Its main question could not be answered but a wish that has been formulated stated that academia must come closer to the spaces where struggles are taking place, in the centres of the cities, at its peripheries, and that it should not solely remain its university complexes, campuses and theories. What impressed me was the narration of one of the organizers of the occupation, 'Quilombo das Guerreiras' that is located close to the main bus terminal. She mapped the various housing occupations in Rio, their forms of organization, from purely horizontal to hierarchical, from anarchistic to occupations of workers.

²⁷⁸ Grajaú: <http://osm.org/go/M@y13ggh-->

²⁷⁹ Rede de Comunidades do Extremo Sul de São Paulo: <http://redeextremosul.wordpress.com/>

²⁸⁰ (: [A](#)

²⁸¹ Primeiro Colóquio Território Autônomo: <http://territorioautonomo.wordpress.com/>

Some sources providing further information probably provide information for a better understanding: *a mapping of housing occupations in the central are of Rio de Janeiro*²⁸² (da Silva, 2009) and the website *Pela Moradia*²⁸³ is informing about what is happening in Rio these days, while the city is transforming its shape in preparation of the the Olympic Games (2016) and the World Cup (2014). Audio recordings are also available at *Sem Teto - Bewegung im Zentrum rio de Janeiros*²⁸⁴.

The following call for solidarity has been issued by the 'Guerreiro Urbano Occupation' at the begin of December 2010 and gives an impression of what Rio is intending in its central areas in order to clean up the city for the spectacles to come.

Solidarity//Guerreiro//Urbano

Solidarity with the Guerreiro Urbano (Urban Warrior) Occupation

The "Urban Warrior Occupation" is a collective of about 50 families which are organizing themselves to meet the need for decent housing in the center of Rio de Janeiro. After seven months of meetings, they occupied a public building on 1 November. The building, which had been abandoned for 20 years, is officially the property of the National Social Security Institute (INSS – Instituto Nacional do Seguro Social), and was once a hotel. It has enough space to help tens of families realize their dream of decent housing. The occupation was carried out by homeless workers (sem tetos) with the help of various sympathizers and social movements. Through direct action, these "sem tetos" tried to force the state apparatus to enforce the laws that the state's own structures neglect. Under Brazil's Federal Constitution (Article 6), every property must fulfill a "social function" (Article 182), and the population must participate in the processes of urban planning and management (Estatuto da Cidade – Law Number 10.257/2001, Articles 2, 4, 39 and 45). As soon as the "sem tetos" entered the abandoned building, they began to clean and reorganize it. This is the real revitalization(2) that we can expect from those who tried, despite all violence and injustice at the hands of the state and business interests, to construct a new, socially just urban space. On the next day the "sem tetos" were displaced by the Federal Police, who acted without any legal documents and without any kind of identification, though several occupants were obliged to provide their IDs. The Federal Police acted violently and illegally, and their actions were undoubtedly illegal. Tens of families were thrown in the middle of the street, on a rainy morning. Most of them had no place to go and had to stay at relatives houses, friends' houses or even in the street.

International support and solidarity is needed. Please sign the manifesto or send solidarity greetings to the local support group: Comitê de Solidariedade as Ocupações Sem Teto, pelamoradia@gmail.com

For more information please read the appendix. More information in Portuguese: <http://pelamoradia.wordpress.com>²⁸⁵

²⁸² a mapping of housing occupations in the central are of Rio de Janeiro: <http://bit.ly/n4q9M7>

²⁸³ Pela Moradia: <http://pelamoradia.wordpress.com>

²⁸⁴ Sem Teto - Bewegung im Zentrum rio de Janeiros: <http://semteto.noblogs.org/>

(1)Based on the amount of abandoned buildings that this federal institute own, some members of the sem teto movement consider the INSS to be a group of large landowners who “act like the landowners against whom the Brazilian rural landless movement fights.”

(2)The central area of the city of Rio de Janeiro is passing through a “new wave” of urban restructuring. Following the demand of real estate capital and state interests in the mega-events that will take place in the city over the next 6 years (the 2014 World Cup and 2016 Olympics), the port area is receiving massive public investments to transform the area (abandoned by the state since the decline of the city’s port activity in the early twentieth century) into a new space for real estate investment. This project depends on the expulsion of the poor population of the area. The police action in the so called “Pacifying Police Units” (UPPs - Unidades de Polícia Pacificadora”), the rising cost of living and the destruction of housing alternatives for poor families are some of the strategies adopted by the state to accomplish this task. Moreover, the three state spheres (federal, state and municipal power) are implementing a joint “revitalization” plan for the area (as though the population living there now were not even “living beings”). All the popular and social movements recognize that the “Porto Maravilha Project” is, actually a plan to “revitalize” the profit of national and international real estate and tourist industry capital. On the 13 of December, there will be a demonstration in solidarity with the “Sem Teto” occupations in the center of Rio de Janeiro.

²⁸⁵ website: <http://pelamoradia.wordpress.com>



Figure 8.28 Citizen Graffiti by Cidadania at Mohinho (photo cc-by-sa Author)

9 Theoretical Themes

This last map is first of all an invitation for further elaboration and criticizing.

This map is drawn as a proposal ,from a **standpoint** that aims for social transformation. A **standpoint** that is visible, practised and demanded by the social struggles in São Paulo. Correspondingly, my **rhizomatic map** includes tracings of themes about **Citizenship** , **Participation** , the **Right to the City** , **Self-Determination** and **Politics** and proposes to imagine emancipatory praxis. Therefore it contest the very same themes loaded with different meaning, meaning articulated from the **standpoint** of public institutions, the state or (inter)national agencies, thus the **standpoint** of actual power holders.

The proposal aims to give those themes a different sense, to **reconstruct** them with emancipatory content and show how practice could and does already elaborate around it. By reconstructing I mean to inject other meaning into those words that are (most likely) familiar to us and which are (most likely) associated to a particular meaning, probably determined by public discourse led by power holders or the discourse that is hold in society.

In a sense this theorizing proposal could be perceived as a critique of the current status quo that the society, and in turn the city, represents, where those are discriminated and oppressed that are differing from or dropping out the mainstream public discourse, that do not want or cannot act as it is required in terms of social norms, duties and obligations.

But rather than merely criticising by producing just another set of words and phrases that say what has already been said many times, the aim of **theorizing** could be extended in order to draw on what people are self-determinately organizing and practising already, to draw on the self-conceptions and attitudes that are already formulated, practised, reflected upon and overthrown if considered inappropriate or not sufficient.

Thus my aim would be then to make a proposal and to see where it would lead to, how it could contemplate other proposals that are aiming for emancipatory social transformation as well but that are probably using a different language, different sets of concepts, formulated from different standpoints.

I think the first step necessary would be the **deconstruction** of the commonly accepted meaning of words in order to perceive which power hierarchies are embedded in them. Once dismantling is done, a different sense can be injected. Deconstruction is critique but its formulation is just the first step.

I would also not like to invent new expressions or themes. In my opinion, what is written shall remain understandable and should not be hidden behind a complex web of language and words that only specialists familiar with the topic can understand. Using familiar sets of words and expressions could also help to argue about social struggle in terms that are understandable by those remaining outside the struggles.

theorizing as proposal (and critique)

stripping off co-opted and depoliticized meaning: deconstruction of themes

Therefore I would like to use themes and words like **participation** even though they are heavily contested as we will see soon. This would then be the second step of theorizing, gaining back the meaning of words that are often co-opted and tamed by public, political and institutional discourse, stripped off their political and critical attitude. **Reconstruction** of themes means injection of critical and emancipatory content.

The themes for theorizing have already been determined. They are articulated through social struggles on the streets of São Paulo, in campaigns and movement theorizing, in individual discussions, in particular actions.

I would like to complement them by a few more ideas: the idea of **politics** and **police** as imagined by **Jaques Rancière** which may impact the way participation is de- and re-constructed - the idea of **space** as imagined by **Henri Lefebvre** in order facilitate the imagination of the spaces we struggle in, the spaces we live in, the spaces the city represents and creates, how those spaces affect us and how we affect them, how the imagination of space could probably broaden the ability to formulate critiques, demands, proposals and benefit actions and practices aimed for social transformation - the idea of **minimum difference** and **maximum difference** as imagined by **Henri Lefebvre** as well, that I perceive as a basic concept for a just city, for genuine **participation** in society, for the **right to the city**.

I do not intend to theorize about the state or concepts of democracy in particular, about available categories one can relate themes like **citizenship** to. I will make use of available categories if they help me to argue and to explain but principally I would like to remain abstract.

injecting critical and emancipatory content: reconstruction of themes

9.1 De//Construct//Themes

The poster above is a wonderful opening for **deconstructing participation**. It says

I participate, You participate, he and she participates, We participate, You participate, They profit.

deconstruction of participation

and thereby precisely points to the deficiencies in the concept of **participation** as it was meant back then and as it is meant today. This poster²⁸⁶ has been put on the streets in Mai 68, when students and workers gained momentum in

the largest general strike that ever stopped the economy of an advanced industrial country, and the first wildcat general strike in history; revolutionary occupations and the beginnings of direct democracy; the increasingly complete collapse of state power for nearly two weeks; the resounding verification of the revolutionary theory of our time and even here and there the first steps toward putting it into practice; the most important experience of the modern

²⁸⁶ A List of May 68 graffiti is documented at the [Bureau of Public Secrets](#)



Figure 9.1 I participate, You participate, He/She participates, We participate, You participate, They profit (Bureau of Public Secrets, 2006, web)

proletarian movement that is in the process of constituting itself in its fully developed form in all countries, and the example it must now go beyond - this is what the French

May 1968 movement was essentially, and this in itself already constitutes its essential victory. (Bureau of Public Secrets, 1969, web)

,We all participate - We all benefit' is what one could excerpt out of this tiny insight. **Participation** in putting revolutionary theory into praxis, overthrowing the capitalistic status quo for a while and genuinely participating in practising life with each other.

,We participate - They profit' is what **participation** is about in present (post-capitalistic) times. We are invited to participate in many things. We are invited to crowdsource the net, the user is the producer, we can Digg our most favourite blog post, we participate in the construction of social communities²⁸⁷, we can conveniently participate in social campaigns with a simple click, the marginalized and oppressed are invited in participatory development projects that seems to end their poverty or at least reduce it, crisis management during times of catastrophes incorporate citizen reports from the ground in order to be more effective and precise in providing help, it seems that we can even participate in the planning of our direct environment, our neighbourhood, when local governments decide to give us a tiny share of (evaluation) power or at least allows us to select our most favourite proposal for a new shopping mall right around the corner, we are told to show civil courage to help the people on the streets around the corner, at work we can participate in unions to fight for better working conditions (at least where unions are established), and last but not least it seems that we may even participate in (the illusion of) impacting public politics by putting a vote once in a few years.

Even though this listing is relatively arbitrary and polemical, it may show what is currently understood by **participation**. We participate in proposals of others, our participation becomes their profit. We are invited to participate by those that have the power to invite us, that already decided what is the best for us, what we are supposed to do or that provides us with options for predetermined alternatives. This contemporary concept

highlights the fundamental point that participation without redistribution of power is an empty and frustrating process for the powerless. It allows the powerholders to claim that all sides were considered, but makes it possible for only some of those sides to benefit. It maintains the status quo. (Arnstein, 1969, p.216-224)

This quote by **Sherry Arnstein** is excerpted from her '**Ladder of Citizen Participation**' that she has written from the standpoint of **participation** of excluded neighbourhoods in housing and urban planning decisions in the US at the end of the sixties of the last century. It seems that still nothing has improved since then.

The **Ladder of Citizenship Participation** illustrates and denounces hierarchies within concrete (citizen) projects, where the powerless and powerholders apparently

²⁸⁷ From Facebook, to Orkut and Google+

participation with the intention to (genuinely) propose ideas and articulate decisions about issues that bear direct constraints and necessities in the life of powerless.



Figure 9.2 The Ladder of Citizenship Participation by (Sherry Arnstein, 1969)

The Ladder of Citizenship Participation serves as a basic starting point for deconstructing participation. Looking at participation through the lenses of power structures one could probably perceive more emerging issues caused by the (non)distribution of power. Participation becomes co-opted and exploited by the powerholders to maintain the status quo, participation becomes depoliticized and does not aim to overcome structural inequalities beyond the local where they are perceived most immediately. Participation shrivels to a technocratic mean to already predetermined ends.

Participation can currently be perceived as a form of tyranny, an 'illegitimate and/or unjust exercise of power' (Cooke and Kothari, 2001, p.5-6)²⁸⁸. It does not eliminate structural inequalities but rather reproduces the structural power hierarchies that are causing them. In this sense, the status quo is maintained or further enforced, the marginalized remain marginalized and the powerful remain in power. Maintaining power structures is done as long as people are merely invited into predetermined participatory spaces set up and controlled by the power holders.

1. non-distribution of power

²⁸⁸ which is further elaborated as 'the tyranny of decision-making and control', 'the tyranny of the group' and 'the tyranny of method'. Those forms of tyranny are for example visible in the concrete situation of meetings or discussion, where those with more experience in discussing for instance, or the better verbal skill set, do oppress the others by not letting them make their voice heard, discussing their arguments away.

[...] actions taken by the poor within the invited spaces of citizenship, however innovative, aim to cope with systems of hardship and are sanctioned by donors and government interventions. (Miraftab, 2006, p.195)

At **invited spaces** , the powerless are manipulated and treated (Sherry Arnstein, 1969). Education and therapy are the means to provide the powerless with coping mechanisms for further survival in a persistent, structurally unequal, system. At **invited spaces** , the powerless are informed, consulted and placated (Sherry Arnstein, 1969) in order to keep up appearances of good-practice while still controlling the flow of information and decision making.

[...]the 'community' has periodically been destroyed by underlying processes of development, only to be resurrected as the proper source of recovery through trustee-led intervention" (Hickey and Mohan, 2004, p.10).

As Hickey and Mohan put it, the same **power structures** that produced and produces structural inequalities and exclusion are now proclaiming salvation by inviting the oppressed to take part in fixing their situation. Hickey and Mohan write from the standpoint of (international) development agency and address its failure of not having entailed structural transformation for the people, a transformation of **power** that would be finally directly exercised by the people.

A widening of their perception could conclude that those power structures that caused and causes exclusion and discrimination in society, no matter the form, are now even benefitting by apparently genuinely offering space for participation, by inviting the different groups and individuals that compose society, thus most of us, by pretending that all voices are being heard, that the grassroots are being involved, eventually in order to remain in control, to prevent dissent and self-determination and thereby further exercise power, power over the people in street situation, the inhabitants of favelas, the students at universities, the inhabitants of social housing, or the workers in precarious service industries for instance.

It is a kind of theft - to take away the valuable things of the people and to put them to work in a system that is against the people but in favor of the powerful and the rich. Not only the municipalities and the politicians but also many of the NGOs and 'civil society' structures and activists are guilty of playing a part in this ongoing theft against the people. It can make you feel like your struggle was useless. You fight for justice - for equality and for the world to be shared - and you end up with the promise of 'service delivery'." (Abahlali baseMjondolo, 2010, web)

This type of **participation** is stripped off the political dimension, it is depoliticised because its aim is not learning and understanding how existing structures of power, oppression and injustice operate (Hickey and Mohan, 2004, p.11) in order overcome

2. *co-opting the idea of participation for single sided benefits*

3. *depoliticization of participation*

them. Once those political questions are excluded, how can participation bear any idea of genuine social transformation that leads to a just society? It is then merely a method, a means to a different end, an 'empty ritual' (Arnstein, 1969) that does not discover new and uncontested spaces shaped by the people, but that keeps them locked up in the current spaces of exclusion and powerlessness. Participation becomes an obligation for every 'good citizen', it becomes a must have for 'just' development projects, it is courteous for 'good governance practices' exercised by local, national and international institutions, but the structures of power never changes.

Western political thought has been that the central task of any political regime is education. The survival of the prevailing order depends upon depoliticizing young people by making good citizens of them, by inviting, or even compelling them to participate. It is with good reason that we have long pathologized the figure of the disengaged, apathetic youth, and groped frantically for therapeutic aids that might entice young people to participate (forgetting that time tends to make good citizens of us all). And it is no wonder we have invested such hope in the potential of emerging media to engage young people and to encourage them to participate. Participation, in the end, is truly much safer-and much easier to deal with-than politics. (Barney, 2010, p.145)

Depoliticization reduces participation to a mere method. Regimes of power 'prove (...) participatory credentials' in their invitations to participate (Hickey and Mohan, 2004, p.16) but in turn just implement a 'technical fix for complex problems of uneven development' (Cleaver and Rahman in Hickey and Mohan, 2004, p.59).

Participation as such then renders an approach that is rather technocratic than social, that is more a tool than a process, where aim, methods and principle decisions have already been determined beforehand and that does not intend to envision a broader view that contest superimposed structural inequalities nor does it intend to distribute power. Participation merely sticks within the limited scope of a particular project (Hickey and Mohan, 2004, p.10).

On the one hand, privatization, deregulation, unemployment and 'precarization' of labour (and 'structural adjustment' programmes at the periphery and semiperiphery of the world-system); on the other hand, attempts to bring people to 'take part' in the management of local-level state crisis (along with other measures like repression and 'state of emergency', as long as they are necessary and feasible). (de Souza, 2006, p.335)

Summarizing the previously said, the deconstruction participation reveals several deficiencies that do prevent the empowerment and self-determination of the

4. participation as mere technocratic mean to predetermined ends

Summarizing

people.

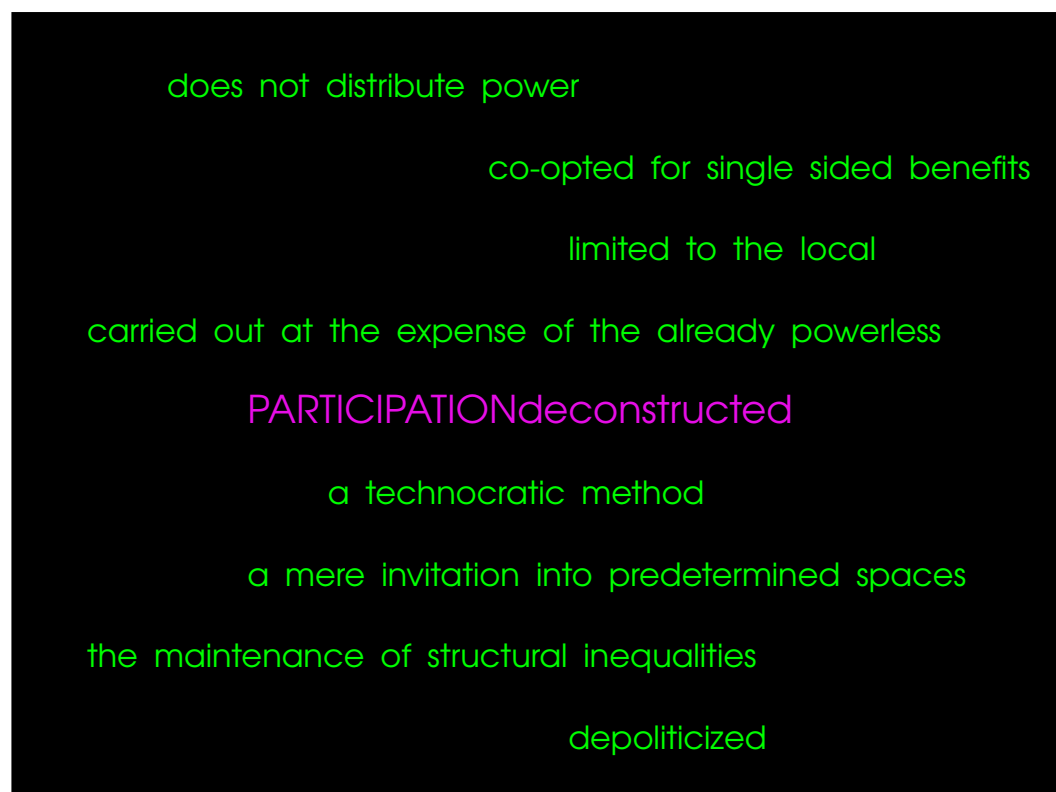


Figure 9.3 Deconstructing participation.

Those deficiencies are not absolute nor do they occur all at once or have always equal shares. They shall primarily provide ground for critique of **participation** as a mean for dis-empowerment and maintenance of the status quo. Deallocating these deficiencies from **participation** could prepare the ground on which new meaning would be injected into its then empty shell. Sherry Arnstein remarks in her '**Ladder of Citizen Participation**':

Obviously, the eight-rung ladder is a simplification, but it helps to illustrate the point that so many have missed - that there are significant gradations of citizen participation. Knowing these gradations makes it possible to cut through the hyperbole to understand the increasingly strident demands for participation from the have-nots as well as the gamut of confusing responses from the powerholders (Arnstein, 1969).

Deficient **participation**, **invited spaces**, the powerless and power holders, are not just terms that represent a reality of development projects or other initiatives that explicitly addresses an excluded or discriminated group of people. **Participation** pervades society and social relations independent from status or class, but it does not necessarily lead to a just society.

With **invited spaces** I would not only refer to spaces determined by public and private institutions, the state, or **NGOs**. **Invited spaces** could also be the spaces determined in struggle, by the grassroots or the civil society. They could be male dominated activist assemblies that structurally oppress female voices due to habits and apparently socially fixed norms, they could allow a vocal local elite to dominate discourse even in systems of horizontal decision making where everyone is supposed to have an equal voice, they could allow the majority society to oppress the needs and desires of minority groups. **power structures** starts to exist between people, determined by skills, different levels of education, their roles in predominant social discourses: about gender, (im)migration, race and colour, from where one is coming, in which area one is living. **power structures** exist thus not only between the poor and the rich, the have's and have not's.

In practice, because power relations between people are not addressed, participation all too often involves only the voices of the vocal few and poor people and women, in particular, tend to lose out, being marginalized and overlooked in 'participatory' processes. (McEwan, 2005, p.973)

Deficient **participation** means being detached from the processes that affects one's own life, being detached from the political space where those processes are shaped, being only invited to enter a predetermined participatory space that is not overlapping or touching the political one, thus remaining powerless with no means at hand for transformation.

in the context of a hegemonic political and economic culture that not only accommodates participation but actually embraces, thrives, and insists upon it, and in light of proliferating technologies that effectively render routine participation obligatory, the ends that participation presently serves cannot be said to be unambiguously worthwhile. If we are looking for something to which we might attach our aspirations for a more just society, we might have to look for something other than mere participation. (Barney, 2010, p.144)

The answer to >the other< seems to be located in the political space. The **political space** denoted so often seems to be the space where we want to **participation** in but where we are structurally excluded from. **Participation** in the **political space** seems to be necessary in order to shape the processes that affects our life's but apparently this space is not accessible, it is determined and owned by **power structures** that prevents us from transforming those spaces or that intends to keep us under control and maintain the status quo.

So, how should we proceed? Even though I intended to dismiss categories where possible I made plenty of use them, mainly in form of binary expression, thus words that represent opposite roles and positions such as the powerless and the power-

invited participatory spaces are an expression of wider social power structures

deconstruction of the political space

holders or just and unjust. I partition the world as I perceive it into distinct elements. This is what **Jaques Rancière** calls 'the partition in the sensible' and this is where I would like to start with the **deconstruction of politics**. 'The partition in the sensible' is formulated as one thesis in his 'Ten Theses on Politics'.

The partition of the sensible is the cutting-up of the world and of 'world;' it is the nemein [distribution] upon which the nomoi [laws] of the community are founded. This partition should be understood in the double sense of the word: on the one hand, that which separates and excludes; on the other, that which allows participation [...]. A partition of the sensible refers to the manner in which a relation between a shared 'common' [un communpartagé] and the distribution of exclusive parts is determined through the sensible. This latter form of distribution, in turn, itself presupposes a partition between what is visible and what is not, of what can be heard from the inaudible. (Rancière, 2001, p.6)

I partition what I sense according to a quality and meaning that I probably learned somewhere or that I invent: the majority society, a minority group, the oppressed, the streets, social movements, capitalism, the excluded, the invisible, the neglected, occupations, collectives, solidarity, city of extremes, non-authoritarian. Not only do I partition, the world that I am continuously learning to (re)discover is already partitioned and qualified, continuously reshaped, pointing out the differences between its partitions.

The clash between the 'rich' and the 'poor,' for instance, is the struggle over the very possibility of these words being coupled, of their being able to institute categories for another (ac)counting of the community. (Rancière, 2001, p.6)

The sensible of São Paulo, for instance, is partitioned into a multitude of roles

partitioning of roles

researcher, activist, observer, marginalized group, politicians, power holders, police, institutional agents, man, woman, slum dwellers, persons in street situation, citizens, a dealer, addicts, social movements, anarcho-punks, catadores

that are bounded to a multitude of locations and spaces

partitioning of locations

the streets, self-determined and cultural places [Ay Carmela , OCAS], São Paulo, neighbourhoods and city districts [Brás , the Centre , Luz], institutions [Refeitórios , Tendas, Albergues], public squares and spaces [Sé, República], Internet Cafés, Mohinho , Crackolândia , occupied houses, the periphery.

where modes of actions and ways of being are being practised according to functions of locations and roles

partitioning of modes of actions

repressive, empowering, militant, cultural, self determined , social, emancipatory ,

participatory , excluding, co-opting , treating, educating, coping, participatory , depoliticized

There are two ways of counting the parts of the community: The first only counts empirical parts - actual groups defined by differences in birth, by different functions, locations, and interests that constitute the social body. The second counts 'in addition' a part of the no-part. [...] We will call the first police and the second politics. [...] In this fittingness of functions, places, and ways of being, there is no place for a technocratic mean . It is this exclusion of what 'there is not' that is the police-principle at the heart of statist [state] practices (Rancière, 2000, p.6)

What does it mean that there is no place for the ,void'? Perhaps a look at the aim of social struggle is helpful. In the sense that I understand social struggle, it should lead to emancipatory social transformation by overcoming the status quo. A transformation should lead to a just society where oppressive and discriminating power structures have been abolished. This in turn would mean the abolishment of partitions, symbols, roles and functions that are structuring our being in a ,world lived out of necessity'. The ,void' should then be the space emancipatory struggle is directed to, the space of the people that do not take part, that do disturb the structure of the ordered world. In the ,void' a category such as people in street situation , military police, sem terra, sem teto, NGOs, GCM, public and welfare politics, and the like, would not exist because they are expressions of structural inequalities, and that social struggle is about the eliminating and overcoming of those structural inequalities.

Contemporary politics as associated today with (local or national) governments, states, politicians, parties, unions, internationally acting institutions, the (global) economy, political campaigns and discourses within (mainstream) civic society, deny the existence of what is not supposed to be, the ,void' as ,the space of the people', because there they would cease to exist.

What is understood as politics today is called ,the police' in the thesis of Jaques Rancière . ,The police' is not necessarily what we associate with the police on the streets (which is a part of it anyway). The ,the police' ,partitions the sensible' the world a perceivable order, in a structure whose components have names and meanings, are qualified according to various standards.

The police is not a social function but a symbolic constitution of the social. The essence of the police is neither repression nor even control over the living. Its essence is a certain manner of partitioning the sensible. [...] a partition of the sensible characterized by the absence of a void or a supplement[...] (Rancière, 2000, p.6).

The spaces that have been previously been called political spaces are transformed

what is the technocratic mean ?

contemporary politics is police

political spaces transform into police spaces

then into **police spaces** . The exclusion from taking part in **police spaces** is probably inevitable then because **police spaces** are the space in which the **‚poor‘** are not supposed to be recognized or seen.

Political litigiousness/struggle is that which brings politics into being by separating it from the police that is, in turn, always attempting its disappearance either by crudely denying it, or by subsuming that logic to its own. Politics is first and foremost an intervention upon the visible and the sayable (Rancière, 2000, p.6).

I think I need a break here i order structure things and my thoughts a bit. The **‚void‘** is that space that does not exist in the efforts of the **police** to **‚partition the sensible‘**, thus the world we see and feel and perceive. The **‚void‘** is the space of those that are not supposed to be **‚take part‘**. Those that are not supposed to **‚take part‘** are the poor but not in the sense of material poor or what else we perceive as poor.

The ‚poor,‘ however, does not designate an economically disadvantaged part of the population; it simply designates the category of peoples who do not count, those who have no qualifications to part-take in arche, no qualification for being taken into account. (Rancière, 2000, p.4)

The **participatory space** referred to before should now turn into **police spaces** as well. The praxis exercised there is that of the denial of the fact that the **‚poor‘** actually count. The praxis of those **participatory space** is education and treatment, mediation through information and consultation of the **‚poor‘** in order to prevent their part taking that should actually lead to a abolishment of structural inequalities that produced their roles and situations and functions and finally the entering of **participatory space** .

participatory space transform into police spaces

If there is someone you do not wish to recognize as a political being, you begin by not seeing them as the bearers of politicalness, by not understanding what they say, by not hearing that it is an utterance coming out of their mouths. And the same goes for the opposition so readily invoked between the obscurity of domestic and private life, and the radiant luminosity of the public life of equals. In order to refuse the title of political subjects to a category - workers, women, etc... - it has traditionally been sufficient to assert that they belong to a ‚domestic‘ space, to a space separated from public life; one from which only groans or cries expressing suffering, hunger, or anger could emerge, but not actual speeches demonstrating a shared aisthesis [perception] (Rancière, 2000, p.6).

Looking at São Paulo for a while, the **‚partitioning of the sensible‘** is in full pace. The police on the streets and public policies of cleansing aiming to expel the people in

what comes next, after politics?

street situation from commercial districts, the economical poor life in the peripheries out of sight or cannot afford the expensive public transport or access to university. **Luz** is supposed to be transformed into a shiny district by expelling the old inhabitants of the **Cortiços**^{289 290} and by trying to push the crack scene out of sight and out of mind. Denying what is not supposed to be then means that emancipatory social struggle is attempted not to be recognized by the **police**, either by repressing it or by co-opting its demands and propositions. People in street situation are sent to (remote) **Albergues** or to the **Tendas** to receive the treatment to their poorness there or to just silent them, demands to the **right to the city** enter the agendas of institutions such as the UNESCO (Brown and Kristiansen, 2009) or the proper state, in Brasil in guise of the city statute (da Silva, 2009). The houses of the favelas in Zona Sul are **demolished or evicted**²⁹¹, the housing occupants in the cities centre face evictions to be just sent back to the peripheries, into social housing compounds literally located in a void lacking their social networks, their work opportunities (which are in the centre), where public transport is too costly and time intensive to be utilized in order to reach the central areas of the city, or the university. Out of sight, out of mind.

By referring to the '**Ten Thesis of Politics**' by **Jaques Rancière** I tried to get to grasp what politics is not meant to be, that the current perception of **politics**, **police spaces** and **participatory space** does not make them the prime spaces for transformation through social struggle because.

Deconstructing politics also means to **deconstruct** the notion of the poor as a simple category of people economically or material disadvantaged, poor in opposition to the rich. For me, perceiving the '**poor**' as those people that are not qualified to take part (from the standpoint of the **police**) does not reduce non-participation and discrimination to those parts (or '**partitions**') of society that are categorized as the marginalized (as I did in the title of this thesis). Instead the '**poor**' are we all, all those that cannot take part in ruling and being ruled (Rancière, 2001, p.2).

The formulations according to which politics is the ruling of equals, and the citizen is the one who part-takes in ruling and being ruled, articulate a paradox that must be thought through rigorously. [...] This formulation speaks to us of a being who is at once the agent of an action and the one upon whom the action is exercised. [...] It contradicts the conventional 'cause-and-effect' model of action that has it that an agent endowed with a specific capacity produces an effect upon an object that is, in turn, characterized by its aptitude for receiving that effect. (Rancière, 2001, p.2)

²⁸⁹ Cortiços: <http://www.cefetsp.br/edu/eso/geografia/corticoss261.html>

²⁹⁰ Cortiços are the predecessors of Favela. They are the places and agglomeration of houses where the excluded live, the oppressed, all those who don't mix with the bourgeoisie (Azevedo, 1890).

²⁹¹ demolished or evicted: <http://redeextremosul.wordpress.com/2011/05/05/mais-violencia-em-tentativa-de-despejo/>

So, the political as we know it is the **police** that according to **Rancière** ,**partitions the sensible**` world and denies the fact that there is a space, the **,void**` , where people do not need special qualifications to rule and being ruled, to take part. This **,void**` is **political** . The **political** emits subjects, us, the **,poor**` that are not qualified to take part and are unheard but that care, that struggle, we that we have nothing in common but the qualification of not having the qualification to rule.

That the distinguishing feature of politics is the existence of a subject who 'rules' by the very fact of having no qualifications to rule; that the principle of beginnings / ruling is irremediably divided as a result of this, and that the political community is specifically a litigious community. (Rancière, 2001, p.8)

At present, the **,void**` is the political space, the space of **those who care** (p.28) . Its an intermediate space that currently does not include all people but just a fraction composed of the individuals, collectives groups and movements that struggle for emancipation. The **,void**` and the community of those who care are an image of the future, a begin.

Now, since it has been tried to deconstruct **participation** and **politics** , what is remaining? A view at São Paulo through the lens of spaces may be worthwhile. I could probably extend the understanding of the **,partition the sensible**` into fragments. Those fragments that are present in everyday life, the everyday spaces we live in, that we shape and that shape us.

deconstructing
space

The struggles fought in São Paulo are urban struggles, struggles fought in urban spaces, but also extend beyond the margins of the city, into the rural and in turn are impacted by the rural struggles. The narration of the **mini-feita** (p.106) probably has been insightful. So what is the city, how to decipher its spaces to benefit urban struggle?

Much has been written about the city, the processes it reveals, the processes that transforms the city into **,a world lived out of necessity**` instead of a place of genuinely taking part in its production. I do not intend to repeat those analyses and just want to use one notion of **Henri Lefebvre** about the the city as he perceived it.

The ideal city, the New Athens, is already there to be seen in the image which Paris and New York and some other cities project. The centre of decision-making and the centre of consumption meet. Their alliance on the ground based on a strategic convergence creates an inordinate centrality. We already know that this decision-making centre includes all the channels of information and means of cultural and scientific development. Coercion and persuasion converge with the power of decision-making and the capacity to consume. Strongly occupied and inhabited by these new Masters, this centre is held by them. Without necessarily owning it all,

they possess this privileged space, axis of a strict spatial policy. Especially, they have the privilege to possess time. Around them, distributed in space according to formalized principles, there are human groups which can no longer bear the name of slaves, serfs or even proletarians. What could they be called? Subjugated, they provide a multiplicity of services for the Masters of this State solidly established on the city. (Lefebvre in Kipfer et al, 2008, p.291)

The city described by **Henri Lefebvre** is comprehensively reflected on in *‘Space, Difference, Everyday Life’*, a selection of essays drowning into the realms of **spaces**. My **deconstruction** of the city and its **spaces** mainly draws on those essays. The **deconstruction** of urban spaces should facilitate pointing out possibilities for transforming the city into an emancipated space, a **technocratic mean** in the sense of **Jaques Rancière**. It could also help to understand what has been bygone urban struggles have been lacking, such as the revolts in May 68 that have been introducing this chapter.

In retrospect, the claims to the city/difference of "1968" functioned more as a force of capitalist modernization than as a stimulus of counterhegemony. The mobilizations ultimately failed to energize potentially counterhegemonic (urban) strategies with longer time horizons. [...] Without a capacity to transform the energies of short-term mobilization into a sustained urban strategy of transformation, differentialist claims could thus be appropriated by the state, the bourgeoisie, and urban specialists for a process of commodifying the very form of the urban as centrality/difference [...]. In this situation, oppositional strategies have counterhegemonic potential only if they transform (rather than only assert) the minimal differences of commodified festivity, multiculturalized ethnicity, and racialized suburban marginality. (Kipfer, 2008, p.204)

Imagine for a moment the centre of São Paulo. What can be encountered there? A multitude of different spaces, inhabited by a multitude of people, undoubtedly, as it *has been attempted to illustrate* (p. 72). It could also be seen that those spaces are strictly separated from each other (with some level of entropy), they are partitioned and do not overlap. The city in form of its institutional agents practices a strategy of denial, of disposing the worlds that are not supposed to exist including its people, the worlds of those that do not take-part, that disturb her sense of public order, of tidiness. They try to expel them onto deposits, where they are supposed to remain until when? And it is not only the institutions, its also the mainstream society that joins in, in denying help by not allowing people to distribute food in the centre, by fencing all kinds of urban architecture, by segregating urban infrastructure.

Even though a multitude of spaces exist, what prevails is only the imagination of how the city is supposed to look like. This is what **Henri Lefebvre** calls **minimum difference**.

It is a homogenisation of the city, of its neighbourhood. Homogenisation in the sense that the cities spaces are supposed to look identically at last, that there remains nothing that disturbs the common conception of the city. Homogenisation manifest in architecture, in identically looking buildings, streets. Homogenisation manifest also as fragments/partitions with identical function scattered all over the place, districts for commerce and business, secure residential areas, areas for those that do disturb imagination. Homogenisation means society without difference.

Such physical spaces of **minimum difference** are a fraction of what **Henri Lefebvre** called **perceived spaces**. The spaces of everydayness, where we life, where we work, where we struggle, where we are in motion.

perceived spaces

Perceived space refers to the collective production of urban reality, the rhythms of work, residential, and leisure activities through which society develops and reproduces its spatiality. (Ronneberger, 2008, p.136)

The spaces of **minimum difference** are shaping the cities, they shape the image of the city, its uniformity. Homogeneity means order, it aims for non-disturbance of those that cannot be homogenized. The spaces of **minimum difference** homogenise the cities from within and globally, according to similar schemas and similar concepts.

Neo-capitalist urbanization is explosion/implosion. It undermines city centers by scattering urban life into isolated parcels: bungalows (pavillons), districts of high-rise towers (grands ensembles), factory and university compounds, and resort towns on the beach. Demarcated by property divisions, transportation routes, and lines of functional and social segregation, these parcelized social spaces (planned in vulgar modernist fashion) represent forms of minimal difference. (Kipfer, 2008, p.201)

Looking only at **perceived spaces** is not what **Henri Lefebvre** is suggesting. **Perceived spaces** are just representing our perceivable world but they would be insufficient when trying to understand how space is produced. We struggle in produced space and while we probably ask 'How comes that we are struck in such a situation' when asking **Who are we?** we will perhaps also ask what does the space we live actually articulate, what else then just consisting of concrete, bricks and asphalt.

the production of space

Space is presented as the result of a concrete production process. For Lefebvre, things are not separate from space. He considers space as social product; the production of space may reveal social relations. Each mode of production produces its own space [...] (Ronneberger, 2008, p.136)

Space is a social product, it reveals social relations, it is where social praxis manifests, that what produces spaces, thus it is everything that makes a society and that can be made by society. Looking at how space is produced probably reveals the

homogenisation and minimal difference

underlying structures and causes of homogenization of space inducing **minimum difference** .

[...] minimal or "induced" difference is alienated particularity (individualism or group particularism) that tends toward "difference-as-sameness" and "formal identity." Akin to the "diversity between villas in a suburb filled with villas" and the patriarchal "family cell," minimally differential space dissociates everyday life, peripheralizes the working class, imposes much of the weight of reproduction onto women, and banishes new immigrants to "neocolonial" shantytowns and the worst public housing tracts. But minimally different spaces such as beach resorts extend "bourgeois hegemony to the whole of space." Like bungalows, they promise a different, erotic appropriation of nature and body, embody hopes for non-instrumental human relationships, and nurture daydreams about freedom from repetitive drudgery even as they are managed with "identical plans" and strategies to foster predictable "rituals." (Kipfer, 2008, p.201)

The structures and causes for **Minimum difference** are revealed when we start looking at the production of the city in terms of **perceived space** : the physical spaces of everydayness, the objective spaces; of **conceived spaces** : the symbols that we adhere or that are adhered to places in the city, the subjective spaces; of **lived space** : the space of personal experience of social life, that reveals economic and social discrimination, that also reveals the reasons for economic and social discrimination, thus the space of struggle for transformation.

With this triadic model of the social production of space, Lefebvre tried to undermine dichotomies of structure and agency, discourse and practice. The schism between subjects' perceived and lived spaces of activity and "objective" scientific-technological spatial structures is bridged by "ideologies of space." [...] these ideologies articulate science with everyday life, render spatial practices coherent, guarantee the functioning of everyday life and prescribe modes of life. (Ronneberger, 2008, p.136)

Minimum difference follows the principles of the **police** . It partitions the sensible into good and bad, into categories and functions and does not leave space for those that are not qualified to take part. **Minimum difference** prevents genuine **participation** because it does not accept different opinions, it already predetermined the categories for togetherness. It do not allow **Catadores** to work in the centre according to their principles of not-exploiting workforce for the profit of a few, it do not allow the occupation of abandoned real estate properties in central areas, instead it evicts the people and sends them back to the peripheries or the streets, simultaneously trying to clean up the same streets from those that disturb

the image to **minimum difference** is promoting moreover accuses them to reduce the profit of businesses and commerce. **Minimum difference** does not only produce similar cities, architectural and functional wise, where everything becomes a commodity, land, space, culture, education, healthcare, it does not allow to people to take-part in the shaping of the city according to their ideas, it tries to control and direct social discourse, assign roles and presented as natural, the role of women, the role of men, the role of workers, the role of the poor. By doing so it prevents self-determined difference among the people, a **maximum difference**, and loud cries for self-determination are either co-opted and internalized/institutionalized or denied//oppressed. **Minimum difference** does not re-distribute power, it keeps the order and prevents self-determination, the ruling of those that are not qualified to rule, the **poor**.

Everyday life, in a sense residual, defined by "what is left over" after all distinct, superior, specialized, structured activities have been singled out by analysis, must be defined as a totality. Considered in their specialization and their technicality, superior activities leave a "technical vacuum" between one another which is filled by everyday life. Everyday life is profoundly related to all activities, and encompasses them with all their differences and their conflicts; it is their meeting place, their bond, their common ground. And it is in everyday life that the sum total of relations which make the human-and every human being-a whole takes its shape and its form. In it are expressed and fulfilled those relations which bring into play the totality of the real, albeit in a certain manner which is always partial and incomplete: friendship, comradeship, love, the need to communicate, play, etc. (Lefebvre in Goonewardena, 2008, p.124, 125)

9.2 Re//Construct//Themes

The words are empty now and can be reshaped. How to start **reconstructing** what has been stripped off meaning and content? I would like to start with the **technocratic mean**. The **technocratic mean** as imagined by **Jaques Rancière** is the space that is not recognized by the **police**, that is not seen when **partitioning the sensible**. The **technocratic mean** is

entering the void

[...] pure chance or the complete absence of qualifications for governing [...] that state of exception where no oppositions can function, where there is no pre-determined principle of role allocation. (Ranciere, 2001, p.3)

The absence of a **pre-determined principle of role allocation** is what makes social struggle emancipatory. Pre determined role allocation is what depoliticizes **participation**, what keeps the structures of oppression and inequality intact. The

space of emancipatory social struggle would then be the **technocratic mean** , where we are recognized as **political subject** , where we refuse to be treated and co-opted, paralysed and oppressed.

The **technocratic mean** as space of the **poor** , as the space of no predetermined role allocation, gathers all the people that are unaccounted in the space of the **police** , that are unaccounted but that do care to act, that organize in movements, in collectives, individually, in order to disturb the order of the **police** . One day the **technocratic mean** would be the space of all people, until then it is just the space of a group, the **poor** , of those that do not accept the order imposed by the **police** , that struggle to configure the **technocratic mean** as a space that abolishes particular roles and functions of people, roles and function invented and implemented by the **police** while *'partitioning the sensible'*.

The principal function of politics is the configuration of its proper space. It is to disclose the world of its subjects and its operations. The essence of politics is the manifestation of dissensus, as the presence of two worlds in one (Ranciere, 2001, p.6)

For **Jaques Rancière** political struggle does not mean confrontation of different interest and opinions but it is rather the manifestation opposition between the logics of the world of the **police** and the **technocratic mean** . Political struggle as dissensus makes the invisible visible, makes the unheard heard and by that disturbs the image of the partitioned world.

political struggle as opposition to partition

There is politics as long as 'the people' is not identified with the race or a population, inasmuch as the poor are not equated with a particular disadvantaged sector, and as long as the proletariat is not a group of industrial workers, etc.... Rather, there is politics inasmuch as 'the people' refers to subjects inscribed as a supplement to the count of the parts of society, a specific figure of 'the part of those who have no-part.' [...] Political struggle is not a conflict between well defined interest groups; it is an opposition of logics that count the parties and parts of the community in different ways. (Ranciere, 2001, p.6)

My **rhizomatic map** becomes now extended by tracings that leads to the **maximum difference** in the sense imagined by **Henri Lefebvre** , **maximum difference** in opposition to **minimum difference** , the **homogenisation of everyday life** (p.156) . **Maximum difference** is possible in the **technocratic mean** . The **technocratic mean** is the space where ones only qualification is to rule by not being qualified to rule. Thus it is not the the space of the professional, the expert, the powerful. It is the space where one can be, take part, by not being attributed to a role and a function. This is what lay at the core of **maximum difference** . The maximum difference between the parts of the community, a multitude of social possibilities to shape everyday life, to shape the city, an utopia for self-determination.

maximum difference as manifestation of political struggle

(Kipfer, Goonewardena, Schmid, Milgrom, 2008, p.8) Lefebvre's primarily political understanding of the urban revolution as a dialectical transformation of minimal into maximal difference [...] This transformation can be achieved only by social struggles for political self-determination and a new spatial centrality, which help liberate difference from the alienating social constraints produced by capital, state, and patriarchy.

Maximum difference is not to be confused with diversity. Diversity as form of individualism or determined by powerful social groups is just another manifestation of minimum difference , of homogenisation.

The right to difference is thus simply the flip-side of asserting the right to the city (centrality/power). Affirming the right to the city/difference does not mean celebrating actually existing manifestation of diversity per se, however. The liberal-pluralist diversity refers to reified forms of minimal difference (individualism, group pluralism). (Kipfer, 2008, p.204)

To the contrary, maximum difference is produced difference, thus fully lived forms of plurality and individuality, an articulated identity based on rich social relations and not affected by any form of indifference. It is the quest for a unalienated, festive, creative, self-determined, fully lived urban society (Kipfer, 2008, p.203) that is not forced into a space that was produced only for the purpose of discrimination (Kipfer et al, 2008, p.293).

However, oppositional strategies have counter-hegemonic potential only if the minimal differences of commodified festivity, multiculturalized ethnicity, and racialized suburban marginality are themselves transformed in the process of the political struggle. (Kipfer et al, 2008, p.296)

Taking part in the production of difference, in shaping the technocratic mean as a space of lived maximum difference , taking part in shaping the city within the technocratic mean , is what asserts the right to the city . The right to the city is the right to be different, to self-determinately produce differences. This right is not of normative nature, thus a right granted by institutions (such as the right or obligation to vote) that finally do not prevent social, economical and cultural exclusion (Gilbert and Dikeç, 2008, p.258). The right to difference is an immanent human properties, 'defined and redefined by political action, social relations (...) and the sharing of space' (Gilbert and Dikeç, 2008, p.258,259). The continuous re-negotiation of those rights essentially means the active participation in societies self-management (Gilbert and Dikeç, 2008, p.260) where 'each time a social group refuses passively to accept its conditions of existence, of life or of survival, each time such a group

the right to difference and the city

attempts not only to learn but to master its own conditions of existence' (Lefebvre in Gilbert and Dikeç, 2008, p.260).

Such alternative and oppositional claims for difference can take on very different forms and ways of expression: small-scale resistances, counter-projects, anti-imperial insurgencies, rebellions of the dispossessed in metropolitan centers such as the recent uprisings in Paris, as well as well-documented anti-globalization struggles and networked encounters. Struggles of peripheralized social groups against segregation and for empowerment can produce their own forms of centrality. Here, one can think of alternative social spaces created by sub- and counter-cultural groups or the oppositional centralities produced through mass mobilization (strikes, demonstrations, uprisings). (Kipfer et al, 2008, p.311)

Participation is already filled with new sense by now. Participation ultimately means political struggle. Participation becomes then already an expression of maximum difference , of taking part in the technocratic mean , to self-determinately produce difference. Participation is political again, because it is not drawn on predetermined minimum difference , its is ones own expression, it means to rule by not being qualified to rule, in continuous social dialogue and (re)negotiation with the other, not individualistic or solely drawn on self interest. Participation means then self-determination and self-organisation of the production of space, of the city, by those that life in it, that are in direct dialogue about their needs and desires, to make visible their needs and desires.

Finally, self-determination and participation produces new political spaces, uncontested, not predetermined by others, by the police . Those new spaces are in opposition to the partitioned space the police creates, they formulate a dissensus that disturbs the police order, they offer possibilities for practising mutual respect, for practising self-organisation, for seeing one another not in terms of roles but in terms maximum difference and by that preventing to fall back into those categories, functions and roles that are necessary to maintain the police order. Maximum difference , self-determination and participation hence mean autonomy of the individual and the society that produces and indwells the technocratic mean .

Autonomy comes from autos-nomos: [to give to] oneself one's laws... Autonomy does not consist in acting according to a law discovered in an immutable reason and discovered once and for all. It is the unlimited self-questioning about the law and its foundations and the capacity, in light of this interrogation, to make, to do, and to institute [and therefore also, to say]. Autonomy is the reflective capacity of a reason creating itself in an endless movement, both as individual and social reason...

If the autonomous society is that society which self-institutes

itself explicitly and lucidly, the one that knows that it it-self posits its institutions and its significations, this means that it knows as well that they have no source other than its own instituting and signification-giving activity, no extrasocial guarantee. (Castoriadis, 1991, p.163)

10 Résumé

This is the end. The end of this work. When looking back now my résumé is two-fold. This work has been a struggle, it revealed limits. What I found especially striking has been my turn of perceiving this work as a project and accept it as a process instead. In a sense this thesis became subject to its own research. It opened my perspectives about conceiving knowledge, how my embeddedness in my social environment affects the way I select the approaches to research, how difficult it is to stick to my personal attitude in an environment that functions according to other principles. I am glad I made this experience because I feel now a bit better prepared to continue leaving new tracings on new maps. I also know now even more that I will continue in one way or another to be involved in social struggle. I always found it enriching for my personal practice, for my being. São Paulo allowed me learn how to decipher a city, the city, how to look in order to understand what I see.

Being together with the people in São Paulo revealed a glimpse about the multitude of worlds existing on the streets, about the multitude of people, struggles and ideas, but also about the multitude of process that make life unlivable. The time in the city showed me my limits bluntly, trashed some of my ideals. But perceiving a ground level of chaos, of uncontrollability, unpredictability, also made room for imagining concrete utopia to self-determinately shape the city and by that ones own life. This sounds a bit strange having in mind that many people struggle out of necessity and not out of free will.

Having seen the massive urban housing movements, the cooperation in urban and land struggle, the ideas behind those struggles, the people that shape those struggles, I felt that many people care to act, that many people struggle to overcome what is not acceptable, what keeps us down, what exploits us.

Even though this work is finished in a couple of lines, I intend to strengthen the connections to São Paulo even if we are geographically separated. Informing, revealing the invisible, can be done on all levels, locally and globally. This work could have been broader, could have narrated more, but for now I accept its form. Certainly, the time to come will be a continuation, thus this thesis reached already one goal: not being made just for the sake of an academic title. It reached another goal because it allowed the establishment of relations and interlinks us and our struggles, independent of the physical space we remain.

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36 death in the first days after the attack: <http://miseriahq.blogspot.com/2010/08/rota.html>

Abahlali baseMjondolo: <http://www.abahlali.org/>

About Bateson: <http://www.edge.org/documents/archive/edge149.html>

a mapping of housing occupations in the central are of Rio de Janeiro: <http://bit.ly/n4q9M7>

archive.org: http://www.archive.org/details/CondepeSoPaulo_446

archive.org: <http://www.archive.org>

A reporter from Santos: <http://bit.ly/oYd2IG>

Bureau of Public Secrets: <http://www.bopsecrets.org/CF/graffiti.htm>

CC-BY-SA: <http://creativecommons.org/licenses/by-sa/2.0/>

Central Hip-Hop /BF: <http://bit.ly/ashLTI>

Chaos Computer Club: <http://www.ccc.de/>

CONDEPE-SP: <http://www.condepe.org.br/conheca/>

Cortijos: <http://www.cefetsp.br/edu/eso/geografia/corticos261.html>

Creative Commons: <http://creativecommons.org/licenses/by-sa/3.0/>

demolished or evicted: <http://redeextremosul.wordpress.com/2011/05/05/mais-violencia-em-tentativa-de-despejo/>

Espaço Ay Carmela: <http://ay-carmela.birosca.org/>

Espaço da Cidadania: http://www.justica.sp.gov.br/novo_site/

Firefox-Browser: <https://www.mozilla.com/en/firefox/>

Gimp: <http://www.gimp.org/>

Git: <http://git-scm.com/about>

Github: <https://github.com>

<http://anthro.ucsc.edu/directory/details.php?id=35>

<http://ay-carmela.birosca.org>

<http://bit.ly/qImvjC>

<http://blogs.helsinki.fi/tzredd-actionresearch/>

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<http://falarua.org/>

<http://merkaator.be>

<http://midia independente.org/>

<http://pelamoradia.wordpress.com>

<http://periferiesurbanas.org/?p=165>

<http://plato.stanford.edu/entries/epistemology/>

<http://rtc.noblogs.org>

<https://rtc.noblogs.org/post/2010/05/31/oficina-de-v-deo-workshop-film-making-with-mobile-devices/>

<https://rtc.noblogs.org/post/2010/10/11/entrevista-ocupacao-avenida-ipuranga-pt/>

<https://videobin.org>

<http://www.lga.sa.gov.au/site/page.cfm?u=2420>

http://www.margepiercy.com/sampling/The_Low_Road.htm

<http://www.midiaindependente.org>

<http://www.wildcat-www.de/wildcat/64/w64opera.htm>

Jabber: http://en.wikipedia.org/wiki/Extensible_Messaging_and_Presence_Protocol

Jardim Paraisópolis: <http://passapalavra.info/?p=643>

Mães de Maio: <http://maesdemaio.blogspot.com/2010/08/audios-da-audiencia-publica-do-condepe.html>

Mães de Maio: <http://maesdemaio.blogspot.com/>

Minhocão, 24 horas: <http://blogs.estadao.com.br/olhar-sobre-o-mundo/minhocao-24-horas/>

most recent attacks: <http://glo.bo/nzJpnE>

nacional.com.br: <http://bit.ly/rqfzXn>

NASA: <http://edcsns17.cr.usgs.gov/NewEarthExplorer/>

Occupation: <http://www.portalilm.com.br/noticias/familias-do-mstc-continuam-ocupacao-no-parque-d-pedro-apos-uma-semana/282>

openstreetmap: <http://openstreetmap.org>

openstreetmap.org: <http://www.openstreetmap.org>

OpenStreetMap und Mitwirkende: <http://www.openstreetmap.org/copyright>

Operação Saturação: <http://www.midiaindependente.org/ao/blue/2006/09/361301.shtml>

O que é a Fipe: <http://bit.ly/rIQyOQ>

O Tribunal de Santos: <http://infanciaurgente.blogspot.com/2010/04/4-anos-dos-crimes-de-maio.html>

Passa Palavra: <http://passapalavra.info/?p=28579>

Pela Moradia: <http://pelamoradia.wordpress.com>

Periferias Urbanas: <http://periferiasurbanas.org/?p=165>

Periferias Urbanas: <http://periferiasurbanas.org/?p=2136>

Periferias Urbanas: <http://periferiasurbanas.org/?p=2553>

Pidgin: <http://pidgin.im>

Portal Rap Nacional: <http://www.rapnacional.com.br/2010/index.php/noticias/rap-marca-presenca-na-favela-do-moinho/>

Primeiro Colóquio Território Autônomo: <https://territorioautonomo.wordpress.com/convite/>

Primeiro Colóquio Território Autônomo: <https://territorioautonomo.wordpress.com/>

Primeiro Colóquio Território Autônomo: <http://territorioautonomo.wordpress.com/>

public cultural institution: <http://www.centrocultural.sp.gov.br/index.asp>

Rede de Comunidades do Extremo Sul de São Paulo: <http://redeextremosul.wordpress.com/>

RedeExtremo Sul: <http://redeextremosul.wordpress.com/>

Rio Tietê at Wikipedia: <http://bit.ly/pv1cQg>

riseup collective: <https://riseup.net>

São Paulo abandonada: <http://www.saopauloantiga.com.br/edificio-rua-do-carmo-93/>

São Paulo de garoa: <http://vivipara.blogspot.com/2010/09/militao-paisagens-e-brasileiros.html>

Sem Teto - Bewegung im Zentrum rio de Janeiros: <http://semteto.noblogs.org/>

tags: <http://www.zotero.org/support/doku.php?id=tags>

Territories of actions: <http://osm.org/go/M@zILXvk->

TeX: <https://secure.wikimedia.org/wikipedia/en/wiki/TeX>

TeXworks: <http://www.tug.org/texworks/>

the killing of two black motoboys: <http://bit.ly/b00jg6>

the thesis blog: <https://rtc.noblogs.org>

Trashing the neoliberal city: <http://www.learningsite.info/NeoTrashing.pdf>

wave of responses: <http://www.midiaindependente.org/pt/red/2006/05/353903.shtml>

website: <http://bit.ly/mXpSTr>

website: <http://bit.ly/pXdQcX>

Wikimedia Commons: <http://bit.ly/ore2kU>

Zotero: <http://www.zotero.org>

16 Links//Sources//Content

e-Misférica: <http://hemisphericinstitute.org/hemi/en>

eScholarship: <http://escholarship.org>

Forum Qualitative Sozial Forschung - Forum Qualitative Social Research: <http://www.qualitative-forschung.de>

Indymedia Brazil: <http://midia independente.org>

Instituto Pólis: <http://www.polis.org.br/>

Interfaces Journal: <http://interfacejournal.nuim.ie>

International Journal of Communication: <http://ijoc.org/ojs/index.php/ijoc/index>

Justice Spatiale - Spatial Justice: <http://www.jssj.org>

Kommunikation@Gesellschaft: <http://www.ssoar.info/de/portale/kommunikationgesellschaft.html>

MNCR: <http://www.mncr.org.br>

MST: <http://www.mst.org.br/>

Ocas: <http://www.blogdaocas.blogspot.com>

Occupied London: <http://www.occupiedlondon.org/>

Organização Popular Aymberê: <http://www.opaymbere.wordpress.com/>

o Trecheiro: <http://www.rederua.org.br/pub/otrecheiro>

Passa Palavra: <http://passapalavra.info>

Reclaiming Spaces: <http://www.reclaiming-spaces.org>

Republicart: <http://www.republicart.net/>

Rhizomes Journal: <http://www.rhizomes.net>

Scientific Commons: <http://en.scientificcommons.org/>

Social Science Open Access Repository: <http://www.ssoar.info/>

Techné: <http://scholar.lib.vt.edu/ejournals/SPT/>

17 Links//Sources//Media

Caros Amigos: <http://www.carosamigos.terra.com.br>

Folha: <http://www.folha.uol.com.br/>

O Estado de São Paulo: <http://www.estadao.com.br/>

Radio Agência NP: <http://www.radioagencianp.com.br/>

Último Segundo: <http://ultimosegundo.ig.com.br/>

18 Links//Sources//Thesis

archive.org: <http://www.archive.org/search.php?query=creator:r3cl41m>

Email: <mailto:r3cl41m@riseup.net>

Gimp: <http://www.gimp.org/>

github.com: <https://github.com/reclaimourcity/rtc>

http://www.zotero.org/r3cla1m_7h3_c17y/items: http://www.zotero.org/r3cla1m_7h3_c17y/items

Jabber Chat: <r3cl41m@jabber.ccc.de>

Merkkartor: <http://merkaartor.be>

MicroBlog: <https://identi.ca/r3cl41m>

openstreetmap.org: <http://www.openstreetmap.org/user/reclaimourcity>

r3cl41m@riseup.net: <mailto:r3cl41m@riseup.net>

rtc.noblogs.org: <https://rtc.noblogs.org>

TeXworks: <http://www.tug.org/texworks/>

thesis: <https://github.com/reclaimourcity/rtc>

thesis: <https://identi.ca/r3cl41m>

thesis: <https://rtc.noblogs.org>

thesis: <http://www.archive.org/search.php?query=creator:r3cl41m>

thesis: <http://www.openstreetmap.org/user/reclaimourcity>

thesis: <r3cl41m@jabber.ccc.de>

videobin.org: <http://videobin.org>

zotero.org: https://www.zotero.org/r3cla1m_7h3_c17y/items

19 Links//Locations

(: [A](#)

(: [L](#)

Anhangabaú: <http://osm.org/go/M@ziJpyD2-->

Avenida Ipiranga: <http://osm.org/go/M@ziMjSzB-->

Avenida Paulista: <http://osm.org/go/M@y3Wjuw>

Avenida Prestes Maia, 911: <http://osm.org/go/M@ziPIYRw-->

Avenida Rangel Pestana: <http://osm.org/go/M@ziLozVF-->

Avenida São João: <http://osm.org/go/M@ziNBCw>

Ay Carmela: <http://osm.org/go/M@ziKynQL-->

BarraFunda: <http://osm.org/go/M@ziQ5yH>

Bela vista: [missing](#)

Brás: <http://osm.org/go/M@zihnIz-->

Cathedral da Sé: http://osm.org/go/M@ziKS_1G--

CCSP: <http://osm.org/go/M@y3Y9D8u->

Centre: <http://osm.org/go/M@ziKVCr>

Consolidação: <http://osm.org/go/M@y3X2vU0-->

Consolidação: <http://osm.org/go/M@y3X2vU0-->

Estação Júlio Prestes: <http://osm.org/go/M@ziNz7ui-->

Grajaú: <http://osm.org/go/M@yl3ggh-->

Lapa: <http://osm.org/go/M@zg2AwZ>

Largo São Francisco: <http://osm.org/go/M@ziKVCq5-->

Liberdade: http://osm.org/go/M@y3ej_P--

Luz: <http://osm.org/go/M@ziPSIG-->

Luz train station: <http://osm.org/go/M@ziPSMC3->

main train station: <http://osm.org/go/M@ziPSMC3->

Mercúrial building: <http://osm.org/go/M@ziOp2QX-->

Minhocão: <http://osm.org/go/M@ziHbqef->

Mohino: <http://osm.org/go/M@ziYUNoA-->

Mooca: <http://osm.org/go/M@y39n29-->

OCAS: <http://osm.org/go/M@zig1sWT-->

Padre de Chá: http://osm.org/go/M@ziI_wzB--
 park: <http://osm.org/go/M@zihI2AU->
 park in Bra's: <http://osm.org/go/M@zihKHJQ->
 Parque da Luz: <http://osm.org/go/M@ziPUJx-->
 Parque Dom Predro: <http://osm.org/go/M@zihBwQr->
 Pátio do Colégio: <http://osm.org/go/M@ziK2ABn-->
 Penaforte: <http://osm.org/go/M@y3X23P7-->
 Pompeia: <http://osm.org/go/M@zg4F2P>
 Praça da Sé: <http://osm.org/go/M@ziKciPa-->
 Praça da Sé: <http://osm.org/go/M@ziKco3V-->
 Praça Ouvidor Pacheco e Silva: <http://osm.org/go/M@ziI@zJh-->
 Praça de República: <http://osm.org/go/M@ziMgJJM-->
 Praça República: <http://osm.org/go/M@ziMgJJM-->

Radial Leste: <http://osm.org/go/M@zoEwXb->
 Rio Tietê: <http://osm.org/go/M@zie@K>
 Rua Apa: <http://osm.org/go/M@ziHwnfo-->
 Rua Barão de Itapetininga: <http://osm.org/go/M@ziJ2Vp4-->
 Rua Barão de Itapetininga: <http://osm.org/go/M@ziJ5YHu-->
 Rua Carmelias: <http://osm.org/go/M@ziKy3jL-->
 Rua Carmelias: <http://osm.org/go/M@ziKynQL-->
 Rua da Consolação: <http://osm.org/go/M@ziJFX@u-->
 Rua do Carmo: <http://osm.org/go/M@ziKw9eb-->
 Rua Dom Pedro II and Avenida Rangel Pestana: <http://osm.org/go/M@ziK3nYF-->
 Rua Frederico Alvarenga: <http://osm.org/go/M@ziK8Ucu-->
 Rua São Domingos: <http://osm.org/go/M@ziIIR0e-->

Terminal Bandeira: <http://osm.org/go/M@ziI9Gin-->

USP: <http://osm.org/go/M@y1c9yD-->

Viaduto 25 de Marco: <http://osm.org/go/M@ziLozVF-->
 Viaduto do Chá: <http://osm.org/go/M@ziJvMDT-->
 Viaduto do Chá: <http://osm.org/go/M@ziLFg6Q-->
 Viaduto Jaceguai and Rua Santo Amaro: <http://osm.org/go/M@ziIyW@E-->
 Viaduto Jaceguai : <http://osm.org/go/M@ziIyW@E-->

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22 Translations

agrotóxicos (pesticides) 

assentamento (settlement) 

A vida é um moinho (Life is a windmill) 

A war without end (Uma guerra sem fim) 

Camara Municipal (Municipal Chamber) 

Catadores de Lixo (waste pickers) 

Centro Cultural de São Paulo (Cultural Centre of São Paulo) 

Centro de Mídia Independente (Indymedia) 

Conselho Estadual de Defesa dos Direitos da Pessoa Humana (the states council for the protection of the rights of the human being) 

família (family) 

Favelas (dwellings) 

First Colloquium of Autonomous Territories (Primeiro Colóquio Território Autônomo) 


Fundação Instituto de Pesquisas Econômicas (Institute of Economic Studies Trust) 

gated community (condomínio fechado) 

Grupo de Sopa (soup kitchen) 

Grupos de Sopa (Soup Kitchen) 

Guarda Civil Municipal (municipal civil police) 

higienista (cleansing) 

jovens negros (black kids) 

mini-feira (mini market) 

Movimento dos Trabalhadores Rurais sem Terra (Movement of Landless Rural Workers) 

Movimento Nacional de População de Rua (National Movement of People In Street Situation) 


Movimento Nacional dos Catadores de Materiais Recicláveis (National Movement of Collectors of Recyclable Materials) 

Papelão (cardboard) 

pela união do povo da periferia em luta por sua dignidade (by the united people of the periphery struggling for their dignity) 


peças em situação de rua (people in street situation) 

Por dentro do PCC (From within PCC) 

Red Notebook (Quaderni Rossi) 


Refeitório Comunitário (community refectory) 

Tenda de convivência (Tenth of gathering) 

Tendas (tents) 

to translate (zum Übersetzen) 

Vidas de Rua (Street Lives) 

walking we ask questions (preguntando caminamos) 

Workerism (Operaismo) 

23 Abbreviations

AA	An Abbreviation
ACADEPO	Academia de Polícia "Dr. Coriolano Nogueira Cobra"
AR	Action Research
AR	Action Research
cc by-sa 3.0	Creative Commons Attribution-ShareAlike 3.0 Unported
CCC	Chaos Computer Club
CCSP	Centro Cultural de São Paulo
CONDEPE	Conselho Estadual de Defesa dos Direitos da Pessoa Humana
FIPE	Fundação Instituto de Pesquisas Econômicas
FLM	Frente da Luta por Moradia
GCM	Guarda Civil Municipal
GM	gene modified
IPR	intellectual property rights
MNCR	Movimento Nacional dos Catadores de Materiais Recicláveis
MNPR	Movimento Nacional de População de Rua
MNPR	Movimento Nacional da População de Rua
MST	Movimento dos Trabalhadores Rurais sem Terra
MSTC	Movimento dos Sem-Teto do Centro
MSTC	Movimento dos Sem-Teto do Centro
MSTC	Movimento dos Sem-Teto do Centro
osm	openstreetmap
PCC	Primeiro Comando do Capital
ROTA	Rondas Ostensivas Tobias de Aguiar
USP	Universidade de São Paulo

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