

**“Santa Marta Without Borders”**

**1-5 August 2018 - Information Booklet**



## 1. What is Co-Creation?

Co-creation is a transformative methodology harnessing creativity in various communities to counter stereotypes, advance social justice and promote alternative visions taking into account the perceptions of diverse urban actors. It aims to create sustainable and cohesive communities and seeks to provide participants with new, transferable skills and opportunities for self-expression and networking. By involving a range of stakeholders in creative projects in collaboration with researchers, artists, urban practitioners and policy makers, Co-Creation promotes new synergies, creates new links and provides an environment in which all participants are equal to share insights and co-produce knowledge using a set of tools in which creativity plays a vital role. Co-creation contributes to sharing knowledge and constructing cohesive cities.

Co-creation is based on a series of broadly applicable principles that can be adapted and used in various contexts to challenge urban stigmatisation:



1. Co-creation seeks to provide a safe environment for knowledge exchange in which all participants are on equal footing.



2. All participants commit to respecting each other and the co-creation principles.



3. All participants have a voice setting the goal(s) of the co-creation workshops and are involved in the planning of their activities.



4. Co-creation workshops result in the production of a tangible outcome such as a work of art or an artefact.



5. Researchers taking part in co-creation workshops are active participants, their role is not reduced to documenting and analysing the process.



6. Artists taking part in co-creation workshops are embedded in the urban area where the intervention happens and/or seek close collaboration with artists residing there.



7. Co-creation workshops are preceded by mapping needs and assets and a series of stakeholder consultations to ensure that local specificities and existing knowledge are taken into account and there is a consensus about what will be co-created.



8. The outcome is the shared property of all participants and cannot be exploited without their previous consent.



9. Co-creation aims to produce trust-based relationships and shared knowledge and understanding. To facilitate this, participants are encouraged to spend time together, sharing meals and space.



10. Ethical issues are handled with sufficient care, for example all participants are treated in ethical ways at all time and whenever possible, local labour and artists will be remunerated.

## 2. Suggested aims of the workshop in Santa Marta

- Challenging urban inequalities
- Questioning narratives and perceptions in Santa Marta
- Creating shared understandings of what the story is
- Recognizing different experiences and bringing them together to rework them to a 'new language'
- Giving voice and help elaborating strategies for power
- Identifying commonalities and difference
- Learning from past and previous processes
- Capturing archives and understanding where change is held
- Taking stories back to our respective places to challenge other narratives

## 3. Urban challenges in Rio de Janeiro from a socio-historical perspective

Since the 1940s and 50s there has been a continuous mass migration from rural regions of Brazil to the cities. In the 1940s about 80% of the population was still living in rural areas, but by the 1960s, the urban population became predominant. Today more than 80% of Brazilians live in cities. This urban exodus, which lasted for nearly two decades, was the most important of the century among western countries and as a result, Brazil today has 27 big cities with over 1 million inhabitants.

This urbanization was not followed by urban and/or public benefits: on the contrary, people that arrived in the cities have never been legally included in the urban areas. The people that moved to the cities were very poor, as they came from desperately poor rural areas. They had to find their own place in the city, including where to live. They had to build for themselves their own accommodation, and things like water and electricity supply. They arrived and stayed in places that were legally precarious, generally on illegally occupied land: this is the beginning of the *favelas*.

In Rio de Janeiro, in the beginning of the 20th century, the poor were mostly ex slaves who lived in a sort of slums/*cortiços*. But after Rio de Janeiro's modernization in the 1920s, the cortices/tenements were destroyed by the police and people that lived there were evicted. They climbed the hills that exist in and around Rio. The first *favela*, *Morro da Providência*, was occupied by soldiers/ex-slaves that came from the war against Paraguay (Brazil won the war with Argentina and Uruguay together, the only war led by Brazil). These "poor

people could hardly be said to constitute a distinct social class” (Fischer Bodwyn, 2008, p. 90). They constituted the urban poor, mostly working in the informal market (Valladares, 2005).

Social problems were considered by the government as “a case for the police”. Only after Getúlio Vargas’ presidency in the 1930s, in a revolutionary/dictatorship process, did social rights arrive in Brazil. Mostly for the urban poor, the law considered their work, their pay, and their retirement as a human right. The first law to consider a national minimum wage was from 1940.

After the 1950s, the popular experience with cultural groups – including Paulo Freire’s and Boal’s influence - spread all over the country. Many popular organizations were influenced by their ideas. This period represents the beginning of organizations that informed the social movement that erupted in the 1960’s.

1964 saw the beginning of 21 years of civil and military dictatorship. Social movements were persecuted, with a lot of activists continuing to work illegally until the end of the dictatorship in 1985. In this period, several *favelas* were removed far from the centre of the city. Between 1960 and 1970, 12% of the favelas’ residents were removed, normally to places far from where they had lived.

In the 1980s, social protest erupted everywhere in the country - in factories, in public spaces, in cities. The leadership had a new origin: they did not come from the Communist Party (at this point their most important leaderships were in prison, or dead), but there was a lot of influence from the grassroots movements of the Catholic Church through Latin American Liberation Theology. Those movements grew to fight for popular rights. Most of those demands were met in the future new constitution in 1988.

The poor people, the majority (70% to 80% of the cities, even nowadays) of the inhabitants of the cities mostly they built their home in the cities, through neighbourhood relationships, religious contacts, and sometimes even without any resources. There was little land, and they often worked without infrastructure or money. They had to find a way to stay in the city. City means infrastructure, urban services, mobility, green areas and parks, squares etc. The repressive policies against the poor in the city considered those people “dangerous” and “criminals” - people that had to live far from the city for the rich and middle-class people. For those poor people the removal policies expelled them far from where they lived before, and it was up to them to find some place far from everything. Sometimes some popular buildings were their option, but always in the places not offering the main urban services.

In 1988, after the re-democratization process, and after more than 20 years of civil-military dictatorship, the first democratic constitution was approved. That represented a declaration of the Human Rights to the new Brazilian society. Many social movements contributed to enforce the rights that had previously been denied in Brazilian society. The new constitution pointed towards a better society, inspired by the welfare state of the western democratic countries, a social-democratic agenda, to promote universal rights for the Brazilian people.

The new urban agenda included democratic access to the city, including housing, urban planning and policies to integrate the favelas inside the city. It promoted the city for everybody, as a city that would be open to include even the poorest parts, as well as those that lived in the borders, the margins of the city, without any rights (Lefebvre, 1968).

The end of the 20<sup>th</sup> century represented the hegemony of the global city, which means global finance owning and finding in urban resources one of the most important forms of the new capitalism. That process that began in the north (US and Europe) spread this understanding

all over the world and the financial value of the urban land represented a very important financial good. Following this, in the last decades of the 20<sup>th</sup> century, Brazilian cities have experienced a contradictory situation: the local and popular governments – elected by the left parties such as the *Partido dos Trabalhadores* (PT) - encouraged democratic policies towards the favelas, including big public works to modernize or upgrade these areas; on the other side, the planning for a global city also oriented towards mega events from which the rich tended to earn most. Because of this, many poor people have been expelled from their homes, which are now seen as new opportunities for large global investments. Urban policy has lost its public/social agenda and change and has moved instead in the direction of a capitalist policy, where the poor and their communities are a barrier to demolition (Harvey, 2014; Rolnik, 2015; Davis, 2006).

Legal, illegal or extra-legal activity coexist everywhere in the city. The poor areas, the favelas, coexist with all sorts of drug traffic, violent military police, militias and mostly with the criminalization of people that live in those places, including racism against black people who are the majority in Rio de Janeiro. We say in Rio that people who are “*preto, pobre e favelado*” – black, poor and live in the favela – have an enormous possibility of knowing the many ways of violence expression (Machado da Silva, 2016).

Urban violence is one of the most important urban challenges Rio faces. Sociological analysis tells us that an illegal city has grown up in the middle of the legal city. The rich part of the city also constitutes illegal practices (Vera Telles e Cabanes, 2006; Machado e Silva, 2008).

The NGOs have a crucial and important role in the current situation. Most of them know how to manage the residents of the favelas so that they don't feel more inferior than they feel themselves. Very few of the residents in the favelas go to university, so if they do they feel that they are privileged to do so. Some venture into the politics of the city, as was the case of Marielle. In 2002-2006 she was a social sciences student at PUC-Rio and she was executed, in March 2018, probably because she fought for Human Rights for the people of the favelas, black people etc.

Mobility studies point to the vulnerable process everybody may face. Diversity in the favelas is enormous, and there is a lot of difference among the inequalities that people face there. We can't speak of a single mobility process for people in the favelas, because there are numerous causes for the trajectory of people's lives there (Castel, 1988; Paugam, 2006).

#### **4. Santa Marta**

The Santa Marta favela is located in the southern area of Rio de Janeiro, in the Botafogo neighbourhood. The favela occupies the slope of a hill and is among the steepest ones in the city. The first inhabitants of Santa Marta arrived in the late thirties, coming from the north of Rio, the states of Minas Gerais and Espírito Santo. The reason for the migration was the crisis in the countryside and the difficulty of supporting the family. They sheltered at the top of the hill, protected by vegetation that did not allow the shacks that were to be built to be seen from below. Most of the men went to work to build the tall buildings that grew up in the suburbs of the south of Rio, and the women with the “madams” as housemaids.

In order to stay at Santa Marta, challenges like the lack of water, of electric power and the stone and clay paths had to be overcome. The stucco and board huts, erected with the experience of those coming from the countryside (rural area), were signs that a community was born there. In the 1960s a large number of people from the north and northeast of Brazil arrived in Santa Marta, greatly increasing the local population and imposing new challenges: sharing the scarcity of water and electricity and making room for new constructions.

The encounter of different life experiences facing the same difficulties was so strong that helped designing the cultural face of Santa Marta: samba, *folia de reis*, forró, *banho na mina*, ball game in the field, the flying kites in the *laje*, chatting at the *birosca*, the different religious manifestations and the daily encounters in the up and down of those who have to battle for the daily bread were, and are, fundamental elements in the construction of the collective identity of this favela. The history of this community is made up of resistances, struggles, sorrows and joys.

Some dates mark the history of this favela:

- 1959, construction of the water reservoir at the top of the hill.
- 1965, creation of the Residents Association.
- 1966, several shacks collapsed, killing three people.
- 1979, first Residents' Association election after eight years.
- 1981/82, installation of the electricity grid by *Light*.
- 1983, installation of the new water pump. From then on, the hill began to have water 24/7.
- 1984, creation of the *Dedé* ambulatory.
- 1985/86, discussion of the first urbanization project for the *Morro*.
- 1988, several shacks collapsed, killing nine people.
- 1999, an assembly to discuss the urbanization proposal for Santa Marta.
- 2004, beginning of the urbanization works of the favela.
- 2008, inauguration of the Inclined Plan, popularly known as *bondinho* (cable car) do Santa Marta, marking the conclusion of an urbanization phase of the favela.
- 2009, paralysation of urbanization works (in the second semester).
  - police occupation, initiating the state project of Pacific Police Units (UPP), in November.
  - Home Family Clinic (May 2009)
- 2010, Rio Top Tour Project on the Hill of Santa Marta.

At present, most houses are made of bricks. Almost all residents have running water in their homes. The electric power allows them to connect refrigerators, computers and even some air conditioners. However, garbage remains a major problem. Open ditches that remain as drainage channels for rainwater continue to be garbage dumps, and disease outbreaks are common. The houses grow rapidly towards the sky, further thickening this contained favela. Residents continue to organize themselves around an old struggle: to definitively guarantee the improvement of the quality of life in the favela.



## 6. Participants and their interests

### OXFORD BROOKES UNIVERSITY:

#### **Sue Brownill**

I am interested in researching how stigmatisation/exclusion can be challenged through citizen-led plans in Rio and interventions based around citizens influencing/commenting on/reflecting on development. It is well known that major processes of urban development can increase divisions and polarisation and displace local communities. Rio has seen particular examples of this with planning for the mega events in recent years, including mass evictions of *favelados*. My concern is with community responses to this, particularly in attempts to devise alternatives which challenge stigmatisation and polarisation. Given the nature of the project this would be focused on the use of creative methods within this process; drawing up plans and visions; staging demonstrations; theatre and drama; the taking over and remaking of spaces and the art/graffiti etc.

#### **Juliet Carpenter**

I am a researcher working on issues of social sustainability and inequalities in the city, with a background in research on community engagement in planning and urban governance in the UK, France and Canada. I am developing research interests in particular around 'art for social change' to address issues of marginalization and exclusion in urban neighbourhoods. I am interested in exploring activities in Santa Marta in which an artist or group of artists (in whatever form: graffiti artists, musicians, dancers) act as facilitators in working with residents in problem-solving contexts, through for example addressing planning issues, that can contribute to dialogue and common understanding, ultimately to challenge processes of marginalization and stigmatization that contribute to social injustice.

#### **Ben Spencer**

I am interested in how health and well-being is related to physical mobility, mobility poverty (Lucas et al 2016, Verlinghieri 2017) and the accessibility of residents to their neighbourhood and the wider city. I have experience of, and would like to use or observe, mobile methods to understand everyday mobility (and immobility) issues related to concerns identified by the Santa Marta community including segregation, access to education and security and those from pre-workshop community survey. From these to examine the implications for health and wellbeing. For example, I would like to be involved in walking interviews, mental / emotional / safety / destination mapping, mobile focus groups, the use of video, audio, photo voice, and the CityMin(e)d Interactive Walkabout approach. Focusing on older people (50+).

#### **Oscar Natividad Puig**

I am interested in the soft boundaries that divide the stigmatized and marginalized informal city from the formal one. I would like to analyse the juxtaposing social geographies across these boundaries, developing workshops on social networks and mobility to co-create counter-narratives of the intangible infrastructure, identity and interaction of the "informal" (the favela) with the "formal", hoping to illustrate sociocultural and political entities that differ from our western ideals and values of what the "formal" should be. Building on my experience on co-creation and asset-based development in Panama City, I am expanding on the piece of collaboration networks. There is some work done on self-reliance and independent community development within favelas (enhancing existing assets). Additionally, there is a network of collaboration across favelas currently in the making as part of a research project by Catalytic Communities: Sustainable Favela Network. However, there is little work around the networks and ties between the formal and the informal.

## TESSERAE URBAN SOCIAL RESEARCH

### **Manuela Conti & Sergio Segoloni**

We are interested in the aspect of exclusion, segregation and surveillance contributing to disadvantage and stigmatisation of urban neighbourhoods. We are not much focused on the favela itself, rather in its relation with the urban territory as a whole. In term of practical exercises, we would be interested in mapping with locals not the vicinity where they live, but the geographies from which they are excluded. Both from the perspective of physical and social mobility, we would like to discuss accessibility, exclusion and control respect to the formal / established / "other" city. Starting from the deprived neighbourhood itself, we would explore margins,- either physical or psychological- between the two (or more) cities. In practical terms we would like to organise a "counter-tour", where the inhabitants of the favela guide the visitor out of the favela, reflecting on the exclusionary geographies surrounding them. Also, in the logic of mapping social networks, the interest is on how solidarity networks extend through the social and physical boundaries of segregation zoning. Regarding our contribution to the workshop, we can propose some of the techniques developed by oginoknauss/tesseract as Gulliver mapping, urban memo cards, stakeholder mapping, and urban video sketches.

### CITYMINE(D)

City Mine(d)'s current interest lies with the triple challenge facing the electricity sector [of fairer pricing, rethinking ageing infrastructure and reducing climate impact]; with the role of personal competences in local development [in the project Elephant Path in London's Somers Town area]; and with the opportunities for citizens in big data and smart cities. In this workshop it will contribute its experience in mapping as a strategy to visualise the relationships and power structures that shape local people's lives and the space for agency within this context.

**Jim Segers** is a co-founder of City Mine(d) in Brussels in 1997 and in London in 2003. With it he realised over 100 prototypes in 15 European cities - of which *Limite* and *Micronomics* both won international critical acclaim and awards. He has contributed to academic and wide-audience publications about bottom-up urban development, micro-initiatives and radical prototyping; and organised debates and conferences in Brussels, London, Barcelona and Milan. He holds a BA Hons in Politics, a BSc Hons in Econometrics and is trained as a theatre director.

**Sofie Van Bruystegem** joined City Mine(d) in 2004. For it, she developed *MicroMraché* in 2011, and *Friche Eggevoort* in 2014. Both of which were awarded the prestigious TIDS Award of the Flemish government for innovative urban development. She organised interventions in London, Berlin, Barcelona and Ljubljana, and was a guest lecturer at different universities and social and cultural organisations. She has a Master's Degree in "Development Culturelle de la Ville" and a bachelor in history.

## EUROPEAN ALTERNATIVES

### **Segolene Pruvot**

I am interested in Justice in the City and specifically in the way culture and cultural activities can help bring social justice and move (hidden and obvious) segregation lines. Theatre is one of the tool Brazil is famous for with the now worldwide practice of theatre of the oppressed. I am also interested in other forms of arts and culture, such as dance, photography, visual and digital arts as well as festivals. The question of creativity in cities is crucial at a moment in which economic development of the creative sector is presented as a solution to many urban issues. I would like to see how this applies in Brazil. I am cultural

Director of European Alternatives. I have been developing and coordinating TRANSEUROPA Festival for several years ([www.transeuropafestival.eu](http://www.transeuropafestival.eu)) as well as other cultural and artistic projects, including less included communities such as homeless, migrants, underaged migrants, through video, storytelling, practices such as the human library or improvisation theatre.

### **Niccolo Milanese**

I am interested in the articulation between the uneven structure of the city and its political representation. Which categories of political conflict result from the urban differences, and what other socio-economic-cultural factors are decisive in creating polarities of political difference? What is the relationship between the 'everyday' politics of living in the city and the formalised institutional politics, and what passages are there between these two spheres? In this context, I am particularly interested in what seems to be a particularly confused political panorama and the emergence of a new far-right-wing politics. As an activist I've been involved in trying to publicly articulate new concepts which provide the framework for 'unlikely' political coalitions and movements to emerge.

## UNIVERSITY OF BATH

### **Bryan Clift**

I work on popular cultural practices (sport and physical activity, and increasingly art) in relation to urban inequalities (e.g., homelessness, stigma, stereotypes, NGOs). I am interested in learning about how stigmas associated with the favelas in Rio operate at levels of popular and political discourse, but also how it is lived and felt in residents' everyday lives. Then, developing a strategy (potentially co-creation) for how these discourses may be challenged or refuted. With Christina Horvath, we are developing a small research project on the way in which favela commodification contributes to shaping understandings of favelas, urban stigma, and urban space. We would value and enjoy speaking with artists, tour guides, and sellers of favela art in and around Santa Marta while in Rio. I would also like to work with Sarah Telles on one of two ideas for the proposed Co-Creation edited book stemming from this project: 1) A critical examination and explication of or portrait of Itamar Silva as an organic, public intellectual; 2) A history of art and activism in Santa Marta. For this workshop, I am interested in exploring how artistic and creative participatory research methods can be useful for examining issues of urban stigma, stereotypes, and where and how Santa Marta fits into a broader understanding of Rio. I would like to contribute to the map creation, storytelling, and photography-based approaches to our workshop.

### **Daniela di Angeli**

I am a postdoctoral researcher in HCI, games and cultural heritage at the University of Bath. I have worked as a web, graphic and interaction designer with museums in the USA, Italy and UK. During my doctorate at the Centre for Digital Entertainment at the University of Bath in UK, I have explored how authenticity and entertainment can coexist in contemporary museums through game creation and game play. Now I am researching how games can be used to stimulate social reflection in difficult heritage sites. In particular, I am interested in using game-based activities as co-creation approach to support dialogue, inform different contexts and solve social issues. For this workshop, I am interested in learning different perspectives and understanding which kind of game-based activities can be valuable for the community and facilitate communication between parties.

### **Miguel Fialho**

I am a professional interpreter and translator and teacher of interpreting and translation at the University of Bath, specialising in Chinese. I am also a native English and Portuguese

speaker. I am therefore most interested in the linguistic aspect of this workshop. I will be facilitating communication between non-Portuguese speaking participants of the workshop and locals/non-English speaking participants. I am also interested in observing the relationship between social conditions, stigmatisation and language, as well as pedagogy in general and teaching English as a foreign language. Having worked with NGOs in poverty-stricken rural areas of Tibet, it will also be interesting for me to compare these two very different contexts.

### **Katherine Halet**

I am an American EFL teacher and PhD candidate. I have taught English language over the past decade to various levels and ages in South Korea, Japan, Argentina, and the UK and would like to incorporate my teaching experience and love of working with people from different cultural backgrounds into the workshop. I hope that my other interests (historical preservation and the role of graffiti and photography as a means of storytelling) can also be included in my contribution to this project. My current academic interests focus on teacher educator cognitions (e.g. beliefs, knowledge, intentions, conceptualizations, emotions) and the relationship between these cognitions and pedagogy. I am also interested in qualitative methodology, specifically narrative case studies and ethnography.

### **Christina Horvath**

I work on representations of disadvantaged neighbourhoods in literature and I am interested in a comparison of banlieue vs favela narratives. I am interested in topics of exclusion and stigmatisation and how new narratives created by residents of vulnerable urban areas are able to challenge official (media and political) discourses and de-stigmatise their neighbourhoods. With Bryan Clift, we have undertaken a smaller research project into favela tourism and artistic representations of favelas sold to tourists and we would be interested in working with people's views on tourism in Santa Marta, as well as discussing with artists and artisans who sell their objects to tourists. For this workshop, I am interested in narratives, storytelling, oral history, walks, mapping out places that challenge stereotypes. I would like to develop a card game about stereotypes, stigmatisation, etc, and involve people in this game using free English classes in which pictures could be used as triggers for storytelling.

### **Cynthia Cueva-Luna**

I am interested in exploring young people's experiences of marginality and stigmatization in Santa Marta. I have in-depth experience working with immigrant families and youth and the United States, exploring how they lead their day-to-day lives and conceptualize the future as they live in a precarious legal environment and face exclusion across multiple and intersecting realms. In Santa Marta I am interested in exploring young people's and families' experiences of stigmatization and marginality, specifically how different individual markers such as gender, family composition, education and age intersect to impact their daily lives and everyday experiences and how different individuals experience marginality in varying ways. My research also explores issues of migration and borders and I am interested in exploring how residents of Santa Marta experience urban borders and peripheries. I have extensive experience utilizing ethnographic methods and participatory tools in my research and can contribute to the workshop by helping with activities such as photo elicitation and collage making. I also have extensive experience carrying out life history and 'story of self' interviews with young children, youth and families.

### **Andréia Martins van den Hurk**

I am a Brazilian journalist and anthropologist; therefore, I am very observant. I like to observe people and their interactions, so I would love if my contribution to this project would be to document it, either by taking pictures or by getting the locals to speak about their

experience with us. I have worked as a Communications Advisor for a Brazilian NGO (Fundação Margarida Maria Alves) for six years, and what I am proposing here is much similar to the work I used to do for them. My academic interests, however, are linked to death and the Internet and the ways in which virtuality can help us cope with loss. I believe discussing death could be problematic in a community which has experienced a fair share of violence, and as a Brazilian I understand that this is, overall, a difficult subject to approach.

### **Jennifer Thomson**

Academically, I am interested in ethnographic methods and theory and how these are utilised within co-creation. I am also interested in feminist methodologies, and in intersectional feminist theory (which works from an understanding of the intersection of gender/race/class to think from the position of the most marginalised within society), and in how this might be used within co-creation. For the workshop, I am happy to give English classes, based on my previous experience teaching TEFL to teenagers in the UK, Canada, South Korea and China. I will focus on language activities that reinforce the central themes of the workshop – space, stigmatisation, identity etc.

### **Ben van Praag**

I am a doctorate student at the University of Bath. I am studying on the Doctor of Education course and am in the process of completing my third module. My academic interests include teaching English as a second/foreign language, teacher cognition and materials light/free approaches to teaching language. I have worked as a language teacher and course leader at language schools and universities in the UK and South Korea. I work for the Skills Centre at the University of Bath as a Course leader and run the General Academic Skills and English language programmes. In addition, I am a practising artist. I am a painter and I am also an active graffiti/street artist and have participated in large scale urban art festivals. I have been a key member of a collective of artists publishing a paper-based graffiti art magazine. For the workshop, I would like to incorporate a dogma approach to language exchange through the creation of a community mural/artwork.

### **Vandana Singh**

I am a 3rd year PhD student in the Department of Education and teaching assistant in Social Policy. As my own research looks into creative methodologies, I've used student-led photo-elicitation to collect my data in India. Because my other research interests revolve around ethnography, arts and crafts and inclination towards creative methods, these are strong reasons for me to join this Co-creation project.

## **UNIVERSIDAD NACIONAL AUTONOMA DE MEXICO (UNAM)**

### **Maria Jose Pantoja Peschard**

I am a lecturer at the Department of Media and Communications at the School of Political and Social Science at UNAM, Mexico. My background is in philosophy and film studies. Currently my work is focused on the confluence between politics, aesthetics and film. In particular, I am interested in the new narratives that essay and experimental films can propose when they recycle and reuse archive or other found footage to produce alternative discourses that subvert or question official narratives. For this workshop I am interested in alternative (ideally, visual, but others too) narratives that pose a challenge to official discourses about deprived neighbourhoods, and also alternative narratives that can empower the people living in those neighbourhoods by allowing them to tell their own stories/histories.

### **José Luis Gázquez Iglesias**

Considering urban postcolonial contexts such as cities and agglomerations located in former European colonial centres as an empirical database, I seek to determine and analyse through the concept of alternative citizenships and the co-creation methodology the diversity of processes of exclusion and/or stigmatisation derived from liberal citizenship projects that accompanied the colonisation, modernisation and decolonisation of these countries. In second place, I seek to identify and describe the multiplicity of political and economic 'informal' practices whose origins can be found in the legitimacy crisis of the nation-state as the main source of public and political authority. Particularly, I would like to analyse how cultural practices, such as religion, sport, or urban art can work as a social link in contexts that require a collective action in order to compensate the inadequacy of absence of public and state policies. In this sense I am also interested in the processes of production of alternative national narratives that depart or question official ones through artistic expression.

PONTIFICAL CATHOLIC UNIVERSITY OF RIO (Pontifícia Universidade Católica do Rio – PUC)

**Sarah da Silva Telles**

Professor and researcher of the Post-Graduation Program in Social Sciences of PUC-Rio. She participated in a research project with the Graduate Institut in Geneva, Switzerland, with Professor Isabelle Schulte-Tenckoff of the Department of Anthropology and Sociology (2015/2017). Her expertise of teaching and research lies in sociology, in particular in urban sociology with a focus on the themes of poverty, social inequality, social mobility, migration, favela, working class families, education and indigenous people in the city.

**Angela Randolpho Paiva**

She is a Professor in the Postgraduate Program in Social Sciences at the Pontifícia Universidade Católica do Rio de Janeiro (PUC Rio) and a Researcher at NIREMA - *Núcleo Interdisciplinar de Reflexão e Memória Afrodescendente* (Interdisciplinary Centre of Reflection and Memory of Afrodescendants), which she co-funded. She is the coordinator of International Collaboration (CCCI) since August 2014. Her areas of research expertise include human rights, religion and politics, race relations and social movements, youth and affirmative action.

**Gianne Neves**

PhD student at the PUC-Rio Social Sciences Program, with an internship at the University of Illinois at Urbana-Champaign (UIUC), USA, under the coordination of the Lemann Institute for Brazilian Studies, directed by Professor Jerry Davila, in 2017. Experience in audio-visual with internship at the NGO CECIP - Popular Image Creation Centre.

GRUPO ECO/ Santa Marta

**Itamar Silva (Coord.)**

**Dorlene Meireles**

**Jocélia Bispo**

**Amanda Alves Lopes**

**Paulo Sillas**

**Livia Alves Lopes**

**Simone Lopes**

**Jose Henrique Silva**

**Carolina Vitória**

**Ellen Bello**

**Cairé Lopes**

**Júlia Guimarães**

**Vanessa Sebastião**

**Erick Cardoso**

**Thales Augusto**

**Lucas Oliveira**

**Suzy Santos**

**Isabela Borges**

**Marcia Chagas**

**Felipe**

**Woney Lopes**

**Lilian Hilário**

## 7. Program

### **“Santa Marta without borders” A Cohesive City: facing stigmatization in disadvantaged urban areas (Co- Creation)**

**1-5 of August 2018 at Favela de Santa Marta**

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#### **1st Day - Wednesday, 1st of August - Theme: Tourism and Favela**

**9h** – Reception at Corumbá Square, in front of the Tourism kiosk. Welcome and quick presentation of "who we are": Collective of Accredited Guides (*Coletivo de Guias Credenciados*) and *Brazilidade*;

Presentation of the program for the day, division of groups and presentation of guides;

Hike: Guidance (2 hours)

**12h30** – Lunch (to be defined);

**14h** – Talk: The experience of tourism at Santa Marta. The organization of guides and their structure. Challenges and opportunities. Contribution of visitors from their experiences in other countries;

**15h30** – Coffee Break;

**16h - 17h** – Continuation;

**17h30** – Evaluation.

**18h** – Closing.

#### **2º Day - Thursday, 2nd of August - Theme: Favela and Public Policy**

**In the morning:** The experience of urbanization in Santa Marta: process of participation and results. Santa Marta as pilot experience of the public security project of the State: UPP (Pacifying Police Units). The relationship between the favela and its surroundings;

**Lunch:** to be defined;

**In the afternoon:** Image Workshop (coordinated by Gianne)

## **Theme: Santa Marta in Focus: challenges and possibilities of urbanization**

### **13h - 13h15** – Introduction

In pairs, the participants will be invited to choose an image that represents them, to present to their partners. In turns, volunteers will be invited to talk about the images they have chosen and why they chose them;

### **13h15 - 13h45** – The power of the image: which images are we producing?

Brief reflection on how images influence the way we see the world. Thinking of images as tools for producing knowledge and reflecting on reality.

Divided into trios, participants should exchange ideas and reflect on:

- What are the images we are producing and reproducing?
- What are our responsibilities in producing and publishing certain images? Some trios will be invited to talk about what was discussed in their groups;

### **13h45 - 14h** – Urbanization and Santa Marta: Brainstorm

Invite the group to discuss key words retrieved from the morning's activity: The experience of urbanization in Santa Marta: process of participation and results. Santa Marta as pilot experience of the public security project of the State: UPP (Pacifying Police Units). The relationship between the favela and its surroundings. These keywords will be annotated;

### **14h - 15h30** – Santa Marta in focus: which images can we produce?

Divided in the same trios, the participants should produce six (6) photos with their cell phones, considering the morning debate, being:

- Three photos that represent the diagnosis, the group's look at Santa Marta, as they see the urbanization in Santa Marta;
- Three photos of possibilities/opportunities for the urbanization challenges found in Santa Marta.

Important! These three photos of possibilities can only be made after the trios talk to at least one resident about how they perceive the urbanization in Santa Marta and how it could be improved;

### **15h30 - 16h15** – Looks: Photo Exhibition

Each trio should choose a photo-diagnosis and a photo-possibility to present to the whole group. Presentations will last 2 minutes and other participants will be able to make brief comments.

Selected photos may be printed to compose the closing event exhibition. For this, captions, with the testimony of the residents, should accompany each photo;

### **16h15 - 16h30** – Closing and a word to evaluate the activity.

## **3rd Day – Friday, 3rd of August - Theme: Languages and images, expressions of the Favela**

**In the morning:** Graffiti: transgression and beauty

Three or four groups composed of graffiti artists/Santa Marta residents and/or visitors;

**Lunch:** Location to be defined;

**In the afternoon:** 1st Slam at the Favela Santa Marta - under the coordination of the *Poetas Favelados* Collective

Local: Arena, football field (campinho), *cantão* and *tortinho*;

**Food (in the afternoon):** Vinícius's Pizza.

#### **4th Day– Saturday, 4th of August - Theme: Children, football, leisure and Rights**

**In the morning:** Activity with children: soccer tournament at the football field (campinho), under the Zé's coordination.

Divide visitors into 4 groups to meet, visit and/or talk with those responsible for the children and get to visit their homes;

Discussion: Sport, leisure and Right to leisure and movement in the city – Borders;

**Food:** Michael's Inn (someone from Pico do Morro);

**In the afternoon:** Under construction. Map, Theatre.

#### **5º Dia – Domingo, 5 de Agosto - Tema: Em torno da mesa: alimentação e cultura**

Free morning;

**13h** – Closing at *Quadra da Mocidade Unida do Santa Marta*;

Projection and/or exhibition of photos taken during previous activities;

Musical Performances;

Closure.

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## **8. Ethics**

The workshop process is expected to result in rich co-creation experiences, especially for the benefit of Santa Marta residents, in the form of activities that integrate them with local artists. For external participants, both those from PUC-Rio and those from the northern hemisphere, the experience is expected to result in advances in co-creation methodology, which will then be applied in October in a neighbourhood on the outskirts of Paris.

Potential risks will always be faced according to the orientation of the residents of the favela, especially the participants of the ECO Group, together with the professors of PUC-Rio, who in this case have a long experience of research in Rio's favelas. In such an activity, of creation and immersion in a collective experience for five days, it would be impossible to control all potential risks.

But in terms of security - considering the environment of disputed territories by criminal factions in several favelas in the city of Rio - we will be strict in the sense that the activities will be all day, avoiding the permanence of foreign participants, as well as all those who do not reside in the favela, after the end of those activities. The main favela leaders and institutions are involved, being aware of this activity, so that everyone is collectively responsible for the event.

The headquarters of the ECO Group will be informed and freely accessible to the participants, as well as the headquarters of the Residents' Association. All participants may withdraw from participating at any time in the activity, with the individual decision being respected. Each participant will be invited to authorize, unrestrictedly, the use of his image for use in future publications about the event. Each participant will also be invited to follow the guidelines provided by the ECO Group so that the five days of activities take place in a respectful way towards the residents and the local culture of the favela.

## Annex – Contact Info

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# “SANTA MARTA SEM FRONTEIRAS”

## Intercâmbio Internacional

A Cidade Coesa:  
enfrentando a  
estigmatização  
em territórios urbanos  
desfavorecidos  
( CO-CRIAÇÃO)

Dias: 1 a 5 de agosto  
Local: Favela Santa Marta  
Botafogo – Rio de Janeiro

Apoiado pela  
UE(União Européia)  
Esta iniciativa  
busca colaborar  
internacional e  
intersectorialmente na  
construção de uma  
metodologia que supere a  
exclusão socioeconômica  
em áreas urbanas  
vulneráveis na Europa e  
na América Latina.



### Programação:

01/08

Turismo e Favela

02/08

Favela e as  
políticas públicas

03/08

Linguagens e imagens  
expressões da Favela

04/08

Criança e Futebol  
Lazer e Direitos

05/08

Em torno da mesa:  
alimentação e cultura

### PARTICIPANTES:

- ▶ pesquisadores das Universidades Oxford Brookes e Universidade Bath – Inglaterra;
- ▶ Universidade Autônoma do México – Unam – México;
- ▶ Pontifícia Universidade Católica do Rio de Janeiro Puc Rio – Brasil
- ▶ parceiros não acadêmicos:  
City Mine(d), de Bruxelas, Tesserae de Berlim e Alternatives Européennes de Paris.

Agente local: Grupo Eco

### Apoio/articulação Local:

Associação de Moradores do Morro de Santa Marta;  
Brazilidade,  
Escola Bola do Santa Marta,  
Guias Credenciados do Santa Marta,  
Mocidade Unida do Santa Marta,  
Poetas favelados,  
Visão Favela Brasil;  
Moradeores do Santa Marta

