

influences from governmentalities on the rights of livelihood



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abstrakt

Seit der Industrialisierung der Städte Anfang des 20. Jahrhunderts folgten die Stadtentwicklung, Politik, Maßnahmen, Dynamik der Gesellschaft und die Lebensweisen einem Weg des wirtschaftlichen Wachstums. Heutzutage verursacht die neoliberale Stadt und ihr Umland für viele Menschen und Gemeinschaften Schwierigkeiten im täglichen Leben sowie Umweltkatastrophen. Im Rahmen des Studiums der Architektur- und Stadtplanung werden viele Theorien und Strategien in Bezug auf Wohnungsbauprogramme und nachhaltige Stadtplanung als Lösungen für eine bessere Anpassung der heutigen Gesellschaft thematisiert. Wie groß ist also die Diskrepanz zwischen dem, was an der Universität gelehrt wird, und den vielen Menschen, die mit unsicheren Lebensverhältnissen und keinem würdevollen Leben konfrontiert sind? In dieser Untersuchung sollen anhand von drei verschiedenen Quellengruppen mögliche Einflüsse der Gouvernamentalität auf die Rechte auf Lebensgrundlage analysiert werden: Erreichung der Arbeitsdemokratie, erschwingliche Wohnungen, sichere Lebensmittelversorgung und ein Leben in Würde. Eine erste Gruppe von Analysen zielt darauf ab, die Bedeutungen und Definitionen in der Literatur zu erforschen, was Gouvernamentalität und Lebensgrundlage bedeuten, wie lebenswerte Städte und eine Lebensgrundlage erreicht werden können und welche Assoziationen es zu aktuellen Auseinandersetzungen mit der Stadtplanung gibt. Um die heutigen Herausforderungen zu verstehen und die Lebensweisen von morgen zu überdenken, untersucht diese Arbeit mittels Fallstudien, basierend auf Analysen aus der Vergangenheit, Strategien der Regierung nach bemerkenswerten politischen und wirtschaftlichen Ereignissen (wie dem Ersten und Zweiten Weltkrieg und der Wirtschaftskrise von 1930). Als Beispiele werden zwei ikonische Momente an unterschiedlichen Orten behandelt: das Rote Wien in Österreich (1919-1934) und der Bau des Wohnkomplexes Pedregulho in Rio de Janeiro in Brasilien (1951). Interviews mit Experten sollen die Quellengruppen dieser Arbeit vervollständigen und Überlegungen dazu anstellen, wie Stadtplanung und wirtschaftliche Entwicklung heute angegangen werden. Die Ergebnisse und Reflexionen stellen Verbindungen zwischen den Aspekten her, die durch die Forschungsanalyse hervorgehoben wurden. Es ist wichtig für diese Arbeit, mögliche Verbindungen zwischen verschiedenen Aspekten wie Stadtplanung, Wirtschaftswachstum, Regierung, Mobilisierung von Gemeinschaften usw. mit der Bedeutung von Lebensgrundlage und Gouvernamentalität zu verstehen, um ein weiteres Verständnis dafür zu entwickeln, wie bessere Alternativen für eine lebenswerte Zukunft unserer Städte und Gemeinschaften überdacht werden können - einschließlich des Einflusses des Netzwerks von Politik, Maßnahmen, Wirtschaft und Gemeinschaften mit Lebensbedingungen und nachhaltiger Umwelt.

abstract

Since the industrialisation of cities in the early years of 1900s, the city development, politics, polices, dynamics of the society and ways of living had followed a path toward economic grow. Nowadays, the neoliberal city and its hinterlands presents struggles of many people and communities in their daily lives, as well as environmental hazards. During architecture and city planning studies, many theories and strategies regarding housing programs and sustainable city plans are introduced as solutions for a better adjustment of a contemporary society. So, what is the gap between what is taught in architecture and urban planning schools and so many people facing food and home insecurity and no life dignity? This research aims to analyze through three different groups of source possible influences from governmentality on the rights of livelihood; achievement of work democracy, affordable housing, safe food and living dignity. A first group of analysis aims to explore literature meanings and definitions of what is governmentality, livelihood, how to achieve livable cities and livelihood, and associations of actual struggles with the city planning. In order to comprehend today's challenges and rethink tomorrow's ways of living, case studies based on analysis from the past aims to investigate strategies from the government after remarkable political and economic events (such as WWI, WWII and the economic crises of 1930). It takes as example two iconic moments from distinct places, such as the Red Vienna, Austria (1919-1934) and when the housing complex Pedregulho was built in Rio de Janeiro, Brazil (1951). Interviews with experts should complete the groups of sources of this work, building reflection on how planning and economic development are being tackled nowadays. Outcomes and reflections develop links between aspects highlighted through the research analysis. It is essential for this work to comprehend possible linkages between different aspects, such as city planning, economic growth, government, community mobilisation, etc. with meanings of livelihood and governmentality in order to develop a further comprehension on how to rethink better alternatives for a livable future of our cities and communities – including to comprehend the influence from the network of politics, polices, economy and communities with living conditions and sustainable environment.

“Herzlichen Dank an meine lieben Eltern, Marisa und Jones Taylor, für *literalmente* alles!”

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introduction

In the beginning of the XX century, different political and economical events happened, such events resulted into necessary solid policies, programs and solutions that should secure at least the minimal for better living conditions of many people. After the WWI (1919), for example, the emergency and degradation status of many European cities influenced the modern approach on how to design a new way of living and to become a new society in a fast way. Since the First Industrial Revolution (XVIII), the modern movement started to emerge and to influence art and architecture along the development of new materials and technology. As the architect and urbanist Paulo Bruna writes in “Arquitetura, Industrialização e Desenvolvimento” (Architecture, Industrialization and Development), the modern movement emerged under technology, economic, social and political changes that occurred in Europe since the XVIII century, and this movement was an exploration linked with the industrial culture and revolutionary experience because it re-inspected the earlier culture (Bruna, 1941, p. 31). Hence, after the WWI (1919), the goals of the modern approach became many, including to rescue the European society, from after war ruins, with fast and new technical ways of building, design expressions and materials. The modern approach also had as goal to develop new ways of planning the city and to design houses; from hierarchic streets and zoning areas to new (modern) ways of living and interacting with the city – influencing as consequence the routine of the new modern society. Simultaneously, policies and guidelines were also created in order to make the modern movement something global.

The fast innovative ways of building also allowed economy and politics to develop ambitious goals. Besides other European cities conditions after WWI, Liane Lefaivre narrates in Rebel Modernists about the Austrian’s scenario: “Austria was left with nothing but Vienna and the most background rural, Alpine provinces” (Lefaivre 2017, p. 105) and an open way to democracy. The call for the I Republic in Austria (1919), motivated the Socialist Democrats Party to develop promising goals in order to benefit not only the economy but also living conditions of many that were living in poverty, having as “slogan” a major emphasis on social housing development which was also considered a distributive mechanism to guarantee votes. The social democratic program became mainly remarkable for its enormous amount of municipal complex houses built around Vienna and its rental economic plan, which allowed the living of many civilians not only with dignity but also in a modern lifestyle.

Besides occurrences in Vienna after the one above-mentioned and one of the most remarkable events of global history (e.g. WWI), taking a look at Brazil, nonetheless, the European modern movement arrived in Brazil as well, but the different history background and narrative from Brazil influenced on how the movement happened there, as well as the time the modern had arrived. Brazil, even though was indirectly influenced from the occurrence of the WWI, also faced a stronger influence with the arrival of industrialization. The economy had a shift from mainly agricultural exportation to industrial urbanization, and as the capital of Brazil, Rio de Janeiro was a potential city to grow. Such change of economy model led many from rural areas to migrate to the city, resulting into a fast urbanisation process and lack of proper living solutions, strongly influencing the rising of favelas, for example.

Since then (different political and economical significant events), polices and living conditions still faces different challenges in different parts of the world, meanwhile the predominant system focus strongly on the ambitious growth of economy. Even besides ethical and gender rights conquers and still, many communities struggle every day in order to obtain solid rights in order to live safe, with dignity including to overcome, for example, livelihood insecurities. Also, as presented in “Care and the City. Encounters with Urban Studies” (2022), it is relevant to understand that ‘care in a world of being-in-commun thus refers to a certain idea of the urban as being constitutive of the emergence of mutual relation’ (2022, p. 6). As in this research work will also be analyzed about the relevance of communities mobilisation, the goal here is also to comprehend how actors synergy is relevant toward plans of action and change. Furthermore, still from City and Care book reference, authors say:

“ [...] urban studies have linked the endeavors of ethical engagement with urban inhabitants, communities, and collectives to the matters of spatial justice, urban rights, and ‘the right to the city’ (Purcell 2013).” (2022, p. 6)

Therefore, it is also relevant to enhance that the care crisis throughout cities need to be recognized as well as urban crises (2022, p. 6), and urban crises are directly linked with urban government.

The motivation behind this research is a result of discontentment and instigation about living in a world full of many living in challenging condition, including even environmental hazards as consequences, as well as about struggles resulted after the arrival of industrialisation (ways to develop the global system) and how it influences our worlds.

Even though many past economical and political complex and even tragic experiences or events have happened, such as I and II World Wars, economy and inflation crises, humanitarian crises, etc., theories and attempts were developed towards alternatives and to improve ways of living. However, such struggles and challenges still occurs in a global scale, involving achieving housing affordability, workplace democracy, food, education, health care and dignity. Therefore, in order to comprehend the roots of many of those struggles, this research aims to analyze possible influences from governmentalities on the rights of livelihood of communities that are daily facing struggles including possible relations with environmental injustice. Besides a theoretical research about distinctive meanings of governmentality and livelihood, here it will also be analyzed possible potential agents towards contemporary change.

Analysis on two historical case studies, addressing Vienna (Austria) and Rio de Janeiro (Brazil), have as goal to take a look back on influences from economical and political past events on decision-making, program development and new solutions with the intention to tackle poverty, uneven living standards and city development.

objectives

After concluding five years of bachelor degree of Architecture and Urbanism in Brazil, I decided with the great support of my parents, to learn German and to move to Austria. To choose Austria was no coincidence as in 1910, the family of my grandfather decided as many other families of farmers to leave the Austrian-Hungarian Empire and migrate to South America. The mix combined by me being curious about my grandfather's background and interest on architecture history and evolution of ways of living resulted into coming to Vienna in order to achieve my master degree. My intentions as architect and urbanist are to expand my skills and knowledge in order to argument and re-think actual living conditions and contemporary challenges, to develop sustainable planning and to design safe long-term structures, and to be more involved in practices towards fair occupations, inclusion and a safe environment, which are crucial aspects to promote a sustainable future for next generations including the balance of biodiversity. During the reading of the book "Constructing a New Agenda: Architectural Theory 1993-2009", a very inspiring quote from the text of the American architect Samuel Mockbee presented a reflection on the relevance of our career and the desire of elaborating sustainable (planning) ways of living.

„Architects are leaders and professors, naturally or by choice. If architecture aims to either inspire a community or incentivise the status quo to make responsible social and environmental changes now and in the future, it will be necessary, that what I call “subversive leadership” from academics and practitioners, to remember the architecture students that the theory and practice are intertwined not only with our culture, but as well with our responsibility to design the surroundings, break up the social accommodation and challenge the power of status quo.” (Mockbee 1998, p. 85).

Actual occurrences, such as public health crisis and civil conflicts, including wars, are resulting even more strongly into necessity for us, as citizens and as professionals, to re-think terms and conditions in order to secure our society and environment. Climate crisis is also linked with social and environmental injustices influenced by a multilayer list of aspects, such as exploitation of lands, uneven civil rights, ways of production, consumption, including the achievement of livelihood, land rights and much more.

The complex introduction scenario in our planet reflects a system characterised by a sum of unfair distribution of goods, power, decision-making and matters of accessibility, scaling vulnerability and degradation of many cultures, beings, our environment, biodiversity, as well the increase of informal settlements lacking the proper infrastructure and rights of occupation, lack of dignity, migration and increasing emergence of make-shift, food and health insecurity, unfair working and living of many, including living risks of indigenous communities and smaller rural families. Meanwhile, the current predominant system and policies apparently benefit the power of a much smaller group of richer people.

Therefore, the objective of this work is to investigate if governmentalities could influence rights to achieve livelihood. In order to do so, this research also aims to analyse: meanings of livelihood and governmentality, potential agents that could work together (including their strengths and challenges) in order to achieve livelihood, to analyse how the cities could influence, past solutions occurred

after remarkable political and economic events aiming to achieve innovation by city development and housing program and interviews with experts about actual practices associated with architectural, economical fields and taking action nowadays. Also, part of the objectives of this work is to develop a conclusion after outcomes and reflections of all studies. It is considered relevant to this work to observe today's scenario: who are the communities daily struggling with policies (or lack of it) for living and how the actual governmentalities possibly work with such challenges. How far are we committed to change the reality that human existence and nature diversity at risk? How could Architecture and Urbanism contribute, after all?

As neighbourhood must be considered when a house is built, hinterlands and nature must also be considered when is about developing cities. The achievement of the final observation of this research should result in a comprehension of what possibly causes so many challenges to achieve livelihood, as well how to scale action towards change for a better future. There is no way to achieve systemic change without new perspectives; tactics of planning and design can be essential tools to start changing.

The concept of livelihood was chosen to be explored and studied in this research because after observing many chaos and struggles which are globally present in our times, as I got curious why so many people live in unsafe and vulnerable conditions, in different ways, all around the world even if housing programs are supposed to at least provide shelter for people, why are there irregular living conditions? If there are so many city planning strategies to avoid society segregation, why there are zoning dynamics' challenges including environmental risks?

It is very common to explore and study inside the fields of architecture and urbanism ways to design smart and sustainable living buildings, typologies to solve living for new families models, as well as urban initiatives and studies, such as the 15 minutes city, sponge cities, mixes of use within neighborhoods, etc. So, what is the gap between what we learn and intend to design with decades of inequality and struggles? This research focuses to explore rights and influences on livelihood as a way to investigate the aspect beyond the development of housing programs. What actually generates access decent living? Related with land and human rights, livelihood is considered by United Nations Human Rights as a way for people to access food and living. A conflict related with livelihood is that laws and polices that usually determine how to use the land (United Nations, Land and Human Rights. Standards and Applications 2015, p. 3) also oftentimes let communities uncovered of land right, resulting into lack of living achievement and struggles to survive and live with dignity. As the resource from United Nations further explains, to have access to the right of land, for example, is essential to guarantee adequate people's living including the right to adequate food (United Nations 2015, p. 19).

Furthermore, in chapter 1, a whole subchapter is dedicated to understand what livelihood means and consequently, analysis and reflections should develop associations with further investigation to clarify what could be the influences of contemporary everyday struggles to establish decent living conditions.

research question

The main question of this research is about possible influences from governmentalities on rights to achieve livelihood. The question emerged from a combination of many other sub-questions related with personal discontentment about the global issues and from historical studies acquired. Every day, in different types of medias, many dramatic news and scenes of people struggling characterize our society's and environmental's vulnerability, specially when it is about our future. In different parts of the world, some places more visible than others, there are struggles for living of many people, which can also be seen as result of different factors as unapplied or lack of policies, authoritarianism and lack of respect to others, lack of safety, civil conflicts and more. On the other hand, strikes, demonstrations, activism fight for new alternatives and change.

Parallel to those observations from contemporary challenges, the timeline of history (having as basis since the Industrial Revolution in the XVIII century) presents an evolution of our ways of living, which have changed under different circumstances; economy development, new technologies, new ways of working and aspects such as cities' insolubility, diseases, evolution of science, medicine and more. Additionally, the topic of the modern movement (and its goals to develop new modern ways of living linked very well with the neoliberal ways of production and consumption) reflects as well on the background of this main research question making association with the thought of: how architecture and urban planning can influence in a long-term perspective living conditions, such as the massive amount of private cars on the streets increasing environmental pollution or lacking access and dignity for living. Hence, one of the hypotheses of this research is that the long-term modern ways to design houses and cities are influencing the struggles of our contemporary times and putting our future at risk. Therefore, taking into consideration how to survive in the predominant current system (you must accumulate capital in order to achieve wellbeing), this research aims to dig in what could possibly influence rights of livelihood under governmentalities exercises.

The main question of this research was also influenced by past moments in Vienna (in between war-times) and the attempt of modern super block's ideology in Rio de Janeiro (early 1950s) as living solution for the working class. On one side, after the WWI (1918), particularly in Vienna, the city and most of the civilians' living conditions were precarious. Living (including, work, food and housing) was still facing challenges since the arrival of First Industrial Era, leading into the Siedlerbewegung (settlement movement) in 1918 and to the development of Wilde Siedlungen (wild settlements) in the outskirts of Vienna, for example, as an alternative to those who could not afford rental prices. With the call of the First Republic of Austria, the Red Vienna emerged as a politically ambitious program under the Social Democratic Party, that would bring solution for the living challenges, specifically for the proletariat. The program presented an innovative economic approach that influenced on the ways of living and accessing livability for the working class. Such concrete program, for example, was chosen to be analysed in this research, as one of the historical study cases, in order to find out possible influences from ways of governmentalities on the rights of livelihood and livability of the city. Including a further reflection, if such unique era experienced in Vienna (Red Vienna, 1919-1934) still presents consequences or influences nowadays in the city's dynamics. On the other side, around 1930 in Rio de Janeiro (some

time after Red Vienna), also occurred the arrival of industrialisation, which also led into massive rural migrations and to the necessity of developing a new city urbanisation plan. Both past approaches and history (Vienna and Rio de Janeiro) were heavily influenced from political and economic dynamics, and that is why this research considers relevant to analyse both cities' histories as study cases.

A whole sum of subquestions directs this research to investigate not only what could be influential to the achievement of livelihood in the current system, but also to understand the origin of struggles and how to develop sustainable and safer ways to achieve livelihood – then livability and right to decent housing. This research also questions what leads into the development of informal settlements? What leads to discontentment in demos in Vienna? Why do many people struggle to achieve safe living? For whom are cities really built for? And more.

research method

The chosen methodology to develop this work is empirical research; by collecting data from three different groups of sources. The first group, chapter 1, is composed by different concepts and topics such as: (1.1) what means governmentality, (1.2) what means livelihood, (1.3) what defines a livable city and its relations with livelihood and sustainable ecology, (1.4) analysis on contemporary struggles associated with achievement of livelihood and how to achieve it, including who are possibly involved in processes, challenges, etc., (1.5) analysis on possible influences from architecture and urban planning on contemporary struggles. Chapter 1 aims to collect studies about how livelihood happens and starts enhancing a reflection on possible influences from governmentalities. Therefore, getting to know each aspects' meanings, ideologies and dynamics distinctly should allow this work to develop conclusions on how and in which levels of relevance one aspect influences the other.

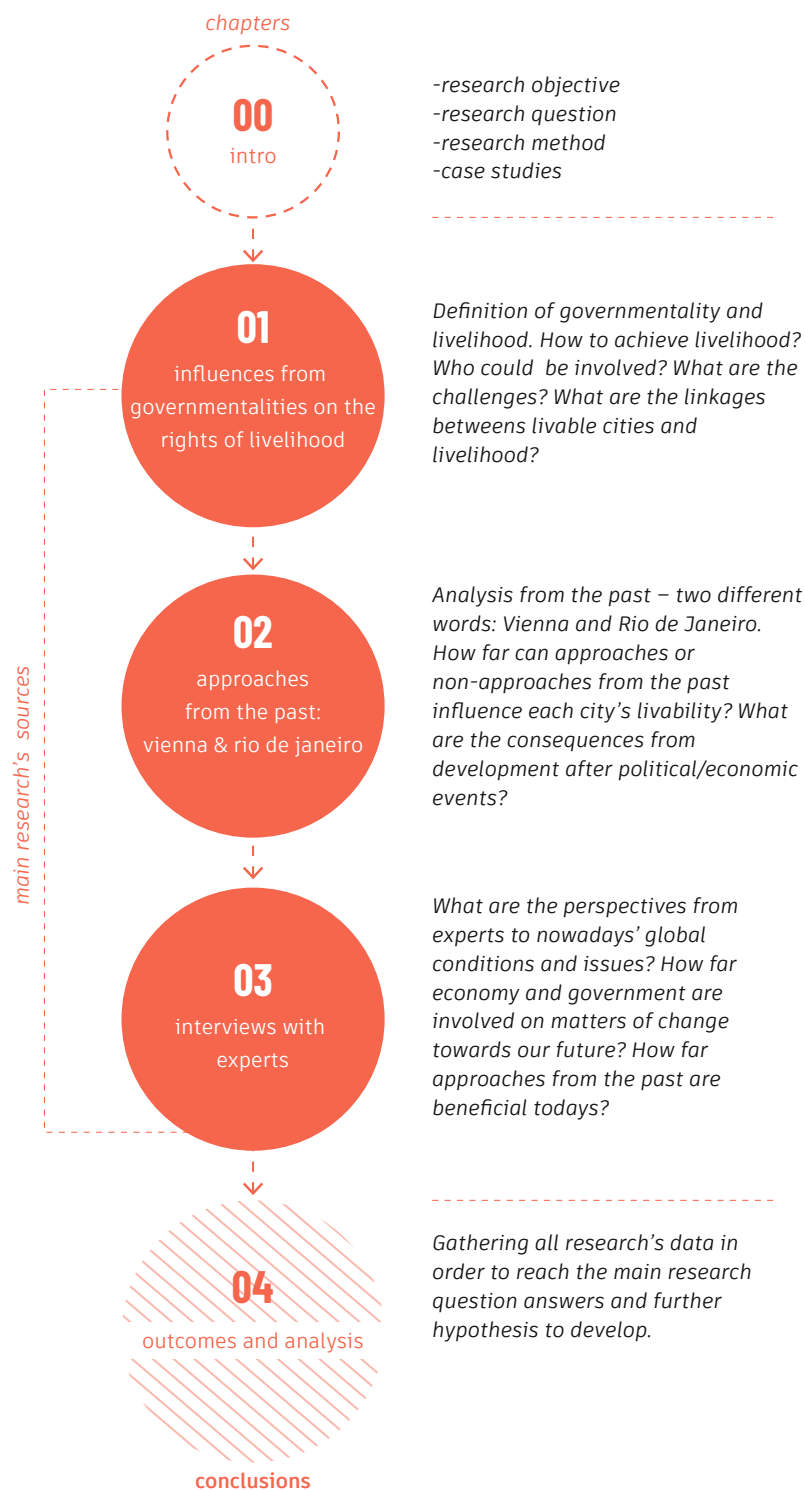
The second group of research source is dedicated in chapter 2, which will present historical study cases about Vienna (Austria) and Rio de Janeiro (Brazil). The case studies, Vienna AT and Rio de Janeiro BR, will present the second source of data from two different historical case studies. The studied data source is focused on a specific frame in time of our societal, economical and political development history, in the early XX century – around the 1920s until 1960, before the military dictatorship in Brazil occurred. This specific period presents a multilayered list of consequences on political events, involving dynamics of countries on different levels; sometimes more radical than others. Remarkable events such as the arrival of Industrial Era in Europe (early 1900), World War I (1914-1918), Great Depression of 1930, World War II (1939-1945) and the Cold War, for example, reflected on emerging new strategies of economy, politics' goals, civil rights, housing programs and urbanisation. In Vienna, during the Red Vienna movement (Das Rote Wien, 1919-1934), the working class was the target to develop the most innovative housing program of the times. On the other side, for example, under the Great Depression of 1930s consequences, Rio de Janeiro (which in this time was capital of Brazil) reflected on the necessity of new urbanistic planning and living solutions. The reason is associated with the migration from rural

to urban areas, once the main business model then shifted towards industrialisation as well. Further studies about both cities, Vienna and Rio de Janeiro, will be detailed further more in chapter 2, also as the second group of resources for the investigation of this work.

The reason of choosing the two cities in order to study their remarkable political and economical histories is linked with not only the personal experience of living in Brazil and in Austria, but also linked with actual facts: even though in 2022 Vienna was ranked for the third time as the world's most livable city (Euronews, 2022), there is discontentment from civilians when it is about climate change city adaptations, living programs or city development. Meanwhile, in Rio de Janeiro, for decades inhabitants struggles with the challenge of safety because of the authoritarianism from polices to the residents.

The third group of sources, chapter 3, will present three different expertises' interviews. Each interview will be focusing on different topics related with the professional experience. The first interview will be focusing on the case of qualities of the favelas of Rio de Janeiro. The second interview will narrate about the potentialities of small interventions towards bigger impacts, also with examples in favelas of Rio de Janeiro. The third interview will be elaborated with two economists and activists from the group Attac in Vienna about the distribution of goods, contemporary approaches of change and a reflection about how would our cities look like with some economic policies changed radically. To have the interview in a field which is perceived as being out of the field of architecture and urbanism, it became relevant for this work to explore it because the main research question tackles several fields, specially the economic one. Furthermore, on chapter 4 will be developed reflections and analysis from the three expertises' interviews associating with possible influences from governmentalities on the rights of livelihood and how the field of architecture and urbanism may be involved with.

After studies and analysis of the three researching chapters, chapter 4 will develop reflections and outcomes, followed by ten reflective questions enacted during this work. The goal is after to build associations and links between the aspects discussed and to reflect the main question of this research. Furthermore, a final conclusion. Based on the main research question, the following diagram illustrates the research method, objectives and inner-questions as a step-by-step collection of studies. In the end, the build of a sum of outcomes and reflections, having in mind the question of what are the causes that defines struggles and vulnerability nowadays when it is simply about living. The general goal is also to achieve knowledge and comprehension that enables to rethink ways/alternatives to design solutions for living towards a just future – including livelihoods, occupations and coexistence.



case studies

vienna AT / rio de janeiro BR

As one of the main goals of this research is to analyze and to understand strategies, approaches and influences from government issued through political events, and to develop a knowledge base in order to rethink cities' dynamics and secure natural environment, it is relevant to analyze remarkable events from the past as example of potentially valid approaches and to observe the consequences and outcomes of it. Therefore, the case studies chosen reveal specific moments in the history of Vienna and Rio de Janeiro, during relevant times of each city's development, which influenced on different aspects, from workers' rights to housing programs. The investigation of the chosen study cases aims to discuss: What were relevant aspects to be considered at that time? What were the strategies of action? Who faced struggles for achieving living, and who had the power to make decisions? Is our society still challenged by similar struggles?

Chapter 2, Case Studies - Vienna AT and Rio de Janeiro BR, does not have the intention to develop a direct comparison between the cases, but to reflect of the influence of developed solutions after political events. A diagram shall be presented, which will illustrate specific political and economical occurrences that are relevant for the analysis of this research, such as World War I (1914-1918), Great Depression (1930), World War II (1939-1945), Cold War and so others. The case to be presented in Vienna occurred around thirty years before the study case in Rio de Janeiro, for example.

Even though the specific period analyzed in Vienna (Red Vienna, program developed under the Social Democratic Worker Party government) ranges from 1919 to 1934, it is considered relevant to analyze the scenario before and also after. The same with the case of Rio de Janeiro, which presents the living program developed from the Department of Social Housing of the city of Rio de Janeiro (DHP) in 1947. It should be analyzed in chapter 3, what was the economic and political scenario before and after, in order to investigate influences from governmentalities. This is also the reason for the diagram 3, illustration of the location of Red Vienna and DHP in history of political events' timeline; to have an overview of occurrences.

Particularly about Vienna, some of the main reasons to chose it and to analyze the case of Red Vienna are: (reason 1) related with personal curiosity to learn and get to know better about Red Vienna. As I concluded my Bachelor studies on Architecture and Urbanism in Brazil, the European Architecture History, for some reason, did not reach enough the east side of the mercator map, missing to mention details about the Viennese program as part of the in between wars' period. (Reason 2) Because Vienna is a particular example characterised by not only the spread of the Gemeindebauten (the municipal housing blocks), but also the common facilities and renting program involving the construction costs and taxes of the whole idea. (Reason 3) The strong political presence and influence on this part of the Austrian history; Red Vienna is clearly a political icon associated with housing programs for its proletariats after a dramatic scenario of post-war and nearly civil-war-like circumstances in Vienna. The industrial cities' living conditions and struggles of the working class are relevant factors for the start

of the whole analysis.

Having the second case study as the city Rio de Janeiro, when it was still Brazil's capital, will also present a specific frame of time in the Brazilian's development history that can be relevant to the investigation of this research. Taking as main frame to start the analysis from the Great Depression (in a global scale) and the National Revolution of 1930 (in Brazil), to the main moment when the Department of Social Housing, DHP, planned not only the iconic housing complex Pedregulho in 1947, but as well, when a plan to develop new ways of living for the working class was envisioned. Therefore, analysis will start with a view from the carioca scenario of the early XX century (around the 1910s) and consequently, it will focus on the challenges and struggles faced mainly by the working class and government after the industrialisation moment of Brazil. How did impacts from the country's business model influence in the city's development? What were the challenges?

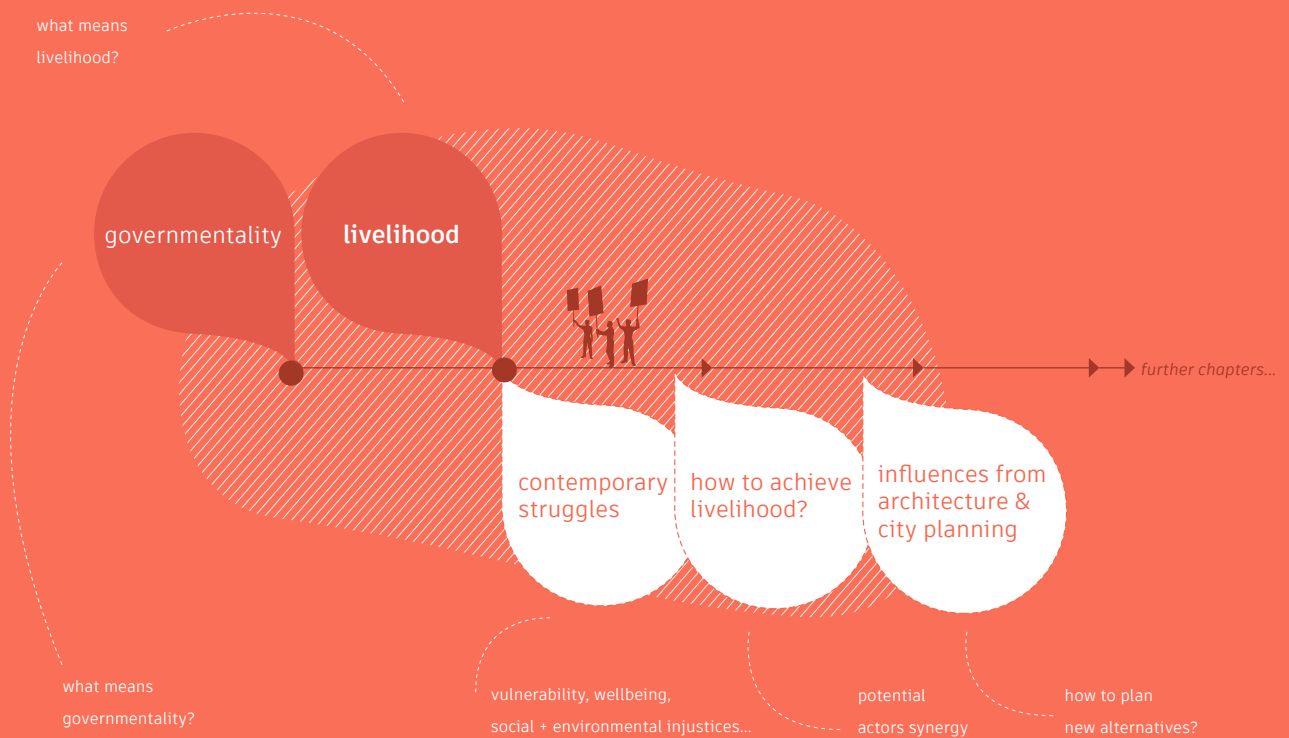
Even though the Department of Social Housing, public department founded in Rio de Janeiro, had a shorter moment of approaches in Rio de Janeiro, comparing with the years of Red Vienna, the goal of having the two case studies are not to set direct comparison, but to observe how government managed remarkable struggles of history and how society was affected.

influences from governmentalities on the rights of livelihood

1

Chapter 1 is dedicated to the conceptual study of: what means governmentality, what means livelihood, what defines a livable city related with aspects of livelihood, ecology of agents and how to achieve livelihood and about how to consider future planning for our cities and places in order to provide livelihood. In the following diagram, are shown the steps to be studied in following subchapters. The objective is to develop a theoretical comprehension about topics possibly related with livelihood. As presented previously in the research method (diagram 1 p.15), after chapter 1, there will be another two chapters complementing the collection of data for a final reflection. Even though the collection of studies are presented distinctly, chapter 4 will further create links between the topics such as livelihood with potential actors, with topics that will be mentioned in the following chapter, and so on.

Influences of governmentalities on the rights of livelihood addresses the main question of this research, based on other sub-questions, speculations and hypotheses enhanced while observing so many of contemporary articles, studies, news and scenes of injustice, struggles and vulnerability around occupancy (also outside cities). Therefore, this chapter will also present research that not only explores the present challenges of actual cities, but what can also possibly happen on the outside of urban areas – including social and environmental injustice. Additionally, as it is also shown that there are interconnections and reflections between the city and hinterlands (vice-vers), this chapter aims at understanding how governmentalities may influence dynamics of livelihoods from both spheres; inside and outside our cities. After all, cities do not occur (yet) as a self-sufficient dynamic. Hence, the topic of governmentality will be addressed first, because it seeks to explain relations which exercise power. Further concepts and aspects are related with contemporary dynamics and could present (in)directly governmentalities, so, it is good to have at first the idea of what governmentality possibly means. After that, livelihood will be described based on organizational resources such as The Intergovernmental Panel on Climate Change (IPCC) and from academic knowings. A concept defined as something that goes beyond affordable housing; it also includes the securing of everyday errands, e.g. food and clothes, schooling costs or energy. The main doctrine is that individuals have to work to make profit, and profit allows people to access wellbeing, basic needs and life quality/safety. Hence, the further subchapters, after livelihood, will explore how far urban or rural livelihoods are connected, influence



from cities's dynamics, contemporary struggles, etc. After livelihood definitions, subchapters will be dedicated to the synergy of actors towards change and improvement of living quality, livable cities, regional planning, searching for the soul of cities, and more.

1.1 governmentality

„Governmentality is a specific form of power“ (Lemk 2013, p. 38)

It is relevant to start with the clarification of what some of the concepts mean, in order to develop further comprehension, reflections and conclusions. So, what does governmentality mean, firstly? In this subchapter, the research starts gathering some of the meanings and associated concepts with governmentality. What does it mean? When did it start? Are there influences involved with, addressing to, forms of governmentality? How is it thought and applied?

Governmentality was a concept created by the philosopher Michel Foucault, in one of his lectures at the Collège de France, around 1977 (Sociology Group, 2022). It means, the conduct of conduct; , to govern', to conduct people. It can also happen in different ways, such as “private interpersonal relations, relations in social institutions and communities and relations with self” (Sociology Group, 2022). However, inside the concept, Foucault had major focus on the aspect of governmentality related with the political sphere and the sovereignty operation. The concept was a result of comprehension of the art of governing; “who can govern, who is governed or what governing is”, leading into a rationality of government (Sociology Group 2022). The philosopher believed that the state had no essence, but indeed a function of changes in practices of government. The study could also help to understand society's behavior, within the realm of the social and economic institute (Sociology Group, 2022).

In the book “Security, Territory, Population”, Foucault describes about the “ugly word”, governmentality and its dimensions. He says:

“Assuming that “governing“ is different from “reigning” or “ruling”, and not the same as “commanding” or “laying down the law”, or “being a sovereign, suzerain, lord, judge, general, landowner, master, or a teacher, assuming therefore that governing is a specific activity, we now need to know something about the type of power the notion covers.” (Foucault 1978, p. 116).

Coming from “governing”, “to govern”, the word illustrates a specific activity exercised and related with power. In the book, the philosopher Foucault also emerges the question about “What are the reasons to study such a vague domain”, which is “covered by a notion as problematic and artificial as that of “governmentality” ” (Foucault 1978, p. 116), and the reason is mainly because of the objective to tackle the problem of the state and the population.

Additionally, the meaning of governmentality is described by a combination of five different resources. Primarily, as the concept formulated by Foucault, as well; in simple words, it says that governmentality is a “particular rationality for governing the population which has become ubiquitous in modern societies” (defined by Villadsen in 2011, quoted by IGI Global, 2022). A second meaning given explains that it is a way to organize and define individuals' behaviour that are subject to authoritative institutions, such as hospitals or schools, for example: “schools govern student's behaviour; corporations govern employees' behaviour” (IGI Global, 2022). In other words, the concept of governmentality is about

procedures and tactics which allow such exercise of power. It has to target the population. It is a study of power, and power is “imposed via subtle and indirect methods, practices, procedures or through a network of institutions, to control the social conduct of individuals” (IGI Global, 2022). including how the state manages that individuals start to self-control each other (e.g. through what Foucault called biopolitics).

Conceptually speaking, back to Foucault’s rehearsal, he also says that: ““to govern” in the sense of support, provide for, and give means of subsistence.” (Foucault 1978, p. 121). In a moral kind, “to govern” could also mean to conduct someone, as a doctor can conduct a patient; as well, if the patient dies, it could have been “bad conducted” by the doctor (i.e. Foucault 1978, p. 121). Also in a moral sense, he mentions that a daughter can have a good or bad government, relating with the daughter’s conduct, behavior. And “to govern” can also refer to relationship control, such as “dealing with someone”, to speak to someone.

“To govern” certainly has a broad meaning and, how its each specific meaning can easily develop further on a multilayer inventory of concepts, including objectives and tactics is a question at hand in this work. It is about the exercise of power on something, or someone in different ways, in order to administer something or someone and its behavior. Also, it is about processes, it leads to consequences, even though the outcomes are not direct in the focus of governmentality. Foucault explains that “to govern” refers to: “movement in space, diet, the care given to an individual and the health one can assure him” (Foucault 1978, p. 122). It is about control that can be exercise from one over another(s); “over someones’s body, soul, and behaviour.” (Foucault 1978, p. 122). And last but not least, “to govern” refers to an intercourse, which is a sort of circular process or, as Foucault explains, “or process of exchange between one individual and another.” (Foucault 1978, p. 122). In order to assemble the comprehension of “to govern”, Foucault links the meanings above with the explanation that “one never governs a state, a territory, or a political structure.” (Foucault 1978, p.122) but people, groups and individuals. In the following quote, Foucault follows his thought about meanings of “to govern”:

“When one speaks of a town that governs itself (se gouverne), and which is governed on the basis of its drapery, it means that people get their means of subsistence, their food, their resources, and their wealth from drapery. It is not therefore the town as a political structure, but the people, individuals, or group. Those whom one governs are people.” (Foucault 1978, p. 122).

Although, as a metaphor, he explains that, considering the city as a ship, the captain of the ship do not govern the sailors, but the ship. Hence, the goal or target of government is “the city-state in its substantial reality, its unity, and its possible survival or disappearance”. (Foucault 1978, p. 123). Therefore, the individual is, after all, governed indirectly as it has “boarded the ship”; in other words, the individual is not governed by the head of the city-state, but in an intermediary way.

In the book “Foucault, Biopolitics and Governmentality”, a text from Thomas Lemke so-called “Foucault, Politics and Failure”, “government” can also be the related with the “right disposition of things”. As in the text Foucault is quoted, “It is concerned with a “complex of men and things”: “men in their relationships, bonds, and complex involvement with things like wealth, resources, means of subsistence, the territory with its borders, qualities, climate, dryness, fertility, and so on.”(Foucault, quoted by Lemke

2013, p. 48). It means that “government” does not focus only on ,governing humans and existence of relations between humans’, but it also includes: “the material environment and the specific arrangements and technical networks that relate the human and the non-human.” (Lemke 2013, p. 48).

Moving from “to govern” and “government” to the concept of governmentality, it is also resumed what governmentality means and how it started influencing a study boom that occurred around the 1970s and 1980s, which includes the dissatisfaction of some radical intellectuals with the classic Marxist ways of analysis and critiques. The studies and development of governmentality objective to explore the spheres of politics and economic reductionism (Lemke 2013, p. 37). The concept of governmentality also started to involve a matter beyond the theoretical sphere, but to involve in a change of political context. For example, around the 1990s, a new theoretical instrument and analytical tool was needed, in order to analyze new programs transformations, as the neoliberal ones and market-driven solutions change occurred in many countries (Lemke 2013, p. 37), including the definition that, as Thomas Lemke says, “governmentality focuses on the projects and programs of government, on rationalities and technologies rather than on their outcomes and effects.” (Lemke 2013, p. 42). Also, studies of governmentality in this time, became very helpful to clarify the mechanisms of power and showing how or in which ways individuals and groups can be governed (Lemke 2013 p. 37).

Another association and connected discussion with governmentality is the analysis of Biopolitics (or biopower) by Foucault, which can be understood “as the other side of an anatomico-politics of the human body”, as he says (Wallenstein 2013, p. 11), and it opens a discussion of modern liberalism (Wallenstein 2013, p. 16). An example of Biopolitics related with architecture and urbanism is given by Lucas Stanek (2013), and it can also help to enlighten the bond of Biopolitics with governmentality.

Focusing in the analysis of Foucault’s work on modern urbanism, the professor of Architecture History, Lukas Stanek, explains about how architecture and urbanism and bio-political regime of security developed a framework within and after European welfare, specially in the post-war period (Stanek 2013, p. 105). First, the concept of the biopolitical project is defined as:

“[...] a project of scalar organisation of society, and urbanism as a project of bio politics of scale, which is meant to production of scales as historically specific frameworks of the political regime.”(Stanek 2013, p. 105)

In this sense, it explains that in the post-war period, for example, architecture and urbanism had to focus on the “rescaling of sociopolitical processes” in regard to the strengthening of the welfare state. The idea of scale also links with the regulation theory, as Stanek mentions, “itself developed in response to the crisis of Fordism and the welfare state in the course of the 1970s.” (Stanek 2013, p. 106). Additionally, as Foucault is mentioned by Stanek once again, about his eighteenth century’s discussions, considering politics as a way of government, there is a need of having an own category, a chapter, which would define urbanism and its collective facilities including hygiene and private architecture (Stanek 2013, p. 107).

Following the idea of architectures and urbanisms instrumentalisation, Foucault says that bio politics complements the tactics and exercise of sovereignty and discipline in a multi scalar way. It includes that its strategies operates not only as production of collective body, as well of the population and

individual discipline bodies (Stanek 2013, p. 115). Such multi scalar aspect also touches the relations between:

“The individual and the collective; the outside and the inside; the unity and the diversity; the part and the whole, the large and the small; the many and the few as well as the opposition between architecture and urbanism.” (Stanek 2013, p. 121)

However, as critique on modern urbanism or the modern city planning, mentioned by Stanek, is associated with the inability of management to govern a multiplicity in creative ways. Including the ideals of Team 10 (most active members of the *Congrès Internationaux d’Architecture Moderne*, CIAM, group known as modern architects),

and the Fordist society, the discourse of the cities from the 60s on, turned dominant mainly about the concepts of: “intermediary spaces”, “semi-public”, “semi-private”, “spaces of transition”, “spaces of negotiation”, and “urban voids” (Stanek 2013, p. 121). So many specific sub-concepts conduct to urban spaces. In other words, the modulation and articulation in between spaces characterised the social-democratic imagination of the modern movement and the welfare state, as Stanek explains:

“the dialects between the Existenzminimum, on the one hand, and, on the other, the ‚collective luxury‘ of sun, air, greenery, and social facilities which are calculated accordingly to the density of the inhabitants within specific scalar thresholds.” (Stanek 2013, p. 121)

Indeed, inside the domain of architecture and urbanisation it is also a matter of governance, which it should arrange the considered scales of bio politics.

Now, including the economy domain into the analysis of governmentality and bio politics, the philosopher Johanna Oksala explains about what are the goals of a good governance in modern bio politics, objectives of neoliberal governmentality and its dynamics within the human behavior and relations of operations with the state. Firstly to mention, Oksala says that: “Economy is a game and the essential role of the state is to set the rules and to ensure that they are full followed”, even though the state should not intervene in the game (Oksala 2013, p. 65). Hence, what defines the objectives of a good governance in modern bio political societies is the maximum of population’s wellbeing, however, as the author says, to reach such a goal within the predominant economic system, neoliberal framework, points out the challenge of the income gap. It also includes the conflict within the principles of capitalist economy and the idea of equality, which underlines the welfare state (Oksala 2013, p. 66).

What aim of neoliberal governmentality? As Oksala describes in simple words, it is about creating the social conditions that produce and encourage competitiveness and self-interest (Oksala 2013, p. 70), indirectly as some invisible guidance power of competition. Including the point of view that neoliberalism conducts the human behaviour of competitiveness in the society in a multilayered configuration, from public to private, from the individual to the household and from nation to world economy (Oksala 2013, p.70). Neoliberalism is also considered by Oksala as something much more complex than just a mere economic framework, and it is part of global economy but not a universal planetary condition though as is expressed in different places and regions with path-dependencies. It involves economy, morality and politics.

Considering that the neoliberalism governmentality is a complex concept, Oksala makes the question of what kind of politics arrangement could, afterward, provide and ensure population's wellbeing inside such framework. The thought about what could possible "solve" the gap of good governance in a neoliberalism governmentality, leads Oksala to comment about the challenges from socialist politics' side: "it is difficult to resist neoliberal arguments with socialist demands for equality or workers' rights, for example." (Oksala 2013, p. 71).

In conclusion with the perspectives and definitions from Oksala's work, she says, in other words, that the main claim of bio politics is about modern politics and its tight connection with "operations of the state and the phenomena of life, such as health, death, reproduction and so on." (Oksala 2013, p. 73). However, it is surprising how the combination of the central problem of life and politics, bio politics, received relatively small attention.

About government and governmentality, there are relations but distinctions. In further research about the meanings and concepts of governmentality, it was found that regarding both concepts, there are different ways to happen. For example, different forms of government can be commonly known as: socialism, communism, monarchy, oligarchy, autocracy etc. And it is responsible to enact rules in order to defense society, public services and economy (National Geography, 2022). It also includes concepts such as informal governance, public or private governance, corporate governance, land governance, landscape governance, internet governance, collaborative governance, participatory governance, non-profit governance etc. On the other hand, concepts of governmentality were also further adapted into other concepts, such as the neoliberalism governmentality, socialist governmentality, liberal governmentality, eco governmentality, including self-governing.

1.2 livelihood | die exzistenz, subsistência, subsist

Taking in consideration the goals of this work, it is also relevant to explore the meanings of livelihood and today's considered basic needs, in order to build a basis of knowledge and to develop reflections associated with actions, approaches or gaps within public agencies and societal struggles and environmental risks or agreements. Are there frameworks from government organizations' side set in order to approach livelihoods? How does it work and who is involved? What has 'livelihood' to do with social struggles and environmental risks? Meanwhile, on the other hand, what is considered today as basic needs? Is livelihood a basic need and a human right? As the main wondering of this work concerns about what are the influences from governmentalities on the rights of livelihood – a matter that goes beyond housing policies or housing program schemes – this part of the chapter has as objective to also understand about the influences from livelihood on the socioeconomic, environmental risks and challenges. Could 'livelihood' dynamics be improved? Could architecture and urbanism approach livelihood in a way to improve certain aspects? And if yes, how?

In order to do so, firstly, will be explored the meaning of the word livelihood in German, Portuguese and in English. The three chosen languages are related with the study cases (chapter 3) and with the language (English) as the word livelihood is commonly known. Additionally, some synonyms will be presented in order to guide and to clarify the meanings and open further reflections of what else could "livelihood" be related with. Secondly, the perspective from organizational groups will be presented and the third resource about 'livelihood' will come from a scientific side.

Curiously it was not so clear to find specific meanings about livelihood directly in the field of architecture and urbanism, once people also need to have opportunities and ways to develop and achieve livelihood within urban areas. Also, depending on the language you search for it online and/or the location of your computer, different meanings and articles will possibly be presented. Therefore, it is important to take into consideration the fact that this research was completely edited while being in Vienna, Austria.

THE WORD IS LIVELIHOOD

Considered as the main language of Austria, German, "livelihood" could be translated as *die Lebensgrundlage*, *die Existenz*. Defined as it follows:

GERMAN: *die Lebensgrundlage* (noun). *Die Existenz* (noun).

Die Lebensgrundlage: "Die Flutkatastrophe vernichtete die Lebensgrundlage von Zigtausenden von Menschen, die weder sauberes Trinkwasser noch Unterkünfte, Vieh oder Saatgut hatten." (*Digitales Wörterbuch der deutschen Sprache*, 2022), "The floods destroyed the livelihoods of tens of thousands of people who had no clean drinking water, shelter, livestock or seed." It can also be related to the cost of living, *die Lebenshaltungskosten*.

The meaning of the associated word to *der Lebensunterhalt, die Existenz* originates from Latin, *ex-sistere*, as to occur, to be. A philosophical source, presents in German the meaning of *die Existenz* as the “fact of being” (*die Tatsache des Seins*) independent of any possible knowledge (consciousness) of it. (Philomag, 2022).

Synonyms: *sein, leben, (menschlich) dasein, vorkommen,...* (to be, to live, human existence, to occur)

PORTUGUESE: *Subsistir* (verb). *Subsistência* (noun).

In Portuguese, livelihood is translated as the noun *subsistência*. As the online version of the dictionary Michaelis defines, *subsistência* means: (1) status or quality of what is subsistent. (2) Status of people or things that subsist, that are maintained; conservation, stability, permanence. (3) Set of minimum necessary (as food, housing etc.) for life to sustain. As an example, in a given quote:

“Antônio Maciel, at this moment of preparing his life, despite the disorders of housing, he searches for a decent job, an honest way to subsist, as he arrives at any new place to reside. (TO BE).” (Michaelis, 2022).

Synonym: *sobreviver, ser, subsistir, durar, existir, permanecer, ...* (to survive, to be, to subsist, to endure, to exist, to remain)

ENGLISH: Livelihood (noun). Subsistence (noun). Subsist (verb).

The meaning of livelihood (noun) given by the Merriam Dictionary, refers to support or subsistence (Merriam Webster, 2022). A recent example on the web mentioned that the word addresses the current war between Russia and Ukraine:

“For the many more left behind, including untold thousands of Yandex workers, there’s the very real prospect that the Russian economy and tech sector will be isolated for years or decades, leaving them without a livelihood.” (P. Starobin, 2022).

Subsistence (noun) as synonym of livelihood, is defined as “(1) real being: Existence. (a) The condition of remaining in existence: continuation, persistence; (b) An essential characteristic quality of something that exists; (c) The character posted by whatever is logically conceived. (2) Means of subsisting: such as (a) the minimum (as of food and shelter) necessary to support life. (b) A source or means of obtaining the necessities of life.” (Merriam Webster, 2022).

The definition of *subsist* (verb), in the same source (Merriam Webster, 2022), says about having existence; ““BE”. To persist and to continue; to have or acquire the necessities of life (such as food and clothing) especially: to nourish oneself. [...] (3)(a) to hold true; (b) to be logically conceivable as the subject of true statements [...] to support with provisions.” (Merriam Webster, 2022).

Synonym: to be, to sustain, to live, to breath, to exist, to move, to rule, to prosper.

ORGANISATIONAL CONTEXT OF LIVELIHOOD

Addressed as “organisations”, the meanings of livelihood in this section will be described from the per-

spectives of the IPCC (The governmental Panel of Climate Change) Glossary and specific chapters from the Working Group Assessment Report 5 of 2014, and 2022, and from three different articles published by the International Organisation The World Economic Forum.

Starting with the first definition from the Glossary of the Governmental Panel of Climate Change (IPCC), livelihood means:

“[...] the resources used and the activities undertaken in order to live. Livelihoods are usually determined by the entitlements and assets to which people have access. Such assets can be categorised as human, social, natural, physical or financial.” (IPCC Glossary. See: Livelihood, p. 1769).

Additionally, still from the IPCC Glossary, other words show relations with the meaning of “livelihood”, such as (1) “exposure”, (2) “impacts (consequences and outcomes)”, (3) “social protection”, (4) “subsistence agriculture” and others. The extra words and their meanings could also contribute to enlighten the concept of “livelihood”. As the Glossary defines, (1) “exposure” means:

“[...] the presence of people, livelihoods, species or ecosystems, environmental functions, services, and resources, infrastructure, or economic, social, or cultural asset in places and settings that could be adversely affected.” (IPCC Glossary. See: Exposure, p. 1765).

Following the definitions of contexts, (2) “impacts (consequences and outcomes)”, for example, has to do with the “effects on natural and human systems.” (IPCC Glossary. See: Impacts, p. 1767). Those impacts regard to consequences on different aspects of lives, livelihoods, health, ecosystems, economies, societies, cultures, services, and infrastructure associated with the interaction of climate change factors including risky climate events; which might occur within a specific time frame, exposing a society or a system. “Consequences and impacts” in regard to consequences of climate change, for example, on geophysical systems, as the glossary refers, “including floods, and sea level rise, are a subset of impacts considered as physical impacts.” (IPCC Glossary. See: Impacts, p. 1767).

Another relation with the meanings of livelihood, the context of (3) “social protection”, presents a meaning related with development aid and climate policy. Considering that “social protection” often represent public and private initiatives that provide income, it would also “protect the vulnerability against livelihood risks, and enhance the social status and rights of the marginalized,” seeking for the reduction of socioeconomic vulnerability of the poor population (IPCC Glossary. See: Impacts, p. 1773). The “social protection” context also addresses the accessibility of social policies and services (as health, education, housing or income and consumption). It should avoid the vulnerability of the society and secure safety against livelihood risks and poverty. (IPCC Glossary. See: Impacts, p. 1773).

The last context presented in the IPCC Glossary related with ‘livelihood’ mentioned in this work is the (4) ‘subsistence agriculture’, which speaks about the farming and extra activities that together form a livelihood strategy, as explained, “which most outputs is consumed directly but some may be sold at market.” (IPCC Glossary. See: Impacts, p. 1773). Different than the industrial agriculture, ‘subsistence agriculture’ addresses the chance of livelihood of smaller farmers.

Moving forward to the Working Group Report Impacts, Adaption, and Vulnerability Assessment Report 5 - Climate Change of 2014 (WGII AR5) issued by IPCC, different chapters were presenting crucial topics, such as Food Security and Food Production Systems, Urban Areas, Human Securities, Livelihood and Poverties, and many others. The chapter 8 Urban Areas explained that, since more than half of the world's population will be concentrated in cities, as well most of its economic activities and assets, it is crucial to approach urban centres in order to develop a climate change adaption (Climate Change 2014. Impacts, Adaptation, and Vulnerability. Part A: Global and Sectoral Aspects, 2014, p. 541). Extra information related to the number of cities residents, the brochure of World's Cities Report 2022 estimates an increase in the cities populations from 56 per cent (2021) to 68 per cent, corresponding to approximately 2.2 billion of people living just in the urban centers (Envisaging the Future of Cities, 2022 p. 14). Back to the consideration of an essential approach in urban centers mentioned above, an example related to livelihood, mentions that:

“Cities are composed of comply inter-dependent systems that can be leveraged to support climate change adaptation via effective city governments supported by cooperative multilevel governance. This can enable synergies with infrastructure investment and maintain, land use management, livelihood creation, and ecosystem services protection.” (Climate Change 2014. Impacts, Adaptation, and Vulnerability. Part A: Global and Sectoral Aspects, 2014, p. 538)

Furthermore, it says on the same chapter about the increasing risks of communities, which live either in informal settlements and/or hazardous conditions and are facing inside the urban climate change aspects, risks related with rising sea levels and storm surges, heat stress, landslides, drought, water scarcity, air pollution etc. (Climate Change 2014. Impacts, Adaptation, and Vulnerability, 2014, p.538). Those amplified risks mirror the lack of essential infrastructure and services or face inadequate provision for adaptation (Chapter 8 Urban Areas, 2014, p.538). Including an unsafe way of living, which means to rely on the uncertainty of what might happen tomorrow, in a constant unsafe livelihood and living condition.

Still from the same Working Group Report, on chapter 13 Livelihoods and Poverty is discussed: How climate change and extreme events are interacted with livelihoods, inequality, poverty and lives of poor people (Climate Change 2014, p. 796). Addressing the dynamics between three principal factors: climate change, livelihoods and poverty. Within this chapter it is defined that livelihood is something universal; “Poor and rich people both pursue livelihoods to make a living.” (Climate Change 2014, p. 798). However, there is a difference when livelihood addresses climate change and weather events impacts. The climate hazards threaten basic needs, capabilities and rights specially among poor people (Climate Change 2014, p. 798).

A sustainable livelihood framework was developed by Chambers and Conway in 1992, which is also widely used in order to identify precise strategies and to approach the cycle of livelihoods sustainably. The sustainable livelihood framework emerged as a result of the realities of underdevelopment and structural poverty around the 1970s. Specially after the global neoliberal swap in the 1980s, as the report describes: “the livelihoods approach became associated with a more individualistic development agenda, stressing various forms of capital” (Climate Change 2014, p. 798).

The actual Working Group II contribution for 2022, presents on chapter 6 Cities, Settlements and Key Infrastructure, how crucial the occurrences in cities are for a successful adaptation to climate change. The cities populations, as already mentioned before, have a tendency to yearly increase and as the WGII mentions: “cities and urbanizing areas are currently home to over half the world’s population.” (Working Group II 2002, p. 912). With a prospect of 2/3 of the world’s population to be living in urban centers in three decades, a major part of this population presents high chances to be occupying informal settlements. An article from The World Economic Forum from 2019, mentioned that by 2030 (in eight years from now), among 10 cities in the world are predicted to become megacities, increasing the list to a total of 43 megacities. (The World Economic Forum, 2019). Comparing with the global urban population in 1950, it is said that “cities were home to 751 million people, less than one-third of the global population” (The World Economic Forum, 2019). In 2019, it was already estimated that 55 per cent of the global population are living in urban centers (more than 4 billion people) (The World Economic Forum, 2019), a relevant fact to be taken into account in relation to popular housing programs, city development plans and strategies, public policies, etc., in order to ensure that social and environmental injustices do not grow, as well as the urban population.

The increase of the population in city centers raises alarm to rethink prospect impacts from the ways our cities’ dynamics, activities and policies occur related with socioeconomic activities and environmental aspects. As mentioned in chapter 6 from the WGII 2022, “there has been increasing understanding of the interdependence of meta-regions, large, small and rural settlements which may be connected through key infrastructure” (Working Group II 2002, p. 912). The non-urban population and its ecosystems’ impacts are consequence on urban systems connected with, for example, trade arrangements that influence food, energy, flows of water, waste and people (Working Group II 2002, p. 912). The quote in the WGII addressing the authors Friend and Thinphanga (2018) and McIntyre-Mills and Wirawan (2018), includes that:

“Many rural places are so deeply connected to urban systems that risks are observed to cascade from one to the other, for example, when drought in arable zones leads to food insecurity in cities, or where flood damage to urban transport infrastructure leads to prolonged isolation of small town and rural settlements.”(Working Group II 2018, p. 912).

Regarding the interconnection of systems and dynamics within the urban centers and rural settlements, another assessment report from IPCC (AR5) mentioned in chapter 6 WGII 2022, expressed a confidence that governmental interventions could develop synergies “across geographical and institutional scales.” (Working Group II 2002, p. 913) as the present struggles presented in urban centers are influenced by the challenges of investment and maintenance, livelihood alternatives, land use management and ecosystems services protection. (Working Group II 2002, p. 930).

In order to define such infrastructure services and its accessibility, it is explained that infrastructure is defined by three contexts: (1) social, (2) ecological and (3) physical. (1) Social infrastructure includes housing, health, education, livelihoods and social safety nets, security, cultural heritage, disaster risk management and urban planning. (2) Ecological infrastructure addresses air quality, urban agriculture, green corridors, watercourses etc. and, (3) physical infrastructure is about energy, transport, built form, sanitation, waste management etc. (Working Group II 2022, p. 930). Hence, infrastructures need

to be adapted, and it includes actions deployed by the government, individuals and private sector.

As an example, adaption in the context of (1) social infrastructure –as the WGII chapter 6 explains– includes livelihood, as well as other aspects. Social infrastructure addresses: “social, cultural and financial activities and institutions as well as associated property, buildings and artefacts that can be reduced risk and recover loss.” (Working Group II 2002, p. 942). Therefore, it involves land use planning, livelihoods and social protection, emergency, disaster risk management, cultural heritage, health care and education.

It is also relevant to understand how livelihoods, specially from the urban poor population, are impacted by climate risks and how they might be stronger, to comprehend climate adaptations in cities and settlements (Working Group II 2002, p. 943). Adaptions, adjustments, actors and struggles; in order to mitigate risks and bring daily solutions, is very common in informal settlements the role of non-state agents in local adaptations. There are naturally other agents besides the public sector that can deliver an adaptation approach, such as non-profit organizations (Working Group II 2002, p. 964). The relevance of non-state agents and the action of community based adaption are to include several initiatives putting such communities in the centre of planning for adaption, subsequently delivering resilience at human scale (Working Group II 2002, p. 965).

Social adaptations in a non-state action, address strategies to reduce the community vulnerability set not only from the lack of public services, but as well from exposures such as „impacts of heat, floods, landslides, storms or diseases. (Working Group II 2002, p. 965). Such self strategy actions of adjustment are for example physical protection, reforestation, construction of terraces, interventions to protect houses, ventilation of houses, urban agriculture and redefinition of routine dynamics, practices and “livelihoods” (Working Group II 2002, p. 965).

Concluding with contexts of livelihood mentioned and explained from reports done by the climate change organization, IPCC, this part of this subchapter will present an example mentioning “livelihood”, from a brochure found via the International Organisation for Private-Public Cooperation, The World Economic Forum.

The report “Forests, Food Systems, and Livelihoods: Trends, Forecasts, and Solutions to Reframe Approaches to Protecting Forests”, speaks about an analysis related with “the urgency for action to protect tropical forests” (World Economic Forum, 2021), and to provide security to sustainable rural livelihoods has never been greater. Hence, the report presents different aspects related with the current supply-chain and what are the risks. It is a close analysis of “the global trends and the supply and demands of key commodities produced in the tropics” (World Economic Forum, 2021), which includes the production of meat, palm oil, wood fiber, coffee, cacao etc. Such commodities are directly connected with deforestation and the reason is also because of some shift occurred on the agricultural business towards tropical regions. The analysis of this report speaks about the importance and possibility of protecting the tropical forests, and some other parts from that text highlight more specifically about livelihood, which can contribute to formulate the comprehension of the concept. It speaks about the dynamics of commodities, about keeping forests standing, and farmers.

Regarding the rise of demand for tropical forests, in the last two decades started this effective increase for agricultural commodities parallel with the shift of production towards tropical regions. And this dramatic increase of demand had extensive impact on land use and livelihoods (Word Economic Forum 2021, p. 6). It also leads to the food-systems aspect. To keep forests standing is coupled with sustaining rural livelihoods and more, including: “food security for a growing global population and supporting economic development.” (Word Economic Forum 2021, p. 28). In order to secure the tropical forests, improve food security and mitigate risks from local farmers, it is extremely important to have an ecology of actors bonded. Actors which includes local business, local governments, local communities and farmers (Word Economic Forum 2021, p. 28).

SCIENTIFIC CONTEXT OF LIVELIHOOD

From a scientific point of view about livelihood, the book “Livable Cities? Urban Struggles for Livelihood and Sustainability” – explores about the influences within dynamics of cities and hinterlands, possible agents/actors and their potential articulations in order to develop more livable cities.

Firstly, Evans introduces theoretical concepts and a meaning of livability, livelihood and ecological sustainability, including the challenges of the modern city and articulations within main actors, which could play important roles in the achievement of livable cities. Already in the introduction, Evans mentions the diversity of vibrant hubs that often exists in poor cities in developing countries and associates it with the fact that such places usually are also characterized by an unsustainable environment. Therefore, Evans points out that the “politics of livelihood and sustainability in these cities has become the archetypal challenge of XXI century governance.” (Evans, 2002, p. 1). Hence, he explains that livability is like a coin and its two sides are livelihood and ecological sustainability, and it is important to have both sides of the coin well bonded in order to achieve long-term livability and preserve environmental quality for all (Evans 2002, p. 1). One example also addressing to the meaning of livelihood, he explains that, “livelihood means jobs close enough to decent housing with wages commensurate with rents and access to the services that make for a healthful habitat” (Evans 2002, p. 1). Livelihoods should be sustainable, so it does not develop environmental challenges, and in order to do so, solutions according to jobs and housing issues should not degrade the environment of the city. Evans says that:

“Ecological degradation buys livelihood at the expense of quality of life, with citizens forced to trade green space and breathable air for wages. To be livable, a city must put both sides of the coin together, providing livelihoods for citizens, ordinary as well as affluent, in ways that preserve the quality of the the environment.” (Evans 2002, p. 1)

In this example, the livelihood aspect is linked with ecological sustainability and Evans explains that the aspect of ecological sustainability addresses the relation between urban spaces and their hinterlands. It is relevant to consider such relation because there is hardly any city without a repetitive hinterland or metropolitan region in which it is embedded; rural productivity and environmental quality from forests and nature influences the well-being of urban spaces. In order to achieve real livable balance, cities should be self-sufficient in a way that does not neither exploit nor drown natural resources, nor pollute its own ambience or surrounding lands ecosystems, including the long term inter-generational justice. He says: “Cities that provide livelihood and quality of life through practices that

rob future generations of the same measure of well-being are not really livable.” (Evans 2002, p. 2). Hence, in conclusion for the definition of livelihood from Peter Evans, he addresses a paper from Robert Chambers from 1987, which points out about the real livability matter in the cities, which should be equivalent of “sustainable livelihood security” in rural areas. Consequently, the book underlines how to achieve the real livability balance and who could be potential actors to engage towards solutions. In the following subchapters, more will be explained about those matters.

Another paper from Robert Chambers and Gordon R. Conway (1991) called “Sustainable rural livelihoods: practical concepts for the 21st century”, presents the purpose to emerge discussions about the concept of sustainable livelihoods, and it brings different aspects related and involved with it. Already with the prospect of population growth, it is mentioned that in the 21st century a bigger need of livelihoods can occur, and they explain that livelihood is composed by: “people, their capabilities and their means of living, including food, income and assets”. (Chambers and Conway, 1991). In the paper, they present sub-meanings of livelihood, as well about sustainability. Specifically regarding livelihood is presented (a) sustainable livelihoods as an integrating concept, (b) determinations of livelihood and (c) the nature of human livelihoods.

In the first definition presented, (a) sustainable livelihoods as an integrating concept, it is said that sustainable livelihoods are combined with three matters: (1) capability to gain livelihood, (2) equity, including the adequate and decent livelihood to all and (3) sustainability, providing sustainable livelihoods including future generations; including: “benefits to other livelihoods at the local and global levels and in the short and long term” (Chambers and Conway 1991, p.6).

The second definition about livelihood, (b) determinations of livelihood, explains that there are different origins determining a livelihood, such as the predetermine accident of birth or living conditions. It is said that:

“Some people improvise livelihoods with degrees of desperation, what they do being largely determined by the social, economic and ecological environment in which they find themselves. A person or household may also choose a livelihood, especially though education and migration. [...] In a future of accelerating change, adaptable capabilities to exploit new opportunities may be both more needed and more prevalent.” (Chambers and Conway, 1991, p.6)

The third definition presented, (c) the nature of human livelihoods, tells that livelihood’s definitions can have different levels of hierarchies. It is for example about a household or human group which shares “the same heart for cooking” (Chambers and Conway 1991, p.6). It includes the recognition of individual and intra-household level: the achievement of wellbeing from ones can be different from others members of the same household, specially women and children that might have it inferior to others, especially men, and in further levels, as social group and the community.

1.3 livable cities livelihood and sustainable ecology

This part of the chapter will be dedicated to talk about: what defines a livable city and how it can be associated with livelihood. As it is also mentioned in the title of this subchapter, livable cities will also be related with sustainable ecology, which further will be spoken about. After the study about what defines a livable city and the association with livelihood, the upcoming subchapter should address the general question of “How to achieve livelihood”, via ecology of agents.

The first definition of livable cities to mention is presented by Peter Evans, from the book “Livable Cities? Urban Struggles for Livelihood and Sustainable Ecology”, where he explains that a livable city is a coin of two sides. On one side there is livelihood and on the other side there is sustainable ecology. Both sides of the coin must be together in order to achieve real livability in the cities. The meaning of livelihood in this matter includes that everyone in our society should have safe access to things of our daily life, such as having an efficient way to go to work, achieve affordable dignified house, clean water, safe food and common facilities in general. Likewise, sustainable ecology should be considered as the other side of the coin, which includes aspects related with a good relationship between the urban sphere and cities’ hinterlands (Evans, 2002, p. 20). In general, well-being in our cities and places emerges as a result of the synergy of both sides of the coin. It is also relevant, as Evans explains, that in a long term period, it is an essential factor to include intergenerational wellness (Evans 2002, p. 20). If the development of a city compromises the well-being of future generations, it should not be considered as a livable city.

From another reference, the introduction chapter, “Finding Common Ground”, from the book “Toward the livable city”, edited by Emilie Buchwald, she mentions a possible transition of our current cities and aspects of ways of living toward more livable places. Buchwald includes in her comment, questions such as: “What makes us to desire to live here?”, or “Why would I care for this city and community?”, “How to achieve livable cities?”, “What are potential strategies and tactics?” (Buchwald, 2003). Such questions made by Buchwald are also strongly associated with some of the questions of this research. Further on, Buchwald explains that: once strategies and approaches are thought toward livable cities, we can also link automatically with community change. Once we take in consideration the predominant current development patterns – which most of the cities still have as

character a development with no good environmental impacts – it seems hard to achieve positive results, even though we consider urban theories, suggested policies or practical suggestions; which could result in some positive community and environmental change. Negative impacts to the environment are still massive (Buchwald, 2003).

The author Emilie Buchwald explains that what defines a livable city, including “a central core of mixed-use housing opportunities available to all socio-economic groups, diverse cultural offerings, and a “green” agenda” (Buchwald, 2003), should also include: democratic definition of how citizens’ dynamics (general ways of living) happens, as well policies behind it, which should protect the community achievement of livelihood – consequently, basic needs (Buchwald, 2003). Thoughts toward livable cities include essential topics such as: “smart growth, the New Urbanism, regional planning, waterfront, redevelopment, infrastructure, opportunity-based housing, and the importance of including nature in the urban fabric.” (Buchwald, 2003). Inside the urban spaces, Buchwald mentions having communities, where people can be safe with culture diversity, including convenient ways to fulfil our daily activities (Buchwald, 2003). Additionally, she says about having a lifestyle that “should not include hours of driving from mall to mall, or delivering their kids to a roster of activities.” (Buchwald, 2003).

Urban sprawl is integrally associated with pollution of soil, air, water and the disappearance of farmland and biodiversity species. Therefore, Buchwald says that future reform in urban policy towards livable cities, should certainly take in consideration environmental issues, saying that: “Urban issues cannot be separated from the skein of regional, national and planetary deviation.” (Buchwald, 2003).

So, in order to highlight one of the questions of this work, “How to pursue livable cities and efficient synergies between urban spaces and hinterlands, including the achievement of livelihood and sustainable ecology?”, further argumentation by Evans should enlighten some strategies. Peter Evans comments that the recognition of potential agents, that could come together and exchange capabilities and strengths in order to build synergy may serve as starting points. He adds that it is relevant to analyze livability, beginning by: “looking at communities, NGOs, political parties and the collection of organizations that constitute the state” (Evans, 2002, p.222). Subsequently, it is very important to analyze each of those agents (NGOs, political parties, etc.), in order to elaborate a potential ecology of agents and furthermore, be able to start planning approaches. Otherwise, it is hard to project further livability development.

Another reason that defines such analysis within potential agents, is because each agent presents its own vulnerabilities or flaws. Such vulnerabilities and flaws can be complemented by each other’s strengths or liabilities (Evans 2002, p. 222). The ecology of agents should also boost chances of scaling purposes, getting ideas to tackle specific issues and to access common goods (Evans 2002, p. 222). As Evans says:

„Progress toward livability could be envisaged (projected) only by thinking in terms of ecologies of agents, in which synergies compensated for imperfections and the overall effects transcended the capabilities of individual actors. [...] the operation of ecologies of agents depends fundamentally on networks of individuals, situated in different organisational settings, whose connections across these settings create the possibility of synergistic action.“ (Evans 2002, p. 223)

Communities mobilization, for example, is extremely relevant to launch an action for change. Communities are the ones who have daily experienced the struggles of either having restricted possibilities of livelihood or unsustainable environments. In the studies of “Livable Cities? Urban Struggles for Livelihood and Sustainable Ecology”, Evans concludes that it is essential to argue for mutual relation between collective action and social capital; “Social capital helps to make collective action possible, but collective action is an important source of social capital.” (Evans 2002, p. 225). Hence, it is relevant for communities to have their energy and experimental grounding complemented by broader ideas and to plan organization and to succeed in action, voice and change (Evans 2002, p. 223).

Another example of potential agent is usually NGOs, which contributes with the broader range of ideas and supply connections to potential networks that can support other organizations (Evans 2002, p. 230). NGOs can contribute to enhance the mobilization of communities and can also promote the organization or complement with the participation of experts, that could have the knowledge to bring technical solutions for specific struggles. Further on, a third relevant potential agent to build synergy toward action are political parties, who can contribute with review of policies, access to common good distribution and implementation (Evans 2002, p. 230). Communities can not do without states, and as Evans says that “Communities need capable public institutions desperately, but unfortunately, they need states quite different from the ones that currently confront them” (Evans 2002, p. 236). Assumed to be considered as a complex part of the ecology of agents, it could be related with the demand of state to articulate within its own complexity.

The multilayer division of functions, responsibilities and jurisdiction inside the state vary in each location and, in order to restructure or modify the state apparatus, it certainly takes substantial efforts, which definitely is worth pursuing as Evans comments. There is also the presence of state actors who are in favor of turning cities more livable, and for this reason is so relevant that there is mobilized communities and social movements as evidence of real struggles and channel to tackle livable conflicts, otherwise, without the political vitality of community demands, the ability of environmental agencies becomes restrict to act over opponents inside the states (Evans 2002, p. 238).

To develop the linkage with the state toward livability can be something that also demands effort; this means that the state-society synergy does not negate that conflicts may occur with the chances of conflict between the agents (Evans 2002, p. 239). In fact, as Evans explains, “conflict is likely to be the first and foremost with agencies that are supposed to be part of the solutions.” (Evans 2002, p. 239), and for a sort of reason, NGOs and communities are likely to attack environmental agencies as well social service organisations for not doing their institutional job (Evans 2002, p. 239).

In conclusion, the linkages between the actors of livability can occur in two forms. One is the formal linkages and alliances can officially connect agencies, social entities, organisations and others. Another form would be the operation of networks of individuals within organisations and agencies. And last but not least, the key is to nurture the alliances and networks, particularly those pursuing towards livability (Evans 2002, p. 244). Having the intention to improve the livability of our cities, specially in developing cities, where the tendencies of livelihood and ecology sustainability present more struggles for different specific reasons, there is a relevant and essential need of individuals and groups, from the inside and outside the state, to become more conscious about “the necessity of looking for

complementarities, forging alliances, and bridging differences that separate the multiple agendas that are part of livability.” (Evans 2002, p. 245).

Furthermore, this research will be associating, in analysis and reflections, the meanings of livelihood and influencers towards action with the elaborated analysis and research of cities Vienna and Rio de Janeiro.

1.4 ecology of agents toward livelihood & sustainable ecology

As the main topic of this research was induced from a set of different questions after contemporary discontentment, as already mentioned in the research method, this subchapter aims to develop analysis regarding questions such as: (1) “how to shift struggles into living with dignity?”, (2) “who can help to design plans for action?”, (3) “where to start from?”, (4) “are there already strategies to be followed?”, and (5) “what could be expected as challenge or obstacles for a plan of action?”

The title chosen for this subchapter, “ecology of actors”, refers to a defined way to address the synergy between potential actors (or agents) explained by Peter Evans. More of his concepts and explanation about the ecology of potential actors will be detailed along this part of the research. Subsequently, this part will start presenting as reference a text from the city planner Theresa Williamson, from the book “Critical Care. Architecture and Urbanism for a Broken Planet”. The text talks about the concept of communing in the favelas of Rio de Janeiro, about some of the goals and actions of the NGO, Community Land Trusts (CLT) and more. Secondly, comes a reference from a text wrote by the urban planner Iva Čukić, “Building Alternatives: Self-Organization in Cities”, from the book “Building Critique – Architecture and its Discontentments”. The text introduces some dynamics of production of space within the actual predominant economic system. Last but not least, references from Peter Evans will be presenting the concept of ecology of actors.

The goal of this sequence of analysis is: to identify in the first two texts (from Theresa Williamson and Iva Čukić) how dynamics happen in order to put a plan in action towards change, including how a plan or approach possibly start, who get involved, if there were challenges. Afterward, a conceptual explanation is explored in order to find association between occurred plans with theory. It is expected with this part of the research to collect and to develop knowledge and comprehension about how to design or how to think about how to create a plan for change, as well to achieve livelihood (what are the first steps?). What possibly to expect and to know who could potentially be involved.

Starting with the text from the city planner Theresa Williamson, she reports about favelas in Rio de Janeiro and its sustainable housing model for the Global South. Williamson starts mentioning values of informal settlements (as the favelas), and she highlights about how oftentimes, still occurs the typical view of slums as something very bad, insecure or wrong (#StopFavelaStigma), when in fact, favelas, such as the ones in Rio, are actually characterized by many potentialities. Williamson says:

„[...] they offer affordable housing in central areas; provide residences close to workplaces; develop as low-rise, high density, mixed-use neighbourhoods; typify flexible and need-based architecture; are based on narrow street-scapes favouring pedestrians and engendering safe leisure spaces; benefit from the high usage of bicycles and public transportation; are highly creative and adaptive, have supportive economies generated through mutual support; exhibit a high rate of entrepreneurship and growing upward mobility; and, when necessary, improvise public services, guaranteeing access where otherwise necessary services would not reach.“ (Williamson 2019, p.114)

With the goal of to find common qualities between informal settlements, Williamson also explains that uncommitted with positive or negative element, it was recognized similarities regarding the constructions of houses, which commonly are affordable, self-built, unique and informal (Williamson, 2019, p.115), and what provides the construction of the houses are directly connected with the practice of communing.

As Williamson describes, communing means “a social process whereby individuals benefit conjointly from combining forces and working forces and working together.” (Williamson, 2019, p.115). As usually the residents have low financial resources, communing is an alternative that can enable them to improve the quality of the lives. Williamson also explains that communing is similar to pooling; “or the joining of resources by individuals with the goal of maximizing advantage while reducing risk to all those who participate.” (Williamson, 2019, p.115). Including the example also given by her, pooling is a strategic alternative in favelas that help human labor. Also known in Portuguese as *multirão*, the collective action can also be an event of action, where one resident helps the other, it can be either when someone is moving, building either a rooftop or a public object, as a ping-pong table (Williamson, 2019, p.115). Mentioning her own experience, she makes another relevant comment about how it is an incredible result from such a rich complex ecosystem of informal settlements, which were self-built (Williamson, 2019, p.115).

Gentrification, market speculation and unsafe land right are challenges faced by favelas’ residents. By mentioning when Rio de Janeiro was announced to be home of Olympics 2016, very fast, many favelas became target of eviction. As said, “with 80,000 residents ultimately evicted and many more displaced through the highly speculative real state market that took over the city.” (Williamson, 2019, p.116). Gentrification can be naturally another threat for informal settlements residents, as well the unsafe right to the land. Hence, as an example of a potential way to regard low income population, Williamson mentions about Community Land Trusts, which has as one of its goals to ensure that the land gets out of market circulation and to guarantee affordability (Williamson, 2019, p.118).

Community Land Trusts, or CLT, is defined as non-profit organizations, and Williamson explains that:

„Community Land Trusts in the Global North are characterized as non-profit organisations that develop affordable

housing for perpetuity by buying land and/or building, developing housing, and selling or renting that housing at below-market cost to low-income individuals.” (Williamson 2019, p.118).

The cost is lower because it is based only on the construction's costs, without what is considered the most speculative element, the land. The land stays in the CLT ownership and its objectives to guarantee affordability as well that it will never sell the land, because, as Williamson explains, “its governance structure is comprised of a mix of residents, technical allies and other interested parties such as neighbours, political appointees etc.” (Williamson, 2019, p.118). And even though they sell after, it is still not circulating some speculative profit. CLT is an ideal instrument to: “formalize the existing qualities of the favela-style development pattern while addressing its challenges.” (Williamson 2019, p.118) and it formalizes an instrument that preserves the existing logic of favelas.

CLT was in 2018 introduced in Rio, and the working group grew to 90 members (Williamson, 2019, p.122). The CLT's Working Group presents as dynamic regular meetings and regular workshops for interested communities. As rehearsed by Williamson, the Working Groups are composed by:

„[...] representatives of 21 favelas, the Land and Cartography Institute of Rio State (responsible for land titling on state lands), the Land and Housing Nucleus of the State Public Defenders' Office (responsible for helping communities claim adverse possession on private lands), the Catholic Church's Pastoral de Favelas (which also provides legal representation to favelas claiming adverse possession), the Architecture and Urbanism Council of Rio (which advocates for favela upgrading programs and investments), the Favelas Observatory (which undertakes research on favela development themes), the Metropolis Observatory (which undertakes research across major metropolitan areas throughout Brazil), the Urban Planning Institute Studies program at the Fluminense Federal University, and the Laboratory of Studies of the Transformation in Brazilian Urban Law of the Federal University of Rio, among others.“ (Williamson 2019, p.122)

It is fundamental to connect forces of actors and develop a common interest plan in order to develop a potential action of adjustment, and to improve living conditions. Following the program scheme of CLT, there are also some preconditions to be fulfilled, so the approach can become possible. The necessary conditions include five main points, such as (1) to be a consolidated community (including sense of belonging), (2) to have a big percentage of people without titles of land, (3) a likelihood to acquire titles of the land, (4) to have experienced threat of unwilling displacement and (5) a mature process of community organization including the support from technical advisors and society organizations (Williamson, 2019, p.122). In this sense, communities from favelas that meet the requisites above and identify CLT as the ideal tool to regulate their lands, can pool individuals titles. As Williamson explains about the program: “once acquired, and separate the land from surface rights itself, attributing the land to the CLT they establish to govern the land and the surface rights to individual families” (Williamson, 2019, p.123), including the necessity of permanence decision from the families' side. As another goal, it is also the intention of Favela CTL to become a scalable alternative for land regularization in a mass scale. In order to do so, CLT approaches are related with current legislation (identification and analysis of legislations that can be adjusted), legislations that can concede the program full concept or even introducing possible new legislations towards CLTs' regulations. (Williamson, 2019, p.123). It is a combination of ecology of actor to mobilize towards plan and action, plus the right bureaucratic knowledge to exercise action.

As second example here presented is from the urban planner Iva Čukić, in a text called “Building Alternatives: Self-Organisation in Cities”. In her text, she talks about dynamics of production of space within the predominant economic system and what stimulated the self-organisation action. Dynamics from two poles: (1) the market-driven spatial design and (2) the vitality of bottom-up processes (Čukić, 2019, p.167). The first pole speaks about the relation between urban space and contemporary economic growth; whereas luxury office buildings, shopping malls and residential houses are being built, cities are losing spaces as common good, including the parks, social and cultural services. The second pole is about the principles of self-organisation fighting back the dominant urbanisation course (Čukić, 2019, p.167).

Following the historical transformation and developed programs through the times, the turning of neo-liberal economy (or neoliberal governmentality) and shift from welfare systems influenced the organization and production of spaces of the cities. It is also coupled with the commitment to entrepreneurial idealization and production of competitiveness (Čukić, 2019, p.167). In an urban level matter, it includes the extensive privatisation, as Čukić says: “space is something no longer to use but to own” (Čukić, 2019, p.168). This influenced on the costs and accessibility for living of many, as well the loss of sites of welfare or cultural services. Therefore, as economy sets urban space as speculation, communities starts to develop self-organized action towards the reshape of the cities.

Since the Great Depression, around the 1930s, self-built structures started to be built. Again, around the 1980s and 1990s, under political reasons, many European cities had a development of new lifestyles alternatives and housing models. In Berlin, as mentioned by Čukić:

“[...] counter-culture scene established the body of knowledge and developed the capacities to transform unused and abandoned sites into fertile grounds for a new wave of uncontrolled urban practices and ideas” (Čukić, 2019, p.168)

Such movement become inspiration to many European cities. In Vienna, for example, in 1996, *Die Sargfabrik* house became a remarkable living house that in time, had as solution an alternative outside the market. The community housing, not only became a remarkable innovation by the tactics of construction and thinking communal spaces beyond the quality of spaces for the residents, but in a sense of bureaucratic negotiations, such as in the bank. However, the occupation of vacant sites, is not an alternative.

Actors from different spheres of action and decision-making must develop plans that articulate both sides –city and hinterland– without causing damage one to another, taking in consideration that actions and policies are not threatening future generation’s well-being. Also, to achieve the balance and equity of wellness on both sides of livability is necessary to formulate an agenda of clear ideas regarding the actors that realize plans and of course: “Questions of the governance and prospects for new forms of politics are even more crucial.” (P. Evans, 2002, p.2).

As the basic definition of livability and its two sides are initially presented, now the case is: how to tangibly achieve it. Who are potential actors involved in the plan of action? How would they articulate to each other? In which scenario would be relevant to act? Who would be benefited? Would there be

one agent more relevant than the other? What could be the problematics/challenges of each agent, as part of a livability achievement plan? Therefore, following the elaboration of livability's concept, Evans narrates that such analysis also includes the debate of political ecology about sustainability and social justice; "from fields and forests to the streets, factories, and sewers of the built environment." (Evans, 2002, p.3).

Concerning to achieve systemic change towards livable occupations—inside and out of cities—would be probably necessary to elaborate a shift-masterplan, tackling several layers that nowadays influences almost everything that we do.

ACTOR #01: THE ROLLE OF CIVIL SOCIETY AND MOBILISATION STRATEGIES

Mobilisation strategies, as mentioned by Evans, which give ordinary citizens the power to affect policy and make public officials responsible to their needs" (P. Evans, 2002, p.6) are very important, because democratically public institutions have the capacity and capability to make pressure on firms to be more compatible with livability (Evans, 2002, p.6), even though it might take time and persistency. Articulated with "being more compatible with livability", environmental arguments started being evaluated inside traditional discourses of social injustice. Such discourses also bring a lot to do with political ecology and traditional political economy.

"Studies of urban livability are the natural extension of existing work on environmental politics. While work on field and forests had provided invaluable insights into the general dynamics of political ecology, de-facto neglect of urban environments is increasingly hard to define. As David Harvey recently complained (1997, 25), "Why is it that we think of the built environment of cities as somehow or other nor being part of the environment?" (Harvey, 1997. Quoted by P. Evans, 2002, p. 25)

There is no beneficial way to detach the activities from hinterland with the urban ones. If so, the predominant lifestyle in the cities can soak up the natural resources from land and pollute or contaminate the air quality of all dwellers. Under any circumstance, there is an urgency to review development plans and design towards long-term well-being, with people and more than people. Referring to the automobile market and the idea that it builds, goes beyond just thinking about having a more sustainable way to go to work, but also matters the multilayer impacts on environment of such activity of "going to work"(production, consumption and waste).

In order to start mitigating many of the impacts caused from the Anthropocene's activities evolution and shaping better ways to coexist towards a long-term plan, it is also relevant to identify potential agencies. As the author Peter Evans highlights in the Livability Cities book, there are mainly three agencies capable to result improvement plans for our livability.

As first candidate as agent for livability, Evans recognize the civil society as a relevant political source. He explains that when there is an abusive and dominated rule from repression and constant, state elite is the main item on the political agenda. Everyone but state elites shares a common interest. (Evans, 2002, p.11). Communities come together by geography (localization), cultures, history and even for shared struggles and unfortunately, most of the time they are vulnerable to the degradation of the

places to which they are attached (Evans, 2002, p.12). Furthermore, in order to describe the characteristics of civil society and communities as one of the agencies for livability, the weakness side of them is a possible lack of power as long they are by themselves. Evans explains that: “the capacity to reshape the larger urban environment is beyond them.”(Evans, 2002, p.13), and makes reference from a classic work of Castells (1983) about the political role of urban communities. He says:

“Grassroots mobilisation has been a crucial factor in the shaping of the city, as well as the decisive element in urban innovation against prevailing social interests [...] The power of local movements is undercut because “(f) or any historical actor to handle satisfactorily the production and delivery of public goods and services, it has to be able to recognise the relationship between production, consumption and circulation. And this task is beyond any local community in a technologically sophisticated economy that is increasingly organised on a world scale.” (Castells, 1983. Quoted by Evans, 2002, p.13)

The action and mobilization of civil society as one of potential actors can be weak when alone.

Another factor presented by Evans is that, in order to increase livability certainly it also depends on the distribution of common goods and infrastructure, such as water, sewers and public transportation are delivered to places and without place-based collective action, or of course they will normally be undersupplied. In developing cities, where either place-based often lack, elites can afford for private alternatives. Also, if the urban security of green public areas are low, “weekend resorts substitute for city parks.” (Evans, 2002, p.13) or even go to holidays to northern countries. On the other side, poor communities do not have the same affordability and in order to achieve livability, they must fight for their rights of the city, including fighting specially for the distribution of collective goods. As Peter Evans narrates:

“Poor communities are also most likely to be at the battlefield when it comes to collective bads. As studies of ,environmental racism‘ and ,environmental (in)justice‘ have shown, poor communities bear the brunt of the most toxic forms of pollution. Either their places are likely to become dumping grounds or the market is likely to push them into places that are already dumping grounds.” (Evans, 2002, p.13)

To face sort of struggles in daily life is also a “natural engagement” given to poor communities, “not just with livelihood but with sustainability issues as well”(Evans, 2002, p.14). Hence, the mobilisation of community is an essential key inside the matrix towards livability. Who else could reclaim more properly than those in frontline of daily struggles, restrict opportunities of livelihood, including environmental degradation and risks, for the accessibility of place-based, access to services and facilities to be attended? On the other hand, it is relevant to consider that the achievement of better conditions for vulnerable communities also reflects on better environmental consequences for all. Therefore, “the empowerment of poor communities is crucial.” (Douglas 1998, et al. Quoted by Evans, 2002, p.14).

ACTOR #02: TRANSLOCAL INTERMEDIARIES | NGOs AND POLITICAL PARTIES

The second potential actors analysed by Evans towards livelihood and sustainable ecology are the translocal intermediaries: NGOs and political parties.

It is essential for the communities, even the most well organised ones, to be able to scale; find ca-

pable allies and be able to advance towards global sustainable goals, in order to protect, in a more substantial way, their own local interests and to become effective political actors (Evans, 2006, p.16). Furthermore, as Evans makes a reference from Woolcock's terminology, he defines internal solidarity as integration, which means to be "complemented by linkages (ties to larger-scale organizations)" (Woolcock, 1997. Quoted by Evans, 2002, p.16), exactly towards a bigger scope and scale up the interests voices of the community. And in order to enlarge such scope of the communities, NGOs can be a very interesting and promising source for such translocal organisation. As Evans explains, as oftentimes NGOs have "strong affinities for place-based struggles for livability" (Evans, 2002, 16), they can easily contribute and collaborate with the communities' lack of resources and leverage.

NGOs are usually connected or are part of international networks, which reaches beyond local politics (specially when the mobilization is about questions of environmental sustainability) (cf. Keck and Sikkink 1998. Quoted by Evans, 2002, p.16). This also relates with the chances of a broader scope of network that allows NGOs to articulate with different communities interests (cf. Evans, 2002, p.16). Another example of how strong the role of translocal actors can be, is when there are conflicted cases between livelihood and sustainability. As Evans presented:

"Communities in these circumstances need either new ideas that will enable them to find a way to reconcile their needs with ecological imperatives, or access to wider political leverage that can loosen the constraints imposed by the political economy in which they are forced to operate." (Evans, 2002, p. 16)

An example given by him, is the case in favelas: reforestation could ecologically help favelas that are built on hillsides to be less devastating. However, the local community are unlikely neither to know nor have the expertise of how to develop such a project and furthermore, to execute it. (cf. Evans, 2002, p.16). Therefore, it is clear that communities probably lack not only complementary expertise knowledge to develop sort of specify and complex plans, as well linkages to channel their mobilization and scale up more in beyond local level, but broader sustainability influence.

Political parties should not be ignored as potential actor as part to develop plan towards action, including when it is about scaling up and as another traditional articulation organization (cf. Evans, 2002, p.16). Even though politicians might have a tendency for a self-interest or "thin rationality agendas aimed at preserving their own power and privileges" (cf. Evans, 2002, p.16) as the Peter Evans says, more friendly organizers can be interesting ways to bigger agendas (cf. Evans, 2002, 16).

To create links and articulations with political parties is still an attractive actor in order to achieve successful community revindications. As Evans explains, networks and relationships with parties are important, specially "[...] as long as improving neighbourhood environments and livelihoods depends on reshaping rules and regulations or securing some share of public resources." (cf. Evans, 2002, p.17). For this reason and others, that is why it is so relevant to communities to come together with another actors.

ACTOR #03: THE MARKET

The third candidate as potential actor for livability is the market. The market as actor, just like the others presented above, also has its own agenda of problems. For example, the automobile idealization of lifestyle and firms do influence on the shaping and dynamics of our cities and, certainly, also in the

hinterland activities. Peter Evans says: "In the contemporary market-oriented works, they are unquestionably powerful agents." (Evans, 2002, p.12).

Markets are one of the strongest influences on the way we do things the way we do. Production and consumption aspects are literally fabricated by the private sector. Hence, in order to success the action and participation of markets and to improve livelihood and sustainable ecology, it will certainly have to do with making profit. Says Evans that in order to transform firms into livability agents, "depends on whether the markets in which they operate can be reconstructed in a way that provides the necessary constrains and initiatives." (Evans, 2002, p.12) Additionally, it would be also probably necessary to identify alternative agents with political capacity, which could reformulate markets rules and make livability more attractive in a "profitable way".

Last but not least, each actor isolatedly introduced by Peter Evans has the potentialities on one side and either weakness or challenges on the other, and it is relevant to get to know even in an over all look, each of those possible potentials and weakness in order to develop a potential articulation within agencies, so arrangement of actors can succeed solutions and plans that objective improvement of livability; livelihood and ecological sustainability issues. Furthermore, the author also highlights the contradictory roles from the state side.

As on one side, the state can play a role on the neglecting of improved of livability or even to be passive to some of the reasons that generates roots of unsustainable ways of living and developing the city. As Peter Evans says: "There is no denying that state apparatuses at the national level have been part of the problem, as often they have been part of the solution." (Evans, 2002, p.17).

The issues and challenges related with livability are collective, which means that those can not be solved by just one individual actor, also because it is about a multilayer task to achieve improvement, involving "problems of making rules, reconstructing markets, providing public goods, and constraining the production of public bads". (Evans, 2002, p.17), consequently: issues and questions that could only be solved by actions of public authorities and agencies (Evans, 2002, p.17). It could make sense to observe as Evans narrates that one of the main reasons for urban degradation is because of the actual absence of public institutions, that have the capacity and motivation to effectively be involved with the multifaceted issues of livability (Evans, 2002, p.17). There is also the existence of so called "predatory states", as Evans explains, such states usually do not provide common good and still extract resources from the society, turning them into enemies of livability (Evans, 2002, 17) and automatically increasing privatisation of infrastructures, for example. Considered by Evans, states are complicated and contradictory creatures and present conflict and cohesion within and among agencies (Evans, 2002, p.17).

As the state has the possibility to create the "agenda of self-defines interests", it likely demands: "actors with exceptional market power, alliances of communities and NGOs can still hijack public organizational capacity." (Evans, 2002, p.18). It means that it could also be a beneficial and interesting alliance from the state apparatus side to be involved with communities and NGOs. The interests can be even be bigger from their side, if "legitimacy requires electoral validation" (Evans, 2002, p.18). Furthermore, Evans explain that:

“Those responsible for particular jurisdictions are likely to care about the livelihoods of their constituents. [...] Particular agencies, having been assigned responsibility for environmental or livelihood issues, have a collective vested interest in pursuing these issues. They may lack the capacity to solve them, but they are still potential allies from the point of view of communities.” (Evans, 2002, p. 18)

Such alliance can bring not just bigger chances to achieve a review of policies objecting the improvement of livability (in different aspects), but it could also demand the persistency to be linked with the right public actor for a successful synergy within state and society. Engaged public agencies and mobilised communities can complement each others' capacity to achieve better deliver of collective goods: “[...] it is not easy, but it does happen.” (Evans, 2002, p.19) and it defines what Evans calls the “state-society synergy”. Communities and state actors can be complementary to each other, once there is also the recognition that each one has what misses on the other: resources and capacities. Hence, such interaction can happen in different and surprising variety of forms (Evans, 2002, p.19).

Another relevant fact about to seek possible state-society synergy is to explore them and identifying possible ways to reapply approaches and strategies of livability (Evans, 2002, p.19). And this type of knot between public-private could also be seen “as part of an “ecology of livability” that may, as collectivity, be able to push the city in the direction of greater livability.” (Evans, 2002, p.19)

As there is no ideal recipe or specific type of social agent when is about objecting livability (Evans, 2002, p.20), it would also be unrealistic to think that there is a way to provide assurance on transforming developing cities into more livable trajectories, if we consider isolated, the alliance with public authority from the state, nor organizational network and ideology of NGOs, or the political determination and mobilization of communities. The reasons are also related with the fact that each one of the presented potential actors has its own challenges in their agendas (Evans, 2002, p.20). Therefore, the author brings the explanation of “ecology of actors”, which explains how the synergy within actors can become a potential strategy to achieve change.

1.5 influences from architecture & cities planning

This part of the research has as goal to tackle aspects associated not just with the urban environment but also with facts related with city development, as well with the background questions such as: (1) “how far praxis of urban planning can influence livability?”, (2) “how far can architecture and urbanism influence livability?”, and (3) “how to develop future sustainable cities?”. Taking in consideration that livelihood and sustainable ecology are two sides of a livable city’s coin, it is also relevant to analyse what studies and reports are presenting when it comes about turning our cities accessible to all.

First, two texts from the books “*Território do homem comum*” (Territory of commons’ man) and “City Unsilenced. Urban Resistance and Public Space in the Age of Shrinking Democracy” will be presented in order to develop an academic point of view about the evolution of our cities and its dynamics. More specifically, the first text will be addressing the topic of production of spaces and its values. The second text is about the performances of the architects and urban planners.

The texts are relevant for analysis of this research because both present reflections on how our cities shifted to commodity in the capitalist world, and how far the modern movement actually became a conservative architecture, and how relevant it is the democratic participation of ordinary citizens when it is about tackling people’s struggles. These aspects also address the questions 1 and 2 of this subchapter. Furthermore, on chapter 04, these topics will be associated with the achievement of livelihood (how far became challenging to achieve living quality).

Following up, another text, from a different source, will talk about social movement as critical planning agents, and the relevance of civil society on radical alternatives of social spatial strategies. Last but not least, it was considered relevant as well, to analyse an institutional perspective regarding the future perspectives of planning, and for that, a report from UN-HABITAT about harmonious cities will be analysed. Hence, analysis from the third text and the UN-HABITAT report should tackle question 3 of this subchapter.

The first text from *Território do Homem Comum*, is written by João Paulo Oliveira Huguenin, including the second text that will further also be presented. The text makes references to Henri Lefebvre about his analysis on the development of cities, from agrarian life (considering zero urbanisation level) to a full urbanisation level in which even compromises the agriculture (Oliveira Huguenin 2013, p. 29). Then, he presents briefly about the character of preexisting industrial cities, which initially had a political character, about the Romans and Greeks cities that had stronger character based on slavery appropriation, and about the medieval cities, which even though also had some political character, centralised merchants, who before were nomadic (Oliveira Huguenin 2013, p. 29). He mentioned that during the pre-capitalist city, *habitar* (to dwell) was to participate in social life, of a community or city, and he explains that one of the benefits of those cities were the possibility of having the communal character

of public spaces (Oliveira Huguenin 2013, p. 29). Back then, it did not exist the zoning of working and housing nor rich and poor areas (Oliveira Huguenin 2013, p. 29), even though there were classes difference.

Furthermore, the author leads the analysis making reference to Capital of Karl Marx, discussing how the capitalist ways of production were studied by Marx, more specific, about how he identified the concepts of value, Valor do Uso, associated with the definition of commodity, external object (Oliveira Huguenin 2013, p. 30). This reference brings the Huguenin to the point where he talks about the XVIII century and several transformations influenced by the Industrial Revolution, and he says that in this exact moment, the production of urban spaces also changes, becoming also about profit (Oliveira Huguenin 2013, p. 31).

After further analysis, Huguenin concluded that the capitalist city became the result from an assault from the industry on the city. In different words, capitalist way of production not only occasioned an enormous population growth in urban areas, and subsequently, influencing the development of remote peripheries, increasing the urban patterns without urbanisation and social reality (Oliveira Huguenin 2013, p. 32). As he quoted Lefevbre, capitalism impulsed an urbanisation de-urbanising and de-urbanised (Lefevbre, 2011. Quoted by Oliveira Huguenin 2013, p. 32). Last but not least, the author Huguenin also mentions that we found ourselves now living in some era in which industrialisation finds itself subordinated to urbanisation.

The second text from *Território do Homem Comum*, starts approaching about the production of housing and city is conditioned to a much larger framework in which social and economic aspects necessary for the production are conditioned with the actual predominant system, capitalist (Oliveira Huguenin 2013, p. 55). The text highlights the performance of architects and urban planners during the emerged modern movement, in the first decades of XX century when Socialist Revolution (Russia, 1917) gets power after the WWI, and in relation with the production of space developed after the Industrial Revolution in some with new technologies and materials (Oliveira Huguenin 2013, p. 56). After the WWI, all the countries in Europe hit during the war had as main objective to transform the life and social relations, as the Huguenin quotes Anatole Kopp (Kopp 1990, p. 16. Quoted by Oliveira Huguenin, 2013 p. 56).

Considering the same time frame of history, easy years of 1900s, the Fordisms Era (1914), in which man would work eight hours per five dollars, the new routine of the industrial worker should influence the new ways of living, thinking and experiencing the life (Oliveira Huguenin 2013, p. 57). Such new life-style inspired architects and city planers to rethink design, and such purpose of transforming the world would set aside the singularity of the being and communal services emerged parallel with industrial times, became the Machinist Civilisation (Oliveira Huguenin 2013, p. 58), directly influencing in the design of our houses, cities and ways of living.

Although, around the 60s, the modern movement started being criticised. In the text of Huguenin (2013), he does a reference from Manfredo Tafuri, who aims to demystify reality taking in consideration Marxists thoughts (Oliveira Huguenin, 2013, p.58). Furthermore, he explains Tafuri's perspectives, mentioning that the modern architecture failed because it tried to solve problems that are beyond; since the political and economic forces never intended to carry out the transformations desired by the

Modern Movement. Tafuri also believed that the modernist ideology is clearly ineffective because the fight for planning it is not a struggle of classes (Oliveira Huguenin 2013, p. 58). Including, furthermore, the agreement from the theoretic Diane Ghirardo with Manfredo Tafuri, also referred by Huguenin (2013). Ghirardo says that the architectural production is fully inserted in the capitalism, and once it depends on an economic system, automatically it becomes conservative (Oliveira Huguenin 2013, p. 60).

The third text, here presented, calls “Together with the state, despite the state, against the state. Social movements as critical urban planning agents”, written in 2006 by Marcelo Lopes de Souza, professor of social spatial development and political ecology at the Department of Geography of the Federal University of Rio de Janeiro.

In the beginning of his text, he mentions how curiously oftentimes occurs an assumption even from progressive planners that the state is the sole urban planning agent (Lopes de Souza, 2016), and introduces that in his paper will be presented about the necessity of civil society being recognised as a powerful actor when it is about conception and implementation of urban planning, including management (Lopes de Souza 2016, p. 327), for example, what occurs already in favela activism and the sem-teto movement (MST). Furthermore, still about the need of recognising civil society as a strong and relevant actor, he says:

“[...] civil society does not only criticise (as a victim of) state-led planning, but also can directly and (pro)actively conceive and, to some extent, implement solutions independently of the state apparatus.” (Lopes de Souza 2016, p. 327)

Souza also explains that social movements can be essential to permanently put the state under pressure through constructively criticising, even though when there is progressive government. He says, “social movements can more effectively act as pressuring forces in relation to conservative lobbies.” (Lopes de Souza, 2016, p.328). On the other hand, Souza also highlights the question about “Why do people give so much importance to the state apparatus in regard to planning?” (Lopes de Souza, 2016, p.328). Hence, Souza explains that there are good and bad reasons when it’s about to consider that the state apparatus have such big importance regarding planning; good reasons are related to being a regulatory institution and access to public resources, on the other hand, bad reasons are related to the ideology and myth of state as a guarantor of common good and public interests, for example (Lopes de Souza 2016, p. 328). Further he explains:

“It sounds ‘natural’ to most people to think of the state apparatus as the sole planning agent, since it possesses some privileges de facto and some prerogatives de jure, such as the power to regulate land use in the whole city through urban law (zoning ordinances), as well as the formal power to enforce its determinations (‘legal monopoly of violence’, police). However, one can see that under the influence of ‘urban neo-liberalism’ (to employ Harvey’s expression [1989]: ‘entrepreneurialism’), the local state often abdicates or has to abdicate (as an imposition of the central state) part of its power to regulate the production of space in favour of private companies, developers, and so on (land use deregulation, sometimes called euphemistically ‘planning flexibilization’).” (Lopes de Souza 2016, p. 328)

It is important to be critical and notice that, in fact, even though nowadays, planning can be more conservative even more than when “classical regulatory planning was ideologically hegemonic” (Lopes de Souza 2016, p. 328), and in that it is relevant to consider social movements in order to plan concrete alternatives.

Additionally, as Jeffrey Hou and Sabine Knierbein mention in “Shrinking Democracy and Urban Resistance” (2017), the neoliberalisation processes and economic globalization, “democratic states have succumbed to dismantled regulations and institutions that once provided necessary and stability for societies” (Hou and Knierbein 2009, p. 5), including stability and safety for societies, which could secure opportunities for a democratic participation. It is relevant to have the flexibility and opportunity to develop democracy when it is about tackling people’s struggles. In order to mitigate such conflicts resulted after contemporary planning, supranational scale, entities such as World Bank and WTO, organizations and others try to upload different state functions from national scale (Smith 2009, quoted by Hou and Knierbein 2017, p. 5). However, major scenario of struggles between communities are still predominant in our times.

Relevant decisions which influence the living of many communities, are being made by people behind doors, under laws and practices that go beyond the understanding of ordinary citizens (Hou and Knierbein 2017, p. 6). Therefore, the review of decision-making, enacting policies and/or planning must be a dynamic characterized by participatory democracy. Further, as Hou and Knierbein refers to Brenner and Theodore comment about the characters of neoliberal cities: “this multifaceted, multi scalar dynamic of neoliberalization has entailed the loosening or dismantling of the various institutional constraints upon marketization, commodification, the hyper-exploitation of workers, and the discretionary power of private capital.” (2003, p. vi, quoted by Hou and Knierbein 2017, p.6). The competition and strong influence from market clearly shrinks the democracy of civilians, in order to be part of choices regarding decisions that can influence their living dignity in different ways.

INSTITUTIONAL VIEW

The State of the World’s Cities 2008/2009 Harmonious Cities report from UN-HABITAT describes in the beginning of Part 4, “Planning for Harmonious Cities”, that: “cities are not just brick [...] they represent the dreams, aspirations and hopes of societies” (UN-HABITAT 2008, p. 182), and it goes on about the personality and character which city presents, as well:

“With strengths and weaknesses, failures and successes. A city’s „soul“ is exhibited through its cultural heritage, its traditions and its social fabric. [...] the management of a city’s human, social, cultural and intellectual assets is as important for harmonious urbanisation as the management of its infrastructure, its social amenities and its public spaces. It reflects new and innovative approaches to urban planning and development that engage citizens more directly and that are inclusive and pro-poor. The approaches call for enlightened political leadership, clear long-term political commitments, progressive sectoral and institutional reforms, and mobilisation of domestic resources to scale up actions and sustain harmonious urban development.” (UN-HABITAT 2008, p. 182)

In order to achieve a harmonious city, the same report also explains that it is relevant to prioritise the urgency to consider aspects such urban inequalities, urban environmental risks (including climate

change) and others (UN-HABITAT, 2008, p. 182). Such aspects mentioned are essential to develop a basis before developing further plans for our cities and societies. The report also explains that even though the contemporary world faces a multilayer list of challenges to good governance and development, due to the pressures of growth, inequality and environmental risks, on the other hand those challenges can become new approaches to urban planning and management, which could focus on social justice and on harmonious urban development (UN-HABITAT 2008, p. 184). Furthermore, it also explains the reason why such considerations are relevant, and it is because urban planning can not be considered sustainable, once it only takes in consideration technical efficiency or ideology, ignoring how people truly live, fostering exclusion. (UN-HABITAT 2008, p. 184)

Making reference again to the modern movement, the UN-HABITAT report about harmonious cities also presents how government, during the XX century, attempted to end urban inequalities, including to mitigate threats of disease, crime, etc. by ending environments, razing poor neighborhoods and relocating poor people, “or replacing substandard building with tenements and public housing.” (UN-HABITAT 2008, p. 184). However, for example, the utopian modernist architecture and grand urban planning, such as the master-plan of Brasília, by Lucio Costa, Oscar Niemeyer and big influence from European architects and urbanists, failed to standardise human behaviour (UN-HABITAT 2008, p. 184), and the reason is probably linked with the necessity to plan our cities to people in order to develop a harmonious occupation.

In order to develop a harmonious city, the report presents different topics approaching relevant perspectives, such as the explanation about why is relevant the decentralisation of government decision-making and activation of democratic processes, which in many places around the world already started with (UN-HABITAT 2008, p. 184), (1) the relevance of political commitment to pro-poor development aiming to mitigate social injustice, (2) the importance about partnership between citizens and governments to eliminate poverty and to develop infrastructure, (3) regional cooperation, and more (UN-HABITAT 2008, p. 184). Besides all those mentioned perspectives, it was also mentioned the importance of finding the city’s soul in order to develop harmony (UN-HABITAT 2008, p. 194).

Taking a look at some of the perspectives mentioned above in order to understand how to improve the planning of occupations, cities and its dynamics. For example, it is relevant to have political commitment to pro-poor development in order to mitigate social injustice, and it can also make a lot of difference because urban planning it is not only about technical issues but also, strongly political (UN-HABITAT 2008, p. 185). And there is also a necessity to rethink on, “who is ordering the city, for what purposes, in the interest of what” (Peter Marcuse, quoted in UN-HABITAT 2008, p. 185), as the urban scholar questions about the character of our contemporary cities and places.

The second aspect presented by the report, is about the relevance of having partnership between citizens and governments in order to eliminate poverty and to develop infrastructure (UN-HABITAT 2008, p. 187), including the necessity to think on inclusive urban planning for social integration, in way to reduce socio-economic inequalities and to empower regional cooperation. It is said:

„Urban planning guides future action. Often, the kind of guidance that planners provide is technical: estimates and forecasts based on statistical data; projections of city’s future development patterns. But planning happens

in communities, with people, too, where decision about actions for desired futures are made. Planning is value laden and context-sensitive; what works in one place may not in another. Local history, culture and ecology are among the most significant considerations shaping urban planning today. These specificities confirm that there are no recipes for urban harmony or social integration, and that the replication of formulas is not a sustainable solution. While globalization has made it easier than ever for planners to exchange ideas and practices from places around the world, they work within local confines. Not unlike politics, planning is always local.“ (UN-HABITAT 2008, p. 188)

It is also believed that urban planning processes can achieve urban harmony, which consequently could mitigate rich and poor segregation. Urban planning must shift towards a common future for communities instead of planning as a discipline or some reactive and repetitive procedure focusing only on land use changes (UN-HABITAT 2008, p. 188). Furthermore, about the third aspect mentioned above, empowering regional cooperation helps to develop places' harmony. The report explains that municipalities compete with each other, nowadays, as a consequence of our predominant economy model. The goal is to be attractive for investment and human capital for the economic development (UN-HABITAT 2008, p. 189). However, as the report also explains:

„Competition can lead to imbalanced growth, and the success of one municipality could mean stagnation for its neighbours if planning is not coordinated, making partnerships among municipalities especially critical. Inter-municipal planning processes must overcome bureaucratic and political barriers if a region is to create social, economic and environmental harmony.“ (UN-HABITAT 2008, p. 189).

Rather than developing cities and places that compete with each other, it is necessary to develop cooperation and partnership, and in this way mitigate also cities and places with bigger chances to grow socio-economic inequality.

Additionally, besides regional cooperation, harmonious regional development is also crucial to be mentioned because it approaches the dynamics of flow of people. Not only when the industrialisation arrived in our cities, resulting in massive flow from rural to urban areas, due to the predominant economic system, flow of people (rural-urban) still happens, and the UN-HABITAT report about harmonious cities presents about the relevance of recognising the flows of people towards harmonious regional development. The report says about the daily struggles experienced from people in rural and urban spaces, related with resources and wastes (also from both sides), opens opportunities for planned interventions and policymaking that could improve the use of natural resources, and consequently, to improve people's livelihood and general living conditions. Such interventions, as explained by the report, oftentimes associated with one of the three main planning perspectives: rural, urban and regional; "which attempts to act upon rural-urban pressures and flows." (UN-HABITAT, 2008, p.221). Furthermore, it also explains that: "the regional perspective offers the greatest opportunities for understanding the dynamic needs of populations and creating linkages for harmonious development." (UN-HABITAT 2008, p. 221).

The regional perspective and actions on dynamics of rural-urban spaces has as focus to develop "reciprocal links between rural and urban areas" (UN-HABITAT 2008, p. 221), based on a regional planning perspective, interventions upon rural-urban pressures and flows considers the territory as a linked (net-

worked) model. It is relevant to highlight the linkage of the system in order to develop infrastructure on both sides (and even in minor centres), as it says, “rather than concentrating just on linkages with major cities”. (UN-HABITAT 2008, p. 221). Subsequently, the section presenting about the regional harmonious development in the report also presented a list of aspects that must be considered in order to elaborate regional planning, such as mobility and agriculture and non-agricultural production.

To mention as example, to plan intervention inside the aspect of agricultural and non-agricultural production, enhancing production and trade between rural and urban, it is related with interventions that focus on:

„[...] promoting increased trade of tools needed for agriculture production and better flow of consumer goods demanded by rural households. Likewise, linking rural food production and urban consumers can help ensure food security, as can assisting people in the peri-urban context to find sustainable livelihoods“. In the same way in which agriculture is being increasingly promoted in urban areas, rural non-agricultural industrialisation is starting to be promoted in a number of countries, as well.“ (UN-HABITAT 2008, p. 222)

It is also relevant to highlight that more sustainable ways to urbanise require bigger attention and sensitive consideration with rural-urban interface’s approach. Once approaches are successful it promotes more balanced use of natural resources, such as: “land, water and energy, and to support mutually reinforcing social and economic development initiatives.” (UN-HABITAT 2008, p. 222) Approaches must consider with coherence linkages between rural and urban areas’ dynamics in order to develop sustainable approaches. (UN-HABITAT 2008, p. 222) Additionally, it is also very relevant to consider new kind of polices for harmonious regional development.

SEARCHING FOR THE SOUL OF CITIES

Last but not the least aspect that here will be approached from the UN-HABITAT report for harmonious cities, is about the necessity of to find the soul of the cities. Searching for the soul of the city is presented as essential tool to develop harmonious cities because cities and places are much more than just technical aspects and infrastructure, but as well, it is about building communities and empowering their dynamics. As also mentioned above, “cities are not just bricks [...]; they represent the dreams, aspirations and hopes of societies. Each city has its own “personality”, its strengths and weaknesses, failures and successes.” (UN-HABITAT 2008, p. 194). Cities have their own histories and culture heritage, and those factors are essential to be recognised and taken in consideration in order to empower the identities of communities around the places. The report also explains that “Cities with soul” embrace collective memories of their people, cultural heritage and common vision (UN-HABITAT 2008, p. 194); unique nature, heterogeneous and multifunctional streets and neighbourhoods translate a soul of a city.

A city’s soul, however, is nothing static to be measured as and must be constantly nurtured and preserved (UN-HABITAT 2008, p. 195). The report explains that, different from measuring through livability indicators: air quality, affordability, public transport and economic viability in order to rate a city (UN-HABITAT 2008, p. 195), the soul of a city represents the vivid cultural and diverse dynamics of a city. Furthermore, to take the soul in consideration is also essential in order to achieve harmony in our

cities, which also means to consider society integration when is about planning our places.

It is said in the report that many European cities started using integrated approaches in order to develop regeneration programs, and many cities started “placing culture at the heart of regeneration and urban renewal” (UN-HABITAT 2008, p. 195). It is also relevant for the daily urban experience. The report also explains the relevance of identifying cities communities and dynamics in order to readopt their harmony, soul and full livability:

„They have managed to “shed the skin without losing the soul” because they understand that people and the quality of their lives and livelihoods are fundamental assets that need to be nurtured. They also understand that a city’s heritage is reflected in its diverse ethnic communities that are in themselves an important economic asset.“
(UN-HABITAT 2008, p. 195)

vienna AT and rio de janeiro BR

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Two very distinguished cities: Vienna (Austria) and Rio de Janeiro (Brazil). Both cities present specific characteristics and configurations when it is about ways of living. The reason for such diverse differences is not only because of the present local cultures, but also the paths of development of each narrative. Vienna and Rio de Janeiro, just like every other municipality, had its own history and influential factors, such as urbanization processes, politics or economic aspects influencing such path. Hence, in this chapter examples of governmental approaches on both cities in specific times historic periods shall be explored. On one side, the example of Vienna will be addressing the emergence and action of Red Vienna, from 1919 to 1934 (in between wars). On the side of Rio de Janeiro, the earlier 50s, when Rio de Janeiro was still capital of Brazil, will be addressed. This was the time and when the Department of Social Housing, so called DHP (Departamento de Habitação Popular do Distrito Federal), aimed at bringing solutions to the housing issues at that time and to present a new way of living for the working class – also more specific, once the urbanist and engineer Carmen Portinho received the director role in the department.

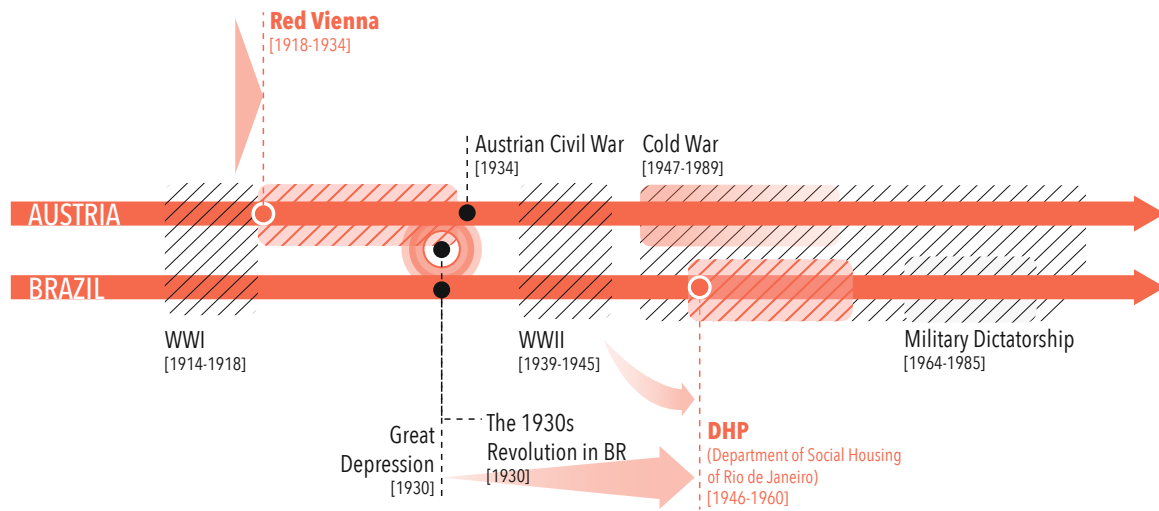
Firstly, the Viennese case will be mentioned and afterward the *carioca* (something or someone from Rio de Janeiro) case. As this work has the objective to analyse the influences of governmentalities on the rights of livelihood, it is relevant from both cases also to understand the scenario of each city in each time; political and economical events occurred before such approaches – influencing Red Vienna and the ideals of DHP. It is also relevant to explain that, the following analysis of both cities has no intention to enact a direct comparison of facts or numbers, but to build an analysis of how different cities developed certain socialist approaches after influences of political and economical events, to highlight challenges of the moment, the group of people in necessity, the needs, goals, results and consequences.

The reason of choosing both cities and the specific time of approaches from each city relates to different considerations. The first consideration goes around the monumental architectonic scale of housing complexes. The monumental architectural aesthetic of super-blocks such as Karl-Marx-Hof or the housing complex Friedrich-Engels-Platz-Hof in Vienna, can be translated into a massive and ambitious goal of empowering the livelihood of the working class. Such monumental physical aesthetic is also presented in the *carioca* complex housing project Conjunto Resi-

dencial Prefeito Mendes de Moraes, also commonly known as Pedregulho because the main building leans on the Pedregulho hill. Even though on the outside, such projects could print the monumental and palatial appearance, the living cells still have a minimal size area considering to be addressed to shelter a “traditional-nuclear-family” usually of four members. Aspects around construction methods and the design for new ways of living will afterward be analysed in-depth. The second consideration is the relevance of both being historical icons. Red Vienna emerged from the Social Democratic Worker’s Party with an ambitious housing program solution for the working class after World War I, once the city was in emergency status. On the other hand, DHP in Rio de Janeiro aimed at developing as well a new way of living plus to solve the housing issues after the urbanisation moment influenced by the arrival of industrialisation, which the city was experiencing. Last but not least, the third consideration is to analyse the political and economical strategies and intentions of both cases. How far the living programs and the design were well succeeded, how far such approaches could enact well-being, and what were the governmentalities behind such projects. Red Vienna emerged from an after war scenario and precariousness while DHP, different from any other housing departments of Rio de Janeiro, did not intend to solve directly the favela question, but to design new ways of living for the working class and to develop further complexes spread around the city as a living model towards city development. To what extent can be considered as being beneficial to favelas’ residents such solutions and the process of relocation in the new living?

In the following diagram a timeline overview of the scenarios has been established: the diagram illustrates the moment when Red Vienna and DHP occurred and the relations within the events. The most relevant political events also have a lot to do with economical aspects, contributing with direct and indirect influences on the ways of living, policies/programs as well as on the housing schemes. It is also relevant to consider that besides such events, each of the cities already faced specific local scenarios, becoming part of the total sum for such approaches.

Describing the diagram 1, each horizontal red arrow represents the nations from each one of the cities; Austria and Brazil. The occurred political events written in black had influenced and impacted not only the cities of Vienna or Rio de Janeiro, but also regarding the respective nations. Also, another nations, such as the neighbouring ones or nations on a global scale were also involved in those events, had indirect/direct impact from it. Those are represented in the gap between the arrows and are filled with the extended hatch. Rarely, a political/economical event is an isolated case. An example of direct influence is from WWI with the origin of Red Vienna and its ambitious goal of building 60,000 apartments around the city. Indirect-partial-direct influential events on the DHP approach are from the occurrence of the Great Depression on the Brazilian business model and the post-WWII city renovation and new development concepts from Europe on Brazilian architecture and urbanism; both examples will be furthermore detailed. A second example associated with impacts and influences from the Great Depression of 1930, spotted in the gap between the lines, also means that it has resulted in impact on Vienna (Austria). As consequence the number of recipients of unemployment benefits strongly raised in the city of Vienna in 1931, from 68.143 recipients to 97.176 (“Stadt Wien, Medieninhaber und Herausgeber ”, 2019). Further, influences of the Cold War on the Austrian economy will be narrated in the following part.



2.1 vienna AT social democratic party and the living program

“To comprehend the Social Democrats’ solution to the housing problem, it is necessary to understand not only the precise nature of the problem but also the historical conditions –Vienna’s rapid and late industrialisation and the patterns of urban and economic growth it set in motion– that created it.” (Blau 1999, p. 50)

The municipal government placed its major emphasis on social housing. The political rationale was clear: providing government-supported housing on a grand scale guaranteed votes for the social democrats. The Karl-Marx-Hof, for example, which housed approximately 5000, was built in the patrician Nineteenth District of Vienna to help assure victory for the social democrats at the ballot box there. (Lefaivre 2017, p.1 09)

In order to have a better understanding and knowledge from the basis of Red Vienna approaches and their emergence, it is relevant to take a look back on the political, labor and economical scenario before it started. To subsequently understand what was happening previous to the iconic housing program of Vienna and to go through the moment itself and its ideologies, challenges, needs and goals, it will also be rehearsed about: what happened once the WWII started and how the city and the municipal government managed to go further on with the city progress. As the evolution of ways of living is a constant line in our history, it makes sense to recognize how such dynamics were happening within different political events including economic crisis and a society going through several challenges. Therefore, it can lead this research into a sum of conclusions and reflections of how to possibly pursue better ways of living for the next generations and to design safer solutions.

In the XIX century, around 1860-1870, Austria started to go through the period of industrial expansion, *die Gründerzeit*, which also led into a technical development of the infrastructure of Vienna; such as regulating of the Danube, providing the city, for the first time, high quality water to drink and urban facilities, such as city hospitals, public bathing, central market and schools (*Volks- und Mittelschulen*, elementary and middle schools) (Blau 1999, p. 52). Besides the municipal improvements of the Liberal city, the council was reluctant to take responsibility to the fiscal duty of: “providing urban infrastructure, police, and poor relief for these rapid proletarianization outlying districts” (Blau 1999, p. 53), which were being first settled by the new immigrants, who were coming to work in the textiles industries and workshops of Vienna. Without having a direct administrative coordination between the city and its suburbs, as Blau narrates, “a physical division of center and periphery, which persisted until 1890, had significant consequences for the urban development of Vienna” (Blau 1999, p. 2). Subsequently, with the start of industrialization in Vienna, the population raised significantly, gradually turning the housing conditions and living quality to become more and more challenging.

In the 1860s the Austrian labor movement started with the founding of constitutional monarchy in Austria and in 1867 the legislation of workers' organizations. Such organizations were previously officially banned, as well as labor strikes or any type of collective agreement. Even though the new legislation, enacted in 1867 and 1870, allowed to establish worker associations, it was considered as too political, and as something "dangerous to the state" (Blau 1999, p. 22). As consequence and tactic to be able to go on with the workers' organizations, in 1867, for example, the *Wiener Arbeiterbildungsverein* (Vienna Workers' Cultural/Educational Association), was founded. It was defined as an educational society (Blau 1999, p. 22). In this way, the efforts to achieve rights and reforms were becoming more present.

Already before the occurrence of the first elections in May 1907, as the author Eve Blau explains, "as consequence of mass demonstrations in industrial cities in the western part of the empire eventually guided to parliamentary reforms, which introduced, for example, universal male suffrage in the electoral system." (Blau 1999, p. 23). This inclusion was not only important as a first step right achievement, but also relevant during the first elections; resulting into the Social Democrats winning 23% of the popular vote. 87 of 516 seats were now held by them in the new parliament (Blau 1999, p. 23).

Even though the Social Democratic Workers's Party of Austria now had won few seats in the Parliament, it was still challenging to pursue reforms/changes before the WWI (Blau 1999, p. 4). Reformist topics related to the eight-hour workday, the introduction of health, disability, old-age insurance, etc. Other issues were still not even mentioned or debated (Blau 1999, p. 23). Before the outbreak of the WWI, the parliament was like frozen or paralyzed followed by the "nationalities conflicts", which were already preoccupying the government. And it was during this moment of political impasse (around 1900), when the Austrian socialists – also known as "Austro-Marxists"– developed the major theoretical work and the foundations were laid for the policies and program of Red Vienna". (Blau 1999, p. 23).

In July 1914 WWI started with the assassination of the Austrian Archduke, which inside the Austrian scenario, also led to further internal crisis, such as within the Social Democratic Party. Besides the more complex causes that led to the conflict (1914-1918), the author Liane Lefaivre also addresses "the senseless act of bravura on the part of the imperial government that set off the World War I", drawing European countries and North America to a bloody battle. "Sixteen million people died on blood-soaked battlefields and 20 million were physically maimed." (Lefaivre 2017, p. 104). At the final collapse in 1918, the Social Democrats Party emerged as custodians of the new republic, the reason is because also Democrats were earlier casted in the "role of defenders of the multinational state". (Blau 1999, p. 25). Also, the current status of Austria after the outbreak was left with "nothing but Vienna, and the most backward, rural, Alpine provinces." (Lefaivre 2017, p. 105). From a population of 53 million people, now it was 5 million, where many were living in poverty; "It was an unmitigated catastrophe except for one thing. The monarchy succeeded at self-destructing, clearing the way for democracy." (Lefaivre 2017, p. 105).

Hence, in the days after the end of WWI, a provisional government was formed by the three largest political parties as representatives: Social Democrats, Christian Socialists and the German Nationalists. Considered at that time as the only leaders in Austria, the Social Democrats were the ones who had not only a political concept for the future, but as well the ones capable to control the masses; "demobilised soldiers and unemployed workers –agitating for revolution in the first month of republic." (Blau 1999, p.

26). In this matter, they emerged rapidly and strongly in the provisional council, which had Karl Renner as chancellor at the time (Blau 1999, p. 26).

In May 1919, Jakob Reumann was then elected as the first socialist mayor of Vienna. The Social Democrats focused on the goal of making “Red Vienna”, the Austrian capital; “as a model of municipal socialism that would prefigure the future socialist society” (Blau 1999, p. 5). In spite of coming to power in Vienna, the Social Democrats faced the challenging condition of not only a very reduced municipal budget, but also a scarcity of housing. Such “heritage”, as Blau says, came as a consequence of “a long history of official neglect of living conditions of Vienna’s industrial workers.” (Blau 1999, p. 5). Additionally, also as a consequence of “an urban economic structure that permitted landlords in Vienna to maintain quasi-monopolistic control over the housing market”. (Blau 1999, p. 5). The shortage of housing was partly a result from the wartime immigration, from the lack of new and deterioration of old buildings (during the war).

Before the WWI, during the industrialisation period and in the end of the monarchy, the living conditions were precarious and unhealthy. As Michael Klein describes in an article from the Zeitschrift Arch+:

„Wiens Wohnversorgung zum Ende der Monarchie ist desaströs; ein großer Teil der Wohnungen ist in schlechtem Zustand, vor allem aber fehlt es an ausreichend Wohnraum.“ (Klein 2021, p. 61)

As Klein mentions subsequently in the same article, the reasons for such disastrous conditions of living at the end of the monarchy and the insufficiency of adequate living space had to do with a list of several issues; constant rise of rental costs, occupancy, the practice of *Bettgeherturns*, inadequate renting deals from the dwellings and the constant pressure of homelessness. Klein concludes that the working class constituted as precarious (Klein 2021, p. 61). Living in the commonly known as the *Mietzinshäuser*, the buildings with small apartments for the number of inhabitants characterised most of the Wiener Stadtbild (Viennese urban/ landscape).

The early years of the century were also marked by runaway inflation, as Lefaivre describes (2017, p. 18). In September 1911, a crowd of 100,000 poor workers staged an uprising known as the Hunger Revolt protested against the unsustainable increasing rents and prices of aliments. As Liane narrates in her book about the hunger protest, “All the windows from the city hall were smashed.” (Lefaivre 2017, p. 18). Another fact about this historic period in Vienna is that the number of population was also increasing. Consequently the amount of people facing living challenges was increasing, too. In 1910, more than 640,000 people found themselves as homeless in Vienna, relating to 25 percent of the city population (Lefaivre 2017, p. 18). Subsequently, Lefaivre also describes the classic apartment type from the *die Mietzinshäuser*: “[...] in 1912, more than 50 per cent of the dwellings consisted of one room and a kitchen, with four people living there”, without neither sanitation nor efficient ventilation (Lefaivre 2017, p. 18). Small, ill-equipped and expensive: the housing regulation was clearly deregulated and in conflict, “absorbing one quarter of the average worker’s salary.” (Lefaivre 2017, p. 20). These facts are very much connected with: “a long history of official neglect of the living conditions of Vienna’s industrial workers” (Blau 1999, p. 50), which led to chaotic hostility between landlords and tenants, big inequality in the housing system, and unhealthy living conditions. Followed by the chaotic living conditions, the health of the population became also another challenge. Around 1912 because taken by Tuberculosis, Vienna was called “Vienna sickness”, where an average of 24 out of 100 children died dur-

ing their first year of life. The unregulated housing system and high price set by landlords resulted in, a certain point, almost 100,000 occupants as sub-tenants and approximately 75,000 as the commonly known, *Bettgänger*; “people who rented a bed left vacant during the working hours of the tenant.” (Lefavre 2017, p. 20).

After the elections in 1919, the Social Democrats of Vienna started the radical program of city reforms: “designed to reshape the social and economic infrastructure of the Austrian capital along socialist lines” (Blau 1999, p. 2). As the conditions of living were inadequate pre- and post-World War I, the goals and interests of the praxis of such social-democratic intervention was beyond to establish a roof over the heads of the working class but, it is about a praxis of social policies, economic policies, space policies, and distribution policies all at the same time. (Klein 2021, p. 61). The chaos naturally went beyond the housing condition. The working class was particularly in need in all the ways when it came to issues of livelihood; there was no affordable housing, no resources, no food and no dignity. Hence, the centerpiece of the Red Vienna program was the achievement of 400 communal housing blocks incorporated with common good facilities; kindergartens, libraries, health care including dental clinics, workshops, cooperative shops, laundries, gardens, sport places and more.

The well known *Gemeindebauten*, a type of super block housing, became spread in the city of Vienna, providing new living spaces and dignity for the working class. 64,000 units were rehoused and became home of one-tenth of the Viennese population. (Blau 1999, p. 2). The systemic regulation aimed by the Red Vienna program, and its actors had impact on not only solving the inequality between the need and access for housing, but also on reaching improvement in salubrity, social security, political stability, moral issues and dignity (Klein 2021, p. 61). Reaching out a list of challenges, the building program and specially the concept of *Gemeindebauten* were clearly shaped by political purposes and became the symbol of the socialist government of Vienna, which consequently led as well to a political conflict between left and right (Blau 1999, p. 2).

The architect Michael Klein also explains in his article, more specifically, about three very different orientations according to the political praxis of Red Vienna. The first aspect was about the pragmatic social-democratic party, which established politically the improvement of life quality of the working class, as he says: “Sie greift die realen Notwendigkeiten auf und begegnet der Unterversorgung mit Mietschutz und Wohnungszuweisung sowie einem Bauprogramm”, that also had developed more than 60,000 apartments in between 1923-1934 (Klein 2021, p. 62). Additionally, to *Das sozialdemokratisches Bauprogramm des Roten Wien* (social democratic construction program of Red Vienna), it was a very remarkable aspect how the costs of the construction would be afforded. Introduced by the economist Hugo Breitner, the *Luxussteuern* (luxury taxes), would finance not only the housing, but also elementary and secondary education and medical care (Lefavre 2017, p. 135) which would consequently and indirectly open further possibilities of well-being for the population.

Also related with the new policies, the drop of the prices of land turned available a considerable amount of land (Klein 2021, p. 62). Also, as Lefavre explains:

„The Rent Control Act of 1922 destroyed private building speculation and Breitner chose to implement his municipal program by taking advantage of this at the federal level.“ (Lefavre 2017, p. 135)

Such destruction of the speculation would subsequently result in a much lower price of rent; now, a tenant would pay half of the rent comparing with what was usually paid for an apartment before in August 1922 (Lefaivre 2017, p. 135). As consequences of ‚Breitner taxes‘ were obviously beneficial; low rents allowed low wages and boosted the Austrian industry (Lefaivre 2017, p. 136).

Back to the aspects of the orientation from the Social Democrats, the second characteristic of Red Vienna program had to do with the design orientation of “building a city within a city”, as Michael Klein describes. As the *Gemeindebauten* presented several urban facilities for its residents, such as libraries, health care clinics, laundries and others, became a “social democratic Archipelago” within the Viennese liberal-capitalistic urban space (Klein 2021, p. 63). Such Archipelago actually represented a pragmatic reform of a political land policy project. The municipal buildings, *Gemeindebauten*, cooperate with Red Vienna, making the counter-public visible in the bourgeois city (Klein 2021, p. 63). The third aspect mentioned by Klein goes around the culture of Austro-marxismus. The task of the social-democratic was bounded with the concept of to create a structure that would make a harmonic growth possible, also by preparing and “teaching” the society for it; which explains the relevance of awareness, cultural and educational work.

The “culturalisation” or, as Michael Klein says, “die Kulturalisierung” of the proletarians leads the ideal of culture to a direction of high culture, rather than to a contemporary culture concept. Such bourgeois high culture orientation was associated with the project of Red Vienna by the paradox of the moment; a certain progressive and modern inserted in its social policy and conservative in its aesthetics (Klein 2021, p. 63). Klein explain further on about the social-democratic architecture. Red Vienna presents as style the bourgeois building form around a central courtyard as a form of organisation and development, as an exaggerated formation of cubic forms (Klein 2021, p. 63).

In February 1934, Red Vienna *Gemeindebau* program was abruptly ended. The reason was because of the approach from Black Vienna, or Schwarzes Wien. As Lefaivre narrates, being afraid of losing the next federal election to the Austrian Social Democrats, Dollfuss (Austro-fascist) „outlawed the social-democratic Schutzbund and the Social Democratic Party itself (Lefaivre 2017, p. 137). Subsequently, a two-weeks long civil war broke out. Karl Seitz, the socio-democratic mayor, after Jakob Reumann, turned stripped out of his title and was replaced by some Austro-fascist. At this moment, Dollfuss ordered to besiege the strongest icon of Red Vienna, emblematic housing project Karl-Marx-Hof (Lefaivre 2017, p. 137). Followed by what Blau explains, “the *Gemeindebauten* became an actual battleground” (Blau 1999, p. 2), definitely the architecture of Red Vienna represented the political and economic goals and ideology of the Viennese social-democratic Party. The conflict came ahead followed by the parliament crisis and pointed Dollfuss as chancellor on May 1932 and two years later he ordered security forces to attack the social democrats. The two-weeks first battle resulted into more than a thousand wounded and a hundred deaths (Lefaivre 2017, p. 107).

Four years after, on the 12 March 1938 occurs the Anschluss, as Lefaivre tells, that was the day when Hitler declared “what was now Ostmark to be part of the Third Reich.” (Lefaivre 2012, p. 80). The entry of the German army was not only unstoppable but also gathered around 200,000 people in the Vienna’s Heldenplatz and cheered Hitler as “liberator” (Lefaivre 2017, p. 180), leading furthermore into the darkest time of genocide and calamity of the World War II.

After the end of the WWII, the Viennese scenario was characterised by chaos; more than 21,000 buildings had been totally or partly destroyed with the bombings and more than 85,000 apartments were in unusable status. As Lefaivre describes, “twenty-eight per cent of the city’s buildings suffered some damage and four percent were totally destroyed. [...] The damage touched all parts of the city” (Lefaivre, 2017, p. 187). Strategically, the Vienna was mainly bombed in industrial districts, as the XXI (Floridsdorf). Naturally, the economy was very much in “ruins” as well. A very challenging moment for the society, which had to deal beyond with all the lost. The ration of food took long months to be fought. In the early days of May 1945, the bread ration determined an amount of half kilo per person, per week. Sadly reported in Wiener Neustadt, was documented a diet of an eight-year-old boy two weeks before Christmas: “a cup of black coffee for breakfast, half a liter of soup from the school for lunch, and in the evening another cup of black coffee.” (Lefaivre 2017, p. 188). Lefaivre goes on with the facts of living conditions right after the WWII, until almost the end of 1946, the daily calorie raised to 1500 in the whole country of Austria. Yet in 1945, it was officially just 800; half of what considered to be the minimum amount for survival. Even though dark times defined the scenario of Vienna still after the war, Austria was just about to be on the path of prosperity, becoming historically known as the “Austrian Miracle” period (Lefaivre 2017, p. 188). In between 1946 and 1950, subsequently after a rapid inflation under control, the GDP of Austria doubled and in 1951 even raised above the pre-war level. As Lefaivre describes about the “Golden Age” of economical improvement, it was a “sharp contrast to the period after the First World War, when the country’s economy was mostly stagnant, with heavy unemployment.” (Lefaivre 2017, p. 189).

In order to understand what influenced such economic miracle, the author Lefaivre explains about four factors that justify the occasion of this boost. Before going through the four influential aspects, she also mentions a relevant fact about the industrious character of the Austrian worker. Hence, the first aspect had to do with the beneficial side of being excluded from NATO as Austria lost the war, which means, also not having the permission to be re-armed, unlike the other nations who had won. Therefore, instead of having military expenditure, the investment was free to be oriented to productive sectors (Lefaivre 2017, p. 189). The second influential aspect had to do with “the inheritance of the reorganisation and modernisation of Austria’s industrial base” (Lefaivre 2017, p. 189), which was already carried out from the Nazis post the Anschluss of 1938. Subsequently, the third aspect was the geographic localisation of Austria: being dis-proportionally favored by Marshall Plan during the Cold War. Lefaivre explains that Austria had received money from the Marshall Plan than any other country except Denmark (Lefaivre 2017, p. 190). The amount of money permitted Austria to have not only a long-term economic safety, as well to set a social cushioning for the economical repair (Lefaivre 2017, p. 190). Last but not least, the fourth aspect mentioned by the author was about the postwar Keynesianism: “Austria adhered to government-managed welfare-state economic policies” (Lefaivre 2017, p. 190), including that the public sector building programs for social housing and public mobility, for example, were great beneficiaries of these policies.

Yet after the WWII (1945), even though the municipal and cooperative building still sort of came back, now had a different role and fundament. The social housing now became a goal of basic social consensus, oriented to the new model of welfare state and, no longer, as a narrative of socialism. Housing now was considered as universal social right by citizens (Klein 2021, p. 64). Within so much to be fixed and still lacking some resources, the first massive production time of housing after WWII, the city of Vienna

managed to reconstruct over 55,000 housing units within the first two years of postwar (Lefaivre 2021, p. 200).

The building program, ideology and tactics of Vienna certainly goes on and still goes through policies adjustments and revisions, parallel with the city development. Outcomes and reflections will be further developed on chapter 04.

2.2 rio de janeiro BR the 1930s revolution and the city development

In order to analyse the approach of the Department of Social Housing in Rio de Janeiro (1947-1960), it is set as an anchor, in the diagram presented in the beginning of this chapter, the time of Brazilian national Revolution of the 1930s, same time as the Great Depression – which influenced economies and policies on a global scale. As the objective of this work is to analyse the specific scenario of this time, its approaches and consequences of such political and economical events, this part of the chapter will start with a short view on the early years of the XX century in Rio de Janeiro, after will be mentioned the economical and political scenario since the national revolution of 1930 after influences from the Great Depression and the struggles withing political ideologies and how the leftists occurred. Furthermore, it will be then oriented to the approach of the Department of Social Housing of the Federal District and its housing programs schemes around the 1950s. This moment is considered relevant for the Brazilian sociopolitical history, which led to further occurrences on the business model, inaction of policies, conditions of livelihood and living of its population.

DURING THE EARLY YEARS OF XX CENTURY

In the beginning of the XX century, 1902, the city and federal district of Brazil, Rio de Janeiro, was under the administration of the engineer Francisco Pereira Passos. At this time, an urban renewal started in the city, with the intention to increase the importance on the international appearance, as well to eliminate epidemic diseases (Brandão 2006, p. 37). Following the political motivation, the nucleus of the city should be redesigned, and the colonial avenues should be eliminated, which had a precarious and crowded characteristic. The European model (more specifically the Parisian boulevards and grand avenues designed by Eugene Haussmann), would be the reference and inspiration for the renovation of the Brazilian capital (Brandão 2006, p. 37). The Central Avenue of Rio de Janeiro (today named as Avenida Rio Branco), probably was one of the most impressive urban avenues. Unfortunately, as Zeca

Brandão narrates, what one day was graceful with the presence of great restaurants, cafés and theaters, became an “avenue with inexpressive office buildings and traffic pollution.” (Brandão 2006, p. 38). Even though the urban renewal of the federal district, under the mayor Pereira Passos, represented the very first massive urban intervention in Brazil sponsored by public sector, and had different relevant improvements regarding the terms of infrastructure and appearance to the center of the city, on the other hand there were very few housing schemes elaborated, not enough to allocate the low income class, who was displaced by the renewal program and design method of opening and widening of streets and avenues; vanishing the enormous amount of poor colonial houses (Brandão 2006, p. 39). Such tactic of urban design subsequently originated one of the most known and complex challenges of the city, the commonly known favelas. As Zeca Brandão narrates in his paper, most of the people needed to stay close to their jobs and to live in the same places as before, but now in the brand-new buildings, was of course too expensive. The solution found from the lower class was then nothing else but to start building their own homes by themselves in vacant surrounding areas. Also, as part of the intention from the state with the urban development, at this time, was to control the private sector initiatives (Brandão 2006, p. 39).

Around 1920, another remarkable urban approach in the capital of Brazil happened, which had physically formalized the socio-economic stratification of the city. Guided by Alfred Agache (also member of the English Garden-City Movement) (Brandão 2006, p. 40), a French urban planning team, projected zones that would have specific socio-economic qualities. The Agache’s Plan had as goal to turn neighborhoods, such as Ipanema, Copacabana and Leblon into attraction for the upper class of Rio; design-wise those would present a European Garden Cities orientation. The early neighbourhoods, Botafogo, Flamengo, Vila Isabel and others, would present “a less radical design” and should be housing the middle-class communities (Brandão,2006, p. 40). Natural that such massive oriented design plan did not specifically focused on the low income class. The plan “intended to prepare the suburban areas of the city” by social housing programs, leaving this part of the population basically out and away from the city center’s life. Those would access the center (mainly for work purpose) by the development of a good public transportation system and provide basic infrastructure (Brandão 2006, p. 40). The plan was not implemented because of financial resources from the Municipal Administration.

THE NATIONAL REVOLUTION OF 1930 AND ITS LATER CHALLENGES

Going a bit further in time and taking a look at the governmental and economical scenario, in the end of 1929, occurred the Great Depression. An economical event that caused direct and indirect impacts in many different nations around the globe. Parallel, 1930 also characterizes the industrial revolution time in Brazil. A moment in that the “stagnation of the Brazilian historical process began to be resolved by means of the great leap that broke the country’s ties with its traditional” as said by the Brazilian social scientist and economist Luis Carlos Besser Pereira (Besser Pereira 1984, p. 14), addressing to the still colonial model of production.

Different from the gold and sugar antecedents from the development of coffee cultivation in Brazil (after middle of XIX century), the coffee business was fundamental to initiate the large scale use of wage labor instead of slave labor. An additional fact is that sugar and gold played a big role during the

colonial period. (Besser Pereira 1984, p.14).

The Revolution of 1930s had a big significance on Brazil's economic, political and social history. The government settled after its goals of renovation on Brazil's economic and political situation (Besser Pereira 1984, p. 16). It became the opportunity and already necessity to the new emerging class, urban proletariat, to confront the aristocracy and traditional middle class. With the industrial arrival emerged the class of industrial entrepreneurs, which soon would influence the government to adapt clearly industrialization policies (Besser Pereira 1984, p. 16). The remunerated labor starts to grow in the skirts of urban centers in a bigger scale, which allowed the creation of a domestic market (Besser Pereira 1984, p. 14) and the development of Brazil. As impact of the coffee cultivation, a massive immigration happened. Immigration with the ambition to work were also fundamental to launch the new Brazilian economy.

Nonetheless, the occurrence of industrial arrival in Brazil, the Revolution and Great Depression, all happened during the first presidency of Getulio Vargas, who would be challenged by the consequences of those remarkable events, as well as the society, of course. The Vargas Era faced the challenging of organizing the conflict between the interests from the agricultural and industrial side. As an article about the Vargas Era describes,

“Vargas increasingly shifted the states’ political, economic and social functions to the aegis of the national government. However, he also diversified the agricultural sector, enacted social legislation that benefited the working class, and urged further industrialization.” (The Vargas Era, 2022)

With the influence of the Great Depression, the change of Brazil's business model, from agricultural exportation to the urban industrialization, also resulted into measurements that would reduce the costs of urban work, generating many other consequences, such as emerging habitation as a social issue (Bonduki 2004, p. 2). Still after the crisis, an implementation of a national development project by the government of president Vargas, the housing production within 1930-1964 was inserted in a modern contextualization. The author and architect Nabil Bonduki mentions that, “the governmental initiatives developed in this period, defined how the nation would deal with the residential issues through the second half of the 20th century in Brazil.” (Bonduki 2004, p. 2). Such initiatives include the rent regulation, land property and autonomous-house- building, peripheral area development, the initiation of funding and production of the social housings through public institutions and others.

The social scientist and economist, Bresser Pereira, pointed out three fundamental ideological struggles that can illustrate the sociopolitical scenario emerged after the Brazilian national revolution. Bresser identifies the ideological struggles as: (1) industrialism versus agriculturalist, (2) nationalism versus cosmopolitanism and (3) interventionism versus economic liberalism (Bresser pereira, p. 66). Following, it will be described, after Bresser's concepts, what defines each one of those struggles. The intentions to understand the meaning of the three struggles includes to understand how the leftism occurred, how the government acted and who was defining each of the presented groups. To understand the struggles at this remarkable conflict period in the history of Brazil can clarify the beginning of some of the present polices and the actual conditions of specific properties installed in Brazil, such as the business model and how its society deals with it.

Industrialism versus agriculture already began in the XIX century (Bresser pereira 1984, p. 67). The rural aristocracy was already dominating the country since 1889, after the Proclamation of the Republic. At this moment, the production and exportation of coffee turned the business model of Brazil, which empowered very well the position of great “fazendeiros” (farm owners) and the ideals of agriculture. With the occurrence of the Great Depression of 1930, the coffee exportation got affected, as well after the WWII, with the significant industrialisation time in Brazil (Bresser pereira 1984, p. 67). As the exportation economy relied on foreign market, the industrialisation gained force and importance to Brazil political scenario. However, the agriculture believed that there was still neither necessity nor space for industrialisation in Brazil. Once in fact, it was also because the local aristocracy and landowners wanted to certify the comfort of their semi-colonialist retrograde economy.

The second ideological struggle presented by Bresser was nationalism versus cosmopolitanism. Firstly, he says that nationalism was confused with nativism or with patriotism (Bresser pereira 1984, p. 68). Secondly, in order to define the meaning of nationalism, he tells that its ideals had as background the criticism on the domination of local aristocracy and the semi-colonial economy, and now it was time to become an independent country. With the arrival of industrialisation, nationalism recognized it as an opportunity to no longer be “a mere exporter of primary products” (Bresser pereira 1984, p. 68); now the country could have the time to develop economically and rise the new middle-class through the industrial entrepreneurs including industrial workers. Nationalism also believed that the decision-making would decentralize the power of decision makers. The goal assumed was to be no longer a semi-colonial country and was necessary to develop an authentic national culture with diversity in the social structure and excluding the rural aristocracy from the governmental power (Bresser pereira 1984, p. 68). Even though nationalism had the ideal to promote an independent nation, no longer leaning on the international market, it still had the upper-class power ideals. They believed that industrialisation should be in the hands of national bourgeoisie. On the other side, cosmopolitanism believed the opposite, confirming that Brazil was a semi-colonial land. As Bresser includes that it was “A typically defensive ideology, complemented by agriculturalist and economic liberalism, cosmopolitanism never succeed in organizing its ideas completely.” And the only coherent argument they had was clearly associated with the lack of confidence installed in the societal system; denying any chance or possibility of economic development without having a direct foreign investment (Bresser pereira 1984, p. 69).

Last but not least, the third struggle pointed out was interventionism versus economic liberalism. Interventionism, should not be confused neither with socialism nor communism. The state interventionism ideology complements the industrialism and nationalism (Bresser pereira 1984, p. 69), and it has the intention to promote industrialism as a strategy of rapid economic development. The ideology of interventionism believed that this way would prevent the market to be stagnant on the hands of making laws. Meaningfully, still describing the interventionism ideologies, Bresser explains: “The state should play a fundamental role in the promotion of the country’s economic development, devoting its efforts to the protection and stimulation of national industry.” (Bresser pereira 1984, p. 70). This means that there should be an economic plan from the state creating a more rational way to orientate fiscal, monetary, credit and polices to the process of public and private investment, and defining more balance in the system.

The economic liberalism, on the other hand, developed in Europe, would happen differently in Brazil.

Bresser explains that:

“in Europe, liberalism was an essentially bourgeois ideology, that is an instrument of commercial and industrial businessmen in their fight against the privileges accorded to the rurally based aristocracy, in Brazil just the opposite occurred, and economic liberalism was transformed into the ideological arm of Brazil rural aristocracy.” (Bresser pereira 1984, p. 70).

It was only necessary to the superiority of the market economy, and it became an ideal tool for big “fazendeiros” (farmers) and Brazilian importers and exporters.

Industrialism, nationalism, interventionism were defining the political expression from the emerged social group, as the industrial entrepreneurs. The industrialists were nationalists and had as economical goal nothing more than to protect their business from international market, imported products or foreign companies that had production in Brazil (Bresser-Pereira 1984, p. 71).

All the struggles and conflicts presented, were however a fight within the upper-class. At this moment, Bresser questions about the “others left”, what about the workers, students, intellectuals and members of the military, for example. What was their role within the socioeconomic political debates, after all? In order to define the ‘left’, he says that in his work,

“the left means those political groups that want to institute any type of socialist regime in Brazil, through reform or revolution, [...] desiring at least that in the basic sectors of the economy a system of collective or state ownership of property should replace private ownership.”(Bresser-Pereira 1984, p. 73).

The leftists already existed before the national revolution time in Brazil, composed by socialist, communist and workers’ organizations, which means not yet significantly as political groups. They started to emerge known as more authentic left group after WWII, also including a bit more after, the founding of the Brazilian Labor Party (PTB) (Bresser-Pereira 1984, p. 73) in 1981.

However, back to the post national revolution time, the leftists ideologies were in accordance with those who defended the emerging socioeconomic group of industrial entrepreneurs. The ideologies were nationalism, industrialism and developmental interventionism (Bresser-Pereira 1984, p. 74), as Bresser explains. Including that, the leftists’ role at this time focused on the ideal to serve as auxiliary political force to the bourgeoisie industrial class (Bresser-Pereira 1984, p. 75). Although, only until the moment the industrial entrepreneurs started slowly ditching the progressive ideologies, including the fact that, around 1960, after the presidential election, the alliance between the leftists and the industrial entrepreneurs group became apart (Bresser-Pereira 1984, p. 80).

Taking a look at a whole scene within these decades: an example of influence after the World War I is, that the necessity to determinate polices about the living rights specifically for the working- and lower-class (including urban facilities distribution and city development) became stronger. It was one of the inspirations behind the Modern Architecture – a movement, which arrived also in Brazil in the early 1930s, with the first experiments of the Russian architect Gregori Warchavchik.

RAPID URBANISATION, POPULATION GROWTH AND THE LACK OF HOUSING PROGRAMMS

Concluding the socio-economical struggles and challenges emerged from the national revolution introduction, the scenario of Rio de Janeiro was defined by a rapid urbanization moment and a population growth. In 1940, the city housing department DHP (Departamento de Habitação Popular do Distrito Federal) was founded. At this moment it was the responsibility of the public service to conceive and supervise social constructions, so called “Habitações Proletárias de Tipo Econômico” (Economical Proletarian Housing). Constructions should be built only in the suburban or rural areas around the capital of Rio de Janeiro, as the Federal Code of Construction (1937) defined (Bonduki 2004, p. 303). The goal of the Code was explicit to divide the territory of the city and leave the new south area (Copacabana, Ipanema and Leblon) for the bourgeoisie, as already mentioned above, mentioned from the Agache Plan. The other zones of the city, such as the “old” south area (Catete and Glória) and the north for the middle-class and the periphery and rural zones for the lower-class (Bonduki 2004, p. 303). Furthermore, the architect and urbanist Nabil also explains about, how the law degerminates not only the geographic space of the suburban houses, but also its aesthetic, pre-determining how the folks should live following hygienists references. Also, in order to prevent the worker to contract a professional for the housing plan, the department offered houses-types as models, which should be precisely followed and were already approved by the municipality. He also adds that: “the goal was to amplify the presence of the State in the expansion zones of urban occupations, barring the growth of favelas and stimulate the diffusion of house ownership (self-built).”

After the WWII, the experiments and references from Europe inspired many of the architectural proposal of living, including the iconic complex project of Pedregulho (Rio de Janeiro) as a living model for the working class. More will be detailed furthermore. Hence, in 1945, the engineer and (first woman) urbanist Carmen Portinho received the opportunity to make an internship and complemented her urbanism knowledge in England (Segre 2021, Vitruvius). As she returned home, her progressive ideas aimed to develop in Rio de Janeiro solutions for the housing issue.

In 1948, the feminist Carmen Portinho assumed in Rio de Janeiro the position of director of the city’s department of housing, DHP (Bonduki 2004, p. 312). The DHP was one of the city’s department from that time, which worked as a tool to provide housing for workers or retired people, and the one “responsible” for the development of the housing complex Pedregulho. As Bonduki says, Portinho strongly believed that, housing complexes could have a crucial role to influence and to re-educate residents from informal settlements into a new cultural way of living; as well as an introduction into the modern life. Additionally, Bonduki also emphasizes the feminism vision of Portinho within her mentality to develop the new housing program solution for the Brazilian working class population:

“for her, the principles that also should be reclaimed were about the freedom of the women from the daily household and to obtain a life more socialised; inserted by new spaces enacted from a vanguard architecture, which had as concept the urbanists prerequisites defended by CIAMs” (Bonduki 2004, p. 312)

In 1960, the DHP was officially extinct. As Bonduki says, in 1950 the spotlights were on IAPI (Institute of Retirement and Pensions for Industrialists workers – which was another city’s department for

housing), resulting as well in the weakness of DHP, because its efforts confronted with the limits determined by political and institutional conditions and for the incapacity to comprehend the processes of urbanisation in Brazil, including the big rural-city migration, “the DHP and its utopia survived for twelve years, but its end was just a matter of time. It came even before the military coup of 1964” (Bonduki 2004, p. 325). After the end of DHP, other departments emerged in order to go on with the housing development in Rio de Janeiro. However, the new department, such as Cohab-GB, resulted in tragic housing experiences (Bonduki 2004, p. 325). As the author complements,

“the perspective of to deal with the housing topic, more and more as a financial issue and construction of housing units unbound with an urbanist proposal, conflicted with the conceptional thinking of living as a social right”. (Bonduki 2004, p. 325)

Furthermore, in 1964 as a reflection of the Cold War in the Brazilian politics, the military coup happened, resulting in two decades of horror guided by military dictatorship, with the president João Goulart (Jango; president of Brazil 1961-1964) trying to approximate with the Soviet Union (Cerqueira e Francisco, 2022). The military coup certainly reflected on the rights of living of the worker and lower class in Brazil.

The city population was at this time also growing more and more and the urban sprawl was basically getting out of control without having precise development plans, resulting into deterioration of some areas and having people occupying areas that lacked basic infrastructure. Hence, the housing program –already considered as a social issue in Brazil– certainly needed (still needs) consolidated solutions and plans, which could provide affordability for the working-class/ lower income population (the majority part of the whole population in Brazil). The concept of the urbanist Carmen Portinho coincided with the argumentation from the Institutes of Architects of Brazil: it was oriented with the Communist Party as well. As in the book is also mentioned, “the conceptions from the engineer proposed that the housing units should be rented for workers as ten percent of the salary, discounted directly from the payment.” (Bonduki 2004, p. 306). She also framed housing as a service provided by the state, which should be arranged along the time, in a way that it would fit to the family needs/size and distance from work. The construction of the housing complex Pedregulho started in 1949 and delivered its first part in 1951 in the city of Rio de Janeiro (at that moment, still capital of Brazil).

It is relevant to enhance, as Bonduki follows explaining, that Carmen Portinho’s principles behind the rental proposal as main idea of the housing program –even though at this time was not an innovative solution– was to guarantee such flexibility of moving as necessary (either because of family size or change of work’s location). If you own a house, you probably will live there either for decades or forever. With a rental program working together with the public assistance of family arrangement within the units, the worker could be easily relocated, with the same living qualities and no mobility issues: easy access from home to work and the urban facilities complementing the new (modern) ways of living. Bonduki narrates:

“The proposal aimed the development of a huge state patrimony, under which the public sector would control and follow permanently, the housing complexes, generating function and guaranteeing regular maintenance in parallel with the benefit families.” (Bonduki 2004, p. 307)

The Project of Pedregulho Housing certainly is considered as one of the iconic works of modern architecture in Brazil (Bonduki 2004, p. 139). As one of the main concepts from the European modern movement, Pedregulho also had as a goal to be a whole neighborhood unit, including the community services and facilities, complementing the likelihood of its residents, the project presented residential buildings, a school, a swimming pool, a health care center, a laundry and a grocery store. Firstly, with the lack of proper funds, the original project was not fully implemented. Consequently, as Nascimento narrates, “lack of maintenance led to the rapid decay of many of its buildings, and the project for its restoration took a few years to complete and presented several challenges.” The attempts for a refurbishment and care intervention started in 2000 (Bonduki 2004, p. 139). In 2015, the refurbishment of the residential block A was completed, considered as a pioneering event in the field of social housing in Latin America. Unfortunately, Pedregulho does not present a functionalism as the ideology the project defended. The health care, for example, was inactive since 1953 and worked as hospital until 1990. Almost a decade after, it was closed. The tiles, frames and architectonic elements were removed. The laundry worked until around 1970, ending up as a warehouse and, the grocery shop (worked until 1980) became a parking place. The complex facilities such as school, gym and dressing room were maintained in a better condition. However, these became separated from the housing complex, being “limited” by metal fences. The open communal areas became a responsibility of the residents to take care since DHP was no longer taking care nor was “responsible” for the complex. It became a not very well cared area. The garden project done by Burle Marx in the school, was time-after-time getting lost within the wild grass (Bonduki 2004, p. 139).

interview with experts

3

Followed by the historical study cases of this work (Chapter 3), this chapter is composed by contemporary perspectives collected by three interviews with experts. The following chapter (5) will include outcomes and reflections from the interviews as well. The first two meetings were done virtually because of geographical locations; the first expert, Prof. Dr. Juliana Canedo, spotted in Berlin, Germany and the second expert, Prof. Dr. Luciana de Andrade, in Rio de Janeiro, Brazil. The third interview was done in person in the city of Vienna (Austria).

The decision of contacting specifically the following experts was influenced by the involved topics of this research (society struggles, institutional influences, goods distribution, cities of Rio de Janeiro and Vienna), by the path

that the research phase led and, from suggested recommendation to attending, both in Vienna, the Derive Urbanize! Festival 2021 and the discussion panel of the book *Klimasoziale Politik* in May of 2022 at the university Die Angewandte. The first experts are two Brazilians architects and urbanists Juliana Canedo (JC) and Luciana de Andrade (LA). The third interview happened with two experts at the same time, Iris Frey (IF), clima activist, ecological economy expert and partner by Attac in Austria and with Mario Taschwer (MT), from the Institute of Political Science in the University of Vienna and board of Attac Austria.

As the literature research of this work (Chapter 2) touches different fields, it was then considered to contact with different expertises with different experiences, including to hear from praxis approaches and lived experiences, perspectives and to explore what goes beyond institutional housing programs solutions, including influences from the public sector and other agents towards solutions or struggles on people's livelihoods. The interviews include as well the goal of to understand the praxis challenges in order to start elaborating new ways of thinking, possible approaches and starting steps towards change. How to start „the change“, what are possible relevant aspects to be taken in consideration and who are potential agents to be part of a change movement?...

More details will follow in the coming interviews and as already mentioned, conclusions in the outcomes and reflections chapter. The two first interviews were originally done in Brazilian Portuguese and self translated to English. The interviews lasted approximately from 60 to 90min. Before every interview narrative, it will be described informations about the addressed expert and the introduction questions, which intended to open the conversation, including having the opportunity to hear from their sides. Interview #1 is with Prof. Dr. Juliana Canedo (JC), interview #2 with Prof. Dr. Luciana de Andrade and interview #3 with Iris Frey (IF) and Mario Taschwer (MT).

3.1 interview #01

favelas in rio

refugees in berlin

The first dialogue was with Dr. Juliana Canedo, Brazilian architect and urbanist. Currently, she is associated with Habitat Unit and principal Investigator of the research project “Beyond the Shelter: understanding the limits and potentialities between emergency and endurance in Refugee Camps in Germany”, as well DFG-Research Fellow with TU-Berlin, Faculty IV. Dr. Canedo also has been working with topics addressing the insurgent planning, subaltern design and the right to the city focused on both Brazilian and German contexts, including the research focus on collaborative methodologies in the development of architectural and urban solutions in self-built spaces (Habitat-Unit, 2022). While attending the workshop about Solano Trindade¹ at the Urbanise! Festival on the 9th of October 2021 in Vienna, I met Dr. Juliana Canedo. Hence, in order to contribute with the reflections and analysis of this work, I have contacted Dr. Canedo inviting for a dialogue, specifically after getting to know her research fields and interesting approaches in Rio de Janeiro, Brazil. The following dialogue was done by virtual meeting on the 20th of April 2022. With the goal of to hear from experts and open dialogue, a brief introduction and reflection about this work was presented as introduction.

INTERVIEW #01

NC: “As we, as society, face specific aspects in our ways of living related with climate injustice, unequal distributions of good, lack of livability and more, this research aims to understand what goes beyond the rights to achieve just living – more than housing. Additionally, focusing on the public sector, what are the influences from the governmental side on the rights of livelihood? ... On the other hand, we can identify different solutions done in the pass, such as in Vienna was enacted the socialist approach of Red Vienna (in-between wars) and for example, DHP in Rio de Janeiro. Such living experiments had influences from political events and actions, including economic aspects, with the intention of designing “new ways of living”, addressing a new model for the working class. Hence, I would like to analyse both cities today’s scenarios and reflect on present dramatic aspects. In order to think about longterm safe models and sustainable development, what are the needs and aspects to be considered. Who could be potential actors to do so, and who could be lacking the solutions in the current scenario?”

...first work experience in favela Vila Canoá and own reflections...

JC: “I’m from Rio and I always lived in Rio. In Rio the favelas have an important relation with our lives, even though you are not from one of the favelas, because it exists like a phenomenon for every one who lives in Rio. Therefore, it was not different for me. I always had the concern, curiosity interest and already some political engagement. However, not yet ever worked in a favela...

When I was starting to work on my studies’ final project (UFRJ Federal University of Rio de Janeiro),

I automatically knew I wanted to do something in a favela, even though not knowing which one or what exactly about. I chose a small favela where I knew someone from and as it was a small favela, it could be easier for me to get to know better some residents and the area, in order to develop the project. The favela was Vila Canoa, in the neighbourhood of São Conrado, located in the center of Rio. In that time, Vila Canoa had received the implementation of a project done by the city program Projeto Bairrinho, which is relative with the program Favela Bairro, but it approaches smaller scales. Such projects had as goal to develop interventions in favelas, and one of the interventions occurred in Vila Canoa in a site where it could be seemed as a dumping ground, also apparently the only free site of the location. In this site was then developed a local health center.

As I started visiting the favela, I aimed to firstly talk to some residents and to be shown what were the main issues for them. And here there are two sides: one was my technical, architect side, with the information and knowledge achieved going around some place without neither sufficient natural light nor enough ventilation. The construction status of some houses were very precarious, and some houses on top of a river... small alleys, very slim. From my technical perception, it was easy to define several issues in that place. On the other hand, from the perception of all the residents I had spoken with, the main problem was the new implemented health center. Soon I thought: why a health center could be an issue for so many of the residents as usually a health center can be a lot relevant inside the community? Residents were saying that the health center destroyed the only free space they had for leisure. Afterward I also found out that the same area was intensively used by the residents, to play football, as meeting

point, to set local informal market so called “feirinhas”, traditional celebrations as “festa junina”, birthday parties etc... the residents used a lot that site.

Even though I consider the architects, who were in charge of the Projeto Bairrinho health center, a great office, “Arquitraço”, with a great group of professionals and one of them was even in my final work presentation, I consider the occurrence not as a possible issue from the technical/professional who develops the project, but I recognise it as a structural problem from our study’s formation.

The project inserted a local health center with two pocket parks inside the favela. We can consider that there was the consideration that the residents needed an encounter place, also because some free area was already being taken. Also, some houses were demolished because of precarious conditions.

As I kept visiting the favela, the new two pocket parks, which presented different technical qualities, such as benches, shadowed areas and was an interesting area after all, were completely empty. Nobody were in those new spaces. Meanwhile, in the surrounding of the health center area, which still had some rest of land in the boards of the building, was always full of people. The residents were sitting there or doing any or type of activity. There was even this one specific time that I saw a person trying to fix a stove on top of one old chess table that was there.

Parallel to all of that, there was also inside the favela one of the offices, which was part of an interesting governmental program of Rio de Janeiro; “Projeto Posto de Orientação Urbanística Social” (Social Urban Planning Office). The intention of having this offices inside favelas, – which had received interven-

tions from programs of Favela Bairro or Bairrinho – around the city was to have a technic (architect) hired from the city, working there, in order to constantly assist residents when then needed, for example, to build a second floor in their houses. I spoke to one of these technics, who told me that one of the main issues identified in the favela Vila Canoa was to have some houses on top of the river, which should be removed and so on. But still, from the point of view of residents, the problem was the new local health center. *A primeira coisa que ficou muito clara em minha mente é que existe um “gap” enorme entre o que a gente aprende como arquitetos e urbanistas, e o que praticamos como arquitetos e urbanistas, e as formas como as pessoas vivenciam a cidade. (The first thing that became very clear in my mind was that there is a huge gap between what we learn as architects and urban planners and what we practice as architects and urban planners, and the ways of how people experience the city...) This does not happen only inside favelas, people see, understand and experience the city in a way that we do not see or learned in the universities. Since the beginning, I had this question in my head about what is the role of architects within spaces.*

Finally, I decided to develop a project in this site; I made a deconstruction of the health center, which resulted in many critiques from the one architect that was part of the insertion of the local health center, and also part of my final presentation. Who still considered that that was not the real issue of Vila Canoa, and I kept affirming that the residents were telling me different. Of course that houses on top of the river is a problem, and we should not just to ignore the technical considerations of technical, structural or salubrity. However, all along this path, I chose to focus my considerations on what goes around not only the

lived issues by these people, who are there every day experiencing the struggles, as well to consider what could be the potentialities already existing in sort of spaces, which many times are easily erased by the practice of architects and urbanists, as we just drive on top of those assuming that our clean drawings can solve everything. Consequently, we erase memories, symbolism, experiences and community practices.

As I attended a course once about sustainable cities, it was mentioned attempting more walkable cities and the mix use of spaces, which I then mentioned that this practices actually already exist in favelas. To see the potentials of spaces that are self built, not in a romanticize way, but with the understanding of what is impregnated already there, in the materiality of space; the need of recognizing how people need and want to live.

We, as technics, need to look with sensibility to understand and capture all of this. Now orienting to the collaborative design, “this look” and understanding do not come traditionally of investigating how people use the space, such as surveys, interviews or even participative interviews ... in my actual conception, this understanding and exchange only can happen after the comprehension that the city is built collectively and daily. We, citizens, as well technics, need to rethink our tool and technics in order to think new strategies to draw and plan the cities with people (not for people). I keep in the back of my thoughts about what is the role of us as architects and urbanists.”

...complex of Pedregulho and governmentalities intentions...

“The complex of Pedregulho, for example, presented different qualities as project. However, what we see in the history of Rio de Janeiro,

which goes back to the dramatic topic involving the favela removals in order to relocate the residents in such housing complexes. Here we have two dimensions: one is that there was never done a fully complete relocation of the whole population and the second is that behind the authorization of action, there is usually either an architect or civil engineer sign the municipal order confirming that such areas are inappropriate for living, supporting the municipality to perform arduous scale of removals until nowadays. For example, around the 60s and 70s, during the dictatorship, many removals happened. However, the government that had done most removals of residents in the city history was performed by the mayor Eduardo Paes, around the years of 2010, when mega events were confirmed to occur in Rio de Janeiro. Around 70 thousand families were removed.

Favelas are situated where they are for specific reasons; sometimes is a rejected area by the city because it is a slope, riverside, or strategic areas near work possibilities. The relation between living and income is very strong and favelas can offer not only the proximity to job opportunities as well ways to think work. Very oft a girl, when grows up, to become a hairdresser and open a hair salon in the living room of the house, or to start a small business of sun tanning with insulating type on the “laje” (rooftop of the house) ... the flexibility of the space offers other ways of subsistence, living.

Another parentheses connecting with the basic needs of subsistence, I would say that all of this shows that, what the humankind needs goes beyond the house, work and clothing for living. Cultural demonstrations, symbolism, social relations, identity possibilities, to express, privacy, possibilities to come together and meet, and all of that, on my point of view,

is also basic needs for humans.”

...the real basic needs and now in Germany as example...

“Here in Germany, for example, regarding migration, is assumed as solution when the government offers shelter and money for food. In this case, such aspect about basic needs, understood traditionally, could be considered solved. The refugees receive the money from the government. To go to supermarket, access to schools, health care, German lectures and a shelter. Then you could ask yourself what to reclaim for, if is all solved? Although, it is not. What about the autonomy of the person? As you have found flexible possibilities to also create informal ways to live, you also build a web of collaborations, negotiations and human life, which is automatically extinguished when you, for example, relocate people from their communities to such housing complexes (as Pedregulho).

One interesting example of the natural need of a flexible space addressing each community's need is the case of the Complexo da Maré, onde of the biggest favelas in Rio de Janeiro. Inside the favela there are around three or four housing complexes, which were built by the government. If you take a look, you almost can not identify anymore what is housing complexes and what is favela, because of the transformations done by the residents, those were completely phagocytosed by the surrounding. The reason ins the need of space transformation, which overlaps the rigidity of architecture.

On the other hand, for example in Germany, you do not have the possibilities to emerge such transformation of space, therefore you inhibit the life of people, blocking any possible way to integrate, losing the chance to over-

flow such subsistence. An animal can survive when you give them water, food, shelter. Same thing, we see ourselves reduced to this, just to survive... Therefore, along my career, I aim nowadays to identify processes of integration and the lack of it within refugees shelters in Germany. In March was done a workshop part of the actual research I'm working on, with a specific group of residents from a shelter and the local neighbourhood, objecting to apply collaborative design tools in order to map issues and potentialities of the area. Activities with children and adults were done, and as feedback from residents was that in some way now they felt like being listened.

Even though the German government has public agents applying surveys and care services for these populations, I believe that the way to approach might be different. The diversity of languages and cultural exists, and the reason those residents were saying that they do not feel heard might be because such surveys and field research probably are done by local Germans, thinking on German. Our research group is composed by different cultures and living experiences. The diversity and living culture must be highlighted and incorporated to it, the same when is about to interpret the city.

Different when you chose to live somewhere else, like you and me did. On the other hand, is how to welcome families, people that had to move out of their countries for safety and do not even know if they will have the chance to return one day...

How to incorporate in the city, practices and activities that are related with these new residents?... One example is during the Ramadan and the practices of the city. Usually the city is adorned, there are collective meals done, celebrations when it comes to an end etc. All of these activities demand space, so people

can use in different ways and have access to cultural practices within the city. Thus, we observed that most of the families celebrate the Ramadan inside their houses with their families, but not in community. The control of space, something almost reversed when comes about favelas. The urban space must relate with the cultural identity as well. To take in consideration people as protagonists of their own daily experiences and to go beyond technical aspects, such as salubrity. From the microscale of housing to the macro scale of how to live the city.

There are many ways to live a city; as well, to recognize who daily builds the city. In Brazil, we have a tendency to learn in a Eurocentric way in the schools of Architecture and Urbanism. And these can be one of the reasons why you and me, as arriving in Berlin or Vienna, feel amazed by meeting such well-structured cities. For us, a referential of good city is the European city. Soon, we identify this as something that we do not have in Brazil. However, there are potentialities! And that is why it is so important to "swap the lens" of our views and also see that in Vienna there are possible people as well not being fully contemplated by the city facilities. To whom is the city built, and how to possible start to contemplate who is not?..."

...back to Pedregulho; residents removals x political strategies...

"It is not always with the best of intentions... The removal of poor people and relocation to such areas of the city can be seen as a political project to demobilize these people. The action of setting these people in apartments, separated and mixed ... they, do not set everybody in the same place, and I would recommend the movie "Remoções", which shows how was the process of relocation of two favelas during the

BNH4 (Nacional Bank of Housing), and how they strategically separated the families and neighbours. Similar happens in Berlin. Usually, the arrival families are set spreadable with the speech of making them to integrate with the German culture. In this way, they will be forced to speak German and with the local culture, coexisting with others who also speak German. Although, what really happens is demobilization of people.”

...the political potential of a community and the case of Solano Trindade...

“There is another dimension, which is the political potential inside an empowered community, such as Solano Trindade. The dimension of organizations organized by the social movement, composed by a poor population, excluded but with the conscience of their dominance of space, because they lived their whole lives building their own space, automatically you see yourself knowing and understanding politically as a potential transformation agent. Such potential is given because these people also start realizing their own power inside the society. Thus, to remove and relocate these people from the spaces, is like to erase their consciousness of empowerment in the community. So, many times the relocation is politically intentional.

At the same time, we need political agents/public agents in order to develop better alternatives. In the refugee project that we are working on here, we also have the contact with the municipal service of neighbourhoods. Hence, we need the state also because many times you can find agents that have good intentions to help and do positive changes benefiting the community, and in this way you can show the government that there are other alternatives, which can also be dynamic for both sides. And that is also why, the community

mobilisation is so important and essential to resist the removal of favelas.”

...the case of Solano Trindade...

“The project Solano Trindade is part of a social movement so called MNLM (National Fight Movement for the Right of Living). The occupations inside the movement already exist as a political pressure; besides to offer living for the city population, it is also a social strategy of political pressure, which aims to show to the government that there is available public land that can be converted in social housing, and we know how to do it. Afterward, the project Solano Trindade has also as goal to show that sort of solutions is possible, and it is about the lack of will from government to do it. Organized by the social movement, which is a very important agent inside the project, the social movement has also articulations with some sector of the university. In this case, there are different sectors of research, such as architecture, urbanism, engineering, sector of law etc ... all these institutes of researches also have learned with the movement, how to work in transdisciplinary ways. Inside the architecture, for example, we are working on how to generate work and income, agroecology food production and circular economy.

Residents are very relevant agents, as well public agents and public defenders, that acted in collaboration with Solano Trindade. Today the project has the ownership of the land legalised thanks to one of this public defender, who started a process in order to do so. Since then, Solano Trindade is no longer an illegal occupation. We also have international partners, such as some of my colleagues and I, who represent TU-Berlin. There are also collectives of architecture collaborating as technical assessors, such as Catálise5; or MUDA, on the ecology side. In general there are ac-

ademics agents, activists, social movements, as well some political parties etc. It also exists governmental programs that have the autonomy to enact critics inside their own govern.

The first dialog lasted around 90 minutes. In this recapitulation, transcription is presented most of what was mentioned and reflected by Dr. Juliana Canedo. As already mentioned above, after the following two dialogues will be the overall outcome reflection. However, the dialogue with Dr. Canedo was very intriguing to hear and helpful for this research, including sharing extra literature materials and references very favorable.”

3.2 interview #02 students and new perspectives

The second dialogue was with Prof. Dr. Luciana Andrade, Brazilian architect and urbanist. Associated to the University of Architecture and Urbanism - Federal University of Rio de Janeiro, FAU-UFRJ. Dr. Andrade is a specialist on urban sociology from PROARQ/UFRJ and Geography doctor from PPGG/UFRJ. With the Bauhaus University Weimar (Berlin), in December 2005, she developed a post-doctoral research about public space of housing complex Siedlungen. Her academic work is related with topics such as social housing, favelas and housing complexes. She had developed activities of extended studies in collaboration with others researchers and technics from CATÁLISE (Collective of Technical Assistance to Movements Fighting for Housing), which gathered different researches groups from UFRJ as well others organisations. She had also received prizes and mentions by Architecture and Urbanism projects. Under a proposal, in 2015 she received the visiting for studies of 15 graduation students, titled as “Strategies and Tactics Toward Housing”, founded by DAAD with the Minister of International Relations of Germany. From 2014 to 2020, Dr. Andrade was a researcher of the National Council of Scientific and Technological Research, CNPq. She is one of the coordinators of the project “Educação e Cidade” (Education and City), which was awarded in the extension project modality of the 2020 ANPARQ Award.

Prof. Dr. Luciana Andrade was recommended for a talk by Prof. Dr. Sabine Knierbein. Hence, following the acknowledgment of Prof. Dr. Andrade's expertise, she was chosen to be one of the interviewed experts for this work. Regarding the geographical location, the interview was done online, via video call on the 11th of May 2022, at 15:30h (Vienna time) and lasted around one hour and a half (ProUrb, 2022).

INTERVIEW #02

NC: "In order to develop the interview and to hear from the expertise of Prof. Andrade, it was sent to her three target questions before the online meeting. Hence, our conversation focused on the three parts: (1) Taking in consideration topics such as environmental racism, environmental and social justice, public spaces and urban development, what would you mention the favelas' economic dynamics? (2) Taking in consideration the habitability of favelas (ecological and subsistence aspects), who are relevant actors/agents that contribute with the live quality development and residents' rights in it? (3) What would be influential factors from the institutional side on the development of habitability in the favelas?"

...part 1 - the dynamics of favelas...

"Particularly, the economy in the favelas, specially the bigger ones, was always very intense. It was the academy who did not look much at it. Nowadays, the system of banks also incorporated more people, but once in the past, it occurred very commonly the culture of "fiado" (to sell on credit), which was fundamental in the favelas particularly to buy building, construction materials. I remember of hearing critics about the academy, because it was not studying such practices in the favelas. Rio de Janeiro was also an example of a very interesting practice, such as in the matters of reforesting areas with the collaboration of favelas' inhabitants. In fact, the program Favela Bairro articulated very oft with projects of reforesting slopes.

Another complex topic speaks about the spaces in the favelas. As it does not have nacional politics, but from the state, with actions that really contribute with the mitigation of rent increase, as well with the regulation, including to inhibit certain practices, I have no doubts that nowadays, many owners of apartments from Minha Casa, Minha Vida, who achieved those apartments through arbitrary practices; the less problematic one, is the one who acquired Minha Casa, Minha Vida from "Faixa 1" (which had a lot of subsidies). This person needs money and to sell it to someone that can buy is the solution. The person who can buy it, keep on buying and renting those apartments that were built with the intention to reduce the housing issues (at least in quantitative aspects). In fact, so much has never been built and never had so many subsidies. Hence, from this point of view, it was successful... However, lacking the management, even the logistic of individual property contributes with such uncontrolled situation. The person is there, without a job, desperate, starts to get borrowed money, it still can not solve the problem, in a matter of time, moneylender starts to get on their backs, or even bank debits, there is this moment that it is concluded: let's sell, let's rent, build a "barraquinha" (small tent), next to a friend's house and sort of things...

A very common practice in favelas is the repetitive building and if you consider the quantity of people who lives in there, is actually a small proportion of environmental impact. Smaller than other types of constructions, which are

built in preservation areas. For example, in Rio we have slops occupied by high standard houses, and it can occur very easily to build outside the allowed perceptual or even beyond the quota and the area is much more extensive, but as the visual impact is much lower, it is associated in favela with nature destruction. Although it has a very high occupation of people and the density is very high, on this point of view, can be considered that the environmental impact is not that big. However, on the other hand, the increase of density is extremely complex when considering social and environmental justice problems; there are also serious insalubrity issues, as well the reduced accessibility to public spaces with open space... so, it is tricky to consider.

Another aspect is the distribution of favelas around the city territory. It is not like in the 70s anymore, when favelas were more agglomerated in areas with better infrastructure, it almost did not exist in the suburb... there are very few favelas that before the 60s were already located in the suburbs. Usually, at this time, favelas were much more agglomerated in center or industrialised areas.

We have favelas, nowadays, that are spread in many areas around the city, and usually, favelas are much better located as it seems; even though when it is far, probably they will be near some facilities. Right now, it is getting very complex... In a very peripheral area, many "Minha Casa, Minha Vida" apartments were built, known as Santa Cruz (which it was very far from the center of Santa Cruz). A perimeter in the city was defined after having the approval of these living complexes.

Recently, the program "Minha Casa, Minha Vida" produced many complexes and in between two of these complexes (there were nine complexes: six were from one construc-

tion company and those were build first, then three more after with a different construction company), between the six first ones, there was a division between every two (two were each other separated by a street and another two were separated by a sort of undefined area. After some time, a community center was built there). Half of this area became occupied by the community center and the other half became a small favela. The small slum got on fire around the time we were already living the pandemic time of Covid, it was within 2020 and 2021.

The arrival of this housing complexes influenced the development of the area economy. In the beginning there was nothing and it was practically a rural area. As six housing complexes arrived, a lot changed. This area is announced when the project started, but it did not exist before, even when people went to live there. Hence, a pressure occurred from schools and quantity of people that were living there. I mentioned this case because of the dynamic of the emergence of favelas. Although we see, nowadays, favela emerging in some areas that we can not really understand why. However, there are questions to think about it, if it is a favela or site of occupations. There are many classifications, such as clandestine allotment. Ofttimes, it can easily be considered as favela just because of the morphology and some of its characteristics.

It is very common that precarious houses are considered favela, but sometimes it is not. As mentioned, sometimes it is a clandestine allotment, which was allotted by some dodgy, militiaman, and now he sells the land pieces. Sites are sold, even though they know that the land will not be recognised by the municipality, since it does not follow neither any land subdivision criteria, nor sanitation and minimum conditions to develop an allotment. Another possible situation can be from some

group of people or family that are desperate. As they identify an area that has no clear owner and start to live there, because there is not a place where to live, for example.

I think that it changed so much since then. Also, a massive street population growth in many cities, Rio de Janeiro, São Paulo... This leads me to speculate, if there are also groups that are scared to live on the cities streets, in areas where there are too many homeless people. Localities where usually they can get access to food, water, charities, or even to survive with some thefts. Then I wonder if those could be families that seek for living in lands that might have some family dispute (which it probably has low chances to occur some re-possession of claim)... End of the day, people start living there and have even the chance to grow some veggies or raise some chicken and so on. Even though it is a precarious living, it is about surviving.”

...part 2 - university students as actors of adjustments...

“Addressing to the habitabilities of favelas and potential actors that could contribute with a better life quality, I believe that a new very important actor has occurred, which is the university student. University students that live in the favelas. There are many actors, important leaders, public parties etc... And I see that this group of university students are reshaping the agenda, which universities have had regarding studies about the favelas. This student, master and doctoral students are reclaiming something very important, which is the favela’s voice. More than the researcher voice to be heard

There was a movement here in Rio, during the 70s when anthropologists were going to listen to favelas’ residents; there was a different

research and listening different from surveys and regular tools... The open interview, palliative that had an approximation and relation with the residents. Many times this researcher lived in favelas. Then, it arrives this another group of actors composed by the favelas’ residents, who acquires the scientific knowledge and develops a discontentment about some perceptions and proclaim against it. There are demands that start with public policies, and it speaks very well with research about “to whom”, “about whom”, “with whom”, “urbanising to whom?”... and then, the reclaim starts. And I believe, that for example, at the UFRJ (Federal University of Rio de Janeiro), many of sensible changes started to happen after this voice that reclaims the territories.

There was a reduction, we are living a sad moment with the reduction of ENEM inscriptions. There was a reduction, apparently, of more than 50%. On this sense, there was a recession. Although, I see process on the other side. For example, at the FAU RJ (University of Architecture and Urbanism of Rio de Janeiro), there are still professors working as we were Europe, US or so... They still have the perspective to urban issues as we would have same conditions as countries from the North. But, on the other hand, there is the emergence of a group, which I became member after getting impressed by their methods of approach – I personally got so impressed and touched by the group’s methods. Such method does not necessarily focus on the periphery. The approach has the role of distance learning, and the condition contributes a lot for the new and different way of working. We could not meet during some time (because of Covid). So, we could not to ask the students to go to another places. Therefore, this group, initially with four professors, started to develop an elective course and asking the students to bring questions for the project related with the places where they were living. And this led into the

rehearsal of a lot of questions about periphery and suburbs. There is a college, which has studied a lot about architects and project methods, which breaks the whole ideal of architectural project. Thus, they started to propose small but potential interventions, objecting to solve bigger issues. So, when I saw them presenting this project in a department meeting, I realized that this was a very potential way to act in peripheries. The action would be in units instead of a wider unit. I believe that it is possible through individual actions to improve significantly living conditions and life quality of people and families also with a lower cost (much lower if it was a whole house reconstruction).

Inside a very complex comprehension that improvement is not only technical thinking, but “architecturally” thinking. At this moment, I’m in the third period as part of this team, and for example, issues related with ventilation and light are very common to occur in many of the peripheral or suburbs houses, and this relates with one of the aspects your research also presents; about ecological, life quality and right of well-being aspects.

I consider it interesting: actions that even residents from these areas (as it has a very vivid dynamic of space transformation) when well oriented with architects with the need clarity, recognises that you do not have to rebuild the whole house in order to live better, but to identify a specific crucial aspect that promotes significant transformations, within dialogues with people. I consider it much more powerful.

Another aspect that I see oftentimes is about the actions from technical assistance to improve the houses. I consider great the work with very precarious houses in favelas. However, oftentimes it also seems like that the attitude from architects (which maybe is even uncon-

sciously, or they did not explore much of the career yet) results into solutions with a sort of poor solution, also because they are usually working with reduced resources. It is like they do not visualize possibilities to improve those resources in an architectural way. This also makes me think about the cultural aspect, which is very important too; it is not about luxury, but a matter of architectural expressions, which could start generating “poem”... to generate ambiances that are not printing precariousness. It seems like we still have trouble to work in a way that breaks the logistic of precariousness of periphery and are architecturally reproduced. So, this group, which is called Ateliê Aberto, could achieve median results. I recognise it with a lot of value the brainstorming and concept built, also the fact that it is a team work, including that I see myself learn a lot. There are challenges...

I mentioned this work, Ateliê Aberto, because it would not be developed if we did not have students living in favelas, peripheries or suburbs. Usually students were from elites from neighbourhoods. I remember when I was a student and how restrict was the perimeter of friends and colleagues. It was common students from middle class or higher, which means, there was not students from a more difficult economical bases. This started then to grow, I was turning professor and could see the expanding of the universe of peripheral students, and when you have “cotas” (students’ programs) and other motivational ways to enrol, we can see the university turning more peripheral too and including some professors’ demonstrations. The university of architecture, particularly UFRF, has a very elitist background. But fortunately, we had a renovation along the professors profiles, which for example, now these are more sensible and work as well in this sense when it is about approaching an architectural project. It is very

innovative for our reality.”

...part 3 - the public sector and intervention attitude...

“In order to think about the public sector, we must be very open because it is very complex. We might talk about city halls, municipal offices, I’m not sure how state bodies enter this process, but I know that they are complexes in a sense of administration. I do not believe they have a very clear role in urban politics... This is also a study from people of the urban planning side, and they probably have more expertise on that than I have. I know some from dialogue and events with IPPUR. Also, from when I was part of the elaboration of a state plan for social housing programs, which it was back to the PT time, more precisely during the Lula government, but it was the state of Rio de Janeiro’s turn to be planned, it was already happening in the “Minha Casa, Minha Vida” program, which sort of drove over this whole development of programs and politics related with housing.

Another vivid experience, was when I worked with architects that were acting in projects of rehabilitation of idle buildings. They created a very important association, so-called Chic da Silva. An agency that was important for carrying out the projects was the land and cartography institute of Rio de Janeiro, which is a state level institution. It also had an important formulation of programs, or at least, for the decision of projects for the renovation of these properties. It is also related with social technical projects, which aimed to work with residents, policies and techniques of participation, discussion and demands of the projects. And this was from a state agency.

Another matter is the judiciary level, which works with defenders, for example. Public de-

fender is very important. Here in Rio de Janeiro, we have Nuth (Center of Land and Housing) in the public defender’s office, which has a very important operation for the rights of residents from favelas, peripheries, occupied properties etc. Including that, for some time, we worked in collaboration with them. For example, for us, as public universities, we also have a public commitment, we are public institutions as well. Another matter is very interesting to observe. For some time, voices from the University of Architecture in UFRJ were very shy, so to say. Only minority’s reclaimed the public role from the university side. Although, we had significant changes, including the profile of professors inside the academic institution; we have more conscious professors. Besides, I’m not sure how the postgraduate have contributed with this critic... I believe that maybe also with the role of the research, inside the research universe it might be also changing the thoughts of architecture professors and students. When I think about it, I consider that we are in some moment... There are moments of regressions, but maybe in some moment of incubation the potentials are big, and it encourages thinking, even by this conversation, including to make me rummage through things that I had not even thought about anymore...

I consider that there are so many important things, such as the change of attitude when we think about urbanisation in favelas. In the past, we could probably think on a system for sanitation integrated with the existing public water management system. Nowadays, it is different already. It is all about reuse of rainwater, ecological sanitation systems etc. In Germany, they call it urban metabolism, which leads you to create solutions with plants and aim to work as much as possible with a circular system. Pavement that drains more water instead of being waterproof, for example... New materialities. Even though we might not

know yet exactly what the solutions are, they started to happen. I did not think much about it, as I come with baggage that has very strong influences from the modern and industrial structure, which causes all these environmental problems that we are seeing today. Until around the 90s, the urbanisation in favelas, as the Favela Bairro program, even though had many qualities, it was very uncritical on this type of aspect. "Architecturally" and urbanistically speaking, the ideas were very uncritical in this sense. It was almost like architects wanted to design and develop projects as we were in Europe or in US, but in favelas of Rio de Janeiro. We had some interesting dissonant examples, but the program as a whole was very much like that; with conversations with other areas that were more ahead of us, such as environmental engineering, a group that works with environmental issues, who did an interesting work with Favela Bairro.

Today, I believe there is a lot that we can try and experiment. For example, possible extensions between universities and municipal agency could be a very rich partnership. Of course, such partnership would not be with any municipality, since we have serious issues when it is about political parties... But at the same time, we could work together in order to formulate programs and public policies, which contribute a lot to this type of action that is a single way out.

In the search for comprehension about "Why we still see so many conflicts within our coexistence", we speak a lot about social housing. We speak and proclaim a lot about obstacles, who are the involved actors and what are the struggles...

We have serious problems related with land matters. The urbanised land is an expensive land. And the urbanisation is a cost that tends

to be public; it is a public burden, which means that the whole society bears this burden. In Brazil, we did not manage to achieve what, for example, Medellín and Bogotá achieved, which is the social function of property. So, every public enterprise that benefits from "the urbanisation", has to give a return (percentage) for the poor population.

A crazy fact is the financial market investing on real state, commonly known as the housing financialization. This impacts a lot the policies of "Minha Casa, Minha Vida" from PT, the era. Such actions are so powerful that overmaster the state. In Rio de Janeiro, for example, we have many public lands and these lands were appropriated by the real estate market or by developers. It is an absurd! I would say, no benefit redistribution. Hence, there is a universe that goes beyond Architecture and departure to urban planning aspects, and it becomes very complex. It's the scary part of the story.

Another scary side is, for example, the logistic of properties that infiltrate the favelas well located. Oftentimes, there are owners that are probably rich. There was a time when people from inside the favelas started to build and started to grow their goods. But then, we also started to observe people from outside the favela developing such market, working in favelas like Rocinha and Vidigal, that are very well located. Additionally, there are the others working on the urban expansion, already in a more formal way, which has a lot of power over political decisions. You start to see international money in Brazilian business of land. Such occurrences and challenges make the existing struggles even more challenging and hinder solutions for these problems. And very often, we probably will not even know the roots of the problems.

The decolonization thinking is also a very relevant point. Even though I'm no expert on this subject, I did a mini course about it, in order to get closer to the topic and I thought it is a very pertinent discussion. It demands that we replace many things; even the debate of structural racism has a lot of dialogue with the decolonisation aspect. The book from Nabil Bonduki, "Pioneiros da Habitação Social", the projects were something thought within the European dynamics. Modern architects were financed by philanthropic organisations, which were founded by industrial capital. And in fact, the modern solutions for the most precarious worker were actually terrible, because they took away from the worker the possibility of managing according to his needs, whether he would continue working under certain conditions or not.

The question about where to live is related with the social security; since the social security was in the hands of unions, unions used different factors to pressure industries. Once you turn it public, you take the power from unions away. The modern was very complex. It was more than just solution given during industrialisation.

We need to be aware. For example, the program Favela Bairro focused a lot in the accessibility in the favelas, which it is, of course, a very relevant aspect to be tackled. But when I visited the favela Santa Marta, with a group of students (it was a very easy moment to walk through the favelas), we walked, we stopped, we spoke to local habitants etc... The opening of space done by the urbanisation, on the other hand, harmed the residents' meeting point. Before, they all had to pass in some specific intersection point, and in this exact point they also could talk about issues and so on. So the permeability created dissipated. We talk so much about accessibility and forget about the

values of meeting. Why? Why we do not hear the circulation? It is because the circulation is an expensive matter for the modernists, and we never really realised it.

It is important, it is part of the process to think how oftentimes solutions (which we normalize) are not real solutions, but supposed solutions that result into other issues."

3.3 interview #03

distribution of goods and activism

The third interview occurred at the same time with Iris Frey and Mario Taschwer. Iris Frey is a climate activist, economist with the expertise on socio-ecological transformations and works as a campaigner at Attac Austria. She wrote her thesis on the foundational economy, which was published in a Viennese publication on the topic and nowadays she works as a campaigner at Attac Austria. Mario Taschwer is since 2021 research assistant (pre-doc) and researches about the influence of trade unions on social policy. Earlier, he has worked at the Austrian Financial Market Authority and had his Bachelor thesis published as paper in the Journal of European Social Policy in 2021, which was about the „Effect of ruling parties on the level of minimum income“. Both were met after the discussion panel of the book *Klimasoziale Politik*, in May 2022. Attac is an international movement that promotes a democratic and social organisation of the global economy. The interview for this work took place in the Attac office in Vienna, on the 8th of June of the same year. („NC“ addresses to Natana Char, „IF“ addresses to Iris Frey and „MT“ will be addressing to Mario Taschwer).

INTERVIEW #02

NC: „Klimaaktivismus in Österreich - NGO and institutional assertion of Environmental policies. Having in mind economy, ways of living, consumption, production, environmental hazards, social aspects, such as cultures, religions, migrations etc: towards a livable city and finding balance between livelihoods and sustainable ecology. There are several aspects that play fundamental roll for a systemic change. In order to pressure the public and private sector, addressing to street demonstrations, is it a privilege to occupy the streets in Vienna? How was it conquered?... Between community mobilisation, NGOs and political agents and thinking a bit outside Austria, based on the lived experiences, what could be recognised as challenges of action from those?... Economy and politics, the right to have a safe source to achieve livelihood, what are your perspectives on goods distribution?... What about knowledge? How far people are aware of the predominant apparatus of economy? How to involve more people into this? Is it „a new thing“ for civilians to get to know more about our economy and politics? Could the economy be a challenging actor to be part of an ecology of actors? Who could be considered as potential actors for a change movement?... Once the working class was seen as „target group“, for example after the WWI and modernist approaches, who would be recognised today as potential target group, in the front row of living risks and challenges? Considering the city of Vienna, to whom do you believe the city is built for?“

IF: “Often, in Neoclassical theory, that’s the most present in times, they present the economy as a separate sphere from the society, but anthropologists, especially Karl Polanyi, have pointed out, that

the economy is actually embedded in society and society in the environment, which is like a circle, where we are maybe in the middle. It is like there is a circle in the middle which is the economy, but around there is the whole society and they make the rules of how the economy works, and around it is the environment, that sets basically the limits and boundaries for the whole society to work. Hence, there are many other societies, such as gatherer and hunter societies, which have different systems of economy. Also, there is variety of economic systems, the one that we live now, this here in the western world, mostly this neoliberal configuration of capitalism, is basically a ideology that is being thought, and people that run through the educational system, they are basically prime to believe: „Okay, this is the economy and we have no saying in it. This is the market and so on...“. Although, in reality, politics shape how markets work, there is a lot of power concentration in markets, so this is no neutral sphere or neutral place, but it is actually totally connected with power and interests. If you look at the institutions how it historically originated, like IMF, Worldbank, WTO, it was because of interests of western countries, to make profits out of their former colonies and save basically their hegemony after the second world war. I think, to see like this, to emphasis that it can be different; that society can take control of important parts of the economy to ensure that all people are living well and can cover their basic needs. In reality, the wealth is created by the people on the ground who make the societies a good place to live, who maintain the infrastructures and the political systems. The corporations and the super rich suck it all out to grow their revenues and their power. By this, they also tend to destroy societies.”

MT: “The neoclassical economics make themselves as the techno credit. The only way that

it could work is through market to internalise externalities. Or, if a company produces something that is bad for the environment and it goes always around compensating the people that are being affected by some river pollution caused by this company... it is always about compensation and not about regulations, or to forbid it. To regulate or to forbid are always the last thing the economy wants.”

IF: “Yes! Because they say it is a separate sphere. So politics should not intervene into economy.”

MT: “We are all embedded within the economy; when we go to work, what we do in our daily life, etc. Touching about hegemony, usually people think: we are not part of the economy, or we can not change it, or it is natural, or it is the way it is supposed to be, or we are also giving power to the system or keeping the system alive. Maybe we can talk about the Northern and Southern Hemisphere and what part-time workers and middle class are playing in Austria; how they stabilises the world’s system, maybe we can touch on this later... But I wanted to say, that this last aspect about the financialization and ripping of benefits or profits, this is always there in the capitalistic system, because if you go to work and you produce something, a table or anything, everything that you produce that has more value, for example, if it is sold for a 100 and you get your part, which will be maybe 10 per cent, the other 90 per cent goes to the owner of the company. So, the ‚sacking out profits‘ is always there in the capitalist market base, economy. The power has shifted in the 70s and 80s, with labour movement and unions in UK and US were demobilised, but there is always a power struggle that we always have to remember.”

IF: “And it really got so worse, because in former days, the capitalists were just less powerful. They had smaller factories and they ex-

exploited the workers so much, but nowadays it is so invisible. For example, google or amazon: you do not see what they make, you do not see how they use your data, and what they make their profits with, so then you think : „Okay, I'm using it now for free“, but in reality they build huge imperiums with a very intransparent and entangled subsidiary structure. Actually, these big corporations are like kingdoms, because you have one CEO and they can rule basically through the whole firm and maybe there is a workers' council, when they are lucky, but often also not, or they prevent it. So, basically, you have this powerful actors there, they have usually more monetary power than whole states and they are essentially undemocratic. Hence, you see how our world came to a point where big corporations, that are ruled by some white man that are not elected... You see how much they have increased their influence and they are able to influence the regulation and the politics. They are able to shape the society, basically. That is one of the main struggles we have to bring forward, to basically bring back the wealth that we, ourselves, created and for our societies back into our own hands and democratically control it.”

MT: “On one hand, blaming individuals, powerful white man out there, but on the other hand, you can always exchange. It does not matter what are the names because it is a systematic thing. It is easy to go from here to a covid demo, blaming, like calling this small group. That is not also where we want to go, we always have to be aware of when or how to blame individuals. In Austria, a banker that owns a lot of wealth in billions, the real state sector and it is a person, so we can attribute the wealth to him and the power he has through the political and economical power, but as said, it is a very interconnected world wide structure.”

IF: “Here, in Austria, they have this social partnership, which actually is the representation of firms and the representation of the workers. You are automatically a member of this (if you are employed you are automatically a member of the representation of the worker and the chamber of labour or, if you are a firm owner, then you are automatically a member of the chamber of commerce). You have to pay automatically a contribution and these two institutions are always counselled when they pass new laws. So, this is the reason why while here in Austria the workers' right are still like somehow quite good... You have a quite good pay, a quite good social system and so on... and in Germany this has been deteriorated through the social democrats (actually, when they were in power). Here, (Austria), there is work relative well, but I would also say that in many other countries in the Global North, this also works so well because there is so much to distribute and because there is this long history of exploitation and this global institutions that were built by the Global North to keep exploiting the Global South and to get resources from there, like metals, rare earths, fossil fuels, agriculture products... To keep importing this and keep their economy down so that the economy in the Global North can build up and profit from it. So, they basically also channel all the value from the Global South to the Global North and that is why they can quite easy say: „Okay, here you can keep your riches, there is no stress, and we still can pay the employees a quite good wage and so they would not go to the streets and protest. So, this is also the system. Of course, if there was less, then you would need to look and how could you do redistributions?... Then, there would be quite a lot more struggles. I think this is also something that we need to remember, that is also why the demonstrations here work so well and why they have not broken down the right to demonstrate; because there is the ability of

civil society to have time to engage politically and/or because there are not pressed to work now in two jobs or three jobs at the time like in the US. They have some workers' rights, they can organise, they can fight for their right to demonstrate and so on."

MT: "An example of class compromise, it's not only good because it also hinders mobilisation or protests but because there is this institution and although the unions have lost a lot of members, the union density, like how many the share of employees or workers in an union compared to the whole work force, has declined in Austria from around 70 per cent in the 60s to now like 25 per cent."

IF: "...but still. In the European comparison, it is high in Austria."

MT: "It has lost a lot of power, because it's hard for the unions to get people on the streets, but they try to compensate this loss of power with their institutionalised power; saying, „Okay, we still have people in power“, „We still have people with the social democratic party“ or, „in the social partnership“, „We can still negotiate and with small benefits“. This also takes away mobilisation capacity because the unions would say: „We will negotiate for you“, or „We will do this for you“, so people lean back, depoliticise all the benefits that they got, which were fought for and benefits that we have seem to be or have always been there. There are people that worked for us and try to keep that for us and we kind of lean by it and forget about all the history of fights and how to put it forward because now unions are „always happy“. When there are crisis to be involved, to be asked, for example, the ÖVP (right union parties), they want to get rid of it. As unions are not so strong anymore, they are not so asked anymore because capitalist is getting stronger and they can do what they want. So,

when there are crisis, the unions are happy to be asked to be in the negotiation table."

IF: "So, it is demobilising and that is also why there are not so many protests in Austria compared to other countries. For example in Spain or in France, where there are big uprisings, the Yellow Vests in France and so on, here in Austria, it has always been a comparably low involvement and as we also wrote in the book (Klimasoziale Politik, 2022), there was this huge Hamburg protest for the environment now. But this is also a bit different because the workers' rights have been struggled for it and there were big movements and so on, but for the environment started with this Hamburg mobilisations against nuclear power, for example. When the institutionalised actors emerged like the environmental NGOs, also there was this feeling of „Okay, people lean back. They have this organisation that does the work for us, we does not need to go to the streets anymore“, and this is the demobilisation. Then, system change, climate change by 2015: when we started the climate marches, it became more a thing „us going on the streets“. We were highly inspired by „Ende Gelände“, which is this civil disobedience protests and basically, it was this activist that brought this technics from Germany to Austria. They were already there in Hamburg, but then it got sleepy for a long time and then we brought it back for „Ende Gelände“ mobilisations. It was also inspired by the anti nuclear power movement, in the 2000's they were all around Europe and it got inspired by civil disobedience, civil rights movement in the US way before in the 60's and 70's. So, actually, it is nice to see that there is a tracing and some groups, that saved the skills and knowledge, bring them forward and develop it and so on... However, I would say that right now, protests like Lobau against the highway, somehow got more people involved because you real-

ly have this urgency. You have mostly young people, I would say, more student people and I think it is also important to have some personal emotion connections to struggles. This fight creates this, I think that the unions lost such emotional connections; they work a lot on „How can you educate yourself to climb up the job ladder“ or „How can you acquire more skills that you need for your job“. They do a lot of educations on this, but they do not make people aware that actually all the rights that generations before have been fought for them, are being invisible now. Because you have your nice house, your nice car, you have a nice job, a good pay, you fly twice per year for holidays, etc., but in the background everything is eroded and the corporation gain more power. And people do not see this because they live so comfortably. At the same time unions tend not to represent strong enough the workers, who are in our societies most exploited by capitalism, who have incredible work conditions an horrible pay.”

MT: “One important thing that we try to show in the book, for example, is that unions, labour parties etc, do not see climate struggles as class struggles and that is a thing they should see. For example, in Vienna, who has a car: what cars do they have and how much their income is eaten up by a car. Poor people, or working class people, can not afford big cars and if they have a car and have to go to work with it, it is a male and there are more... Migrants women that need to go with public transport are not seem as important, focusing on the car. Because of the car infrastructure that is there, they do not see it as a working class struggle and they would need to reframe it. As we have seem in here, often their favourite interests of capital, because the city of Vienna has a contract, or like a program, together with the chamber of commerce, trying to foster interest of commerce, building roads

and highways to fulfil the transports of goods and services. Of course, there is this people that are a little more aware about it; they know about their benefits if they have a good job they know; „Okay, we got a good job, „Okay, it is not good what we are doing for the climate“ etc., but still, „What am I going to do?“

Climate activists can also be seem as enemies because what is your own interest, if you are working in a car industry, you want to keep your well payed job and you fought for it, sometimes is quite hard. On one side: „Okay, we have to convert and to transform those industries“, but on the other side, we are keeping those brunches to save their lives... So, those unions, sometimes are also not that quite clear. It is like two sides of the same coin... The chamber of labour, for example, now they are saying that they are against the Lobau tunnel, but what is on paper and what are they doing, it is not really convincing that they are really against it. Including that five years ago, they had an agreement with the chamber of the commerce, that they wanted this highway, and now they are saying: “We are speaking with climate and Fridays for Future’s march“ and everything. Therefore, on one side there are words and on the other hand, I do not see any action...”

IF: “Also, it is not monopolistic blocks, there are different opinions on the chamber of labour and I think, there is some progressive people that are really supporting the cause. There is also the ones that are more sceptical. The main challenge is that people can not really see how it could and should be different. That is also why so many think there is no hope to really change it for the better and actually, the whole wealth is build on exploitation, so it really need to change a lot, people can not imagine this and people do not have so much experience with more sustainable and radical different ways of living. How can

you really, collectively, live together so less resources are used, because this is the way. We need to go more collectively to save resources, that is the thing. And that means to tackle in all areas: in housing, public transport mobility, food... It is about the social innovation that needs to come in additional, of course, technical innovations too, they need to be also democratically controlled and not putted in place by corporations that suck out all the data and so on. I think, that there is a lot of things that must be done, including that it is the challenge that mention with the culture, religion and so on, that societal change is not so clear how it happens, values of people need some time to adapt and change, so.. how?"

NC: "Making reference to the concept of governmentality and its relation between power exercise and people, it is like the power of money is in a hierarchy, that many might not clearly see, but it is defined more powerful as the politics. Also, interesting the point of „compensations versus regulation“, takes me to think about ‚resilience‘ from poor groups of people, which it seems like the people accept/must to adapt themselves within the struggles because there is a lack of regulations. We can be resilient but things should be regulated and readjusted so people „do not have to be“ resilient. In a psychologic sense, this might be a great thing associated with self development, but when it's about ways of living and life dignity, it should not be the way it is now. It should be long-term safe. As you mentioned about the profits based on workers' productions, that are basically sucked out by company owners and so on, could we address this to the democratisation of work?"

IF: "Yes! It is ideal that profits flows back to the community. That you have the community controlling the production so the whole value stays in this community and it flows back. Instead of being sucked out by corporations."

MT: "That is the difficult thing because society, if it is a capitalist, is hard that profits are going to stay with workers. That are some examples called cooperatives, and there is for example in Spain, Mondragon, one of the biggest companies in Spain, that is owned by workers, or at least, controlled by workers. They vote and elect who will be „the boss of the company“. The difference between what they earn and what the boss earn is lower than any other company because they can also vote for that. They produce for profit, but the profit goes back to the firm. They try to develop new products and during crisis they do not fire people, and of course (again), it's hard because there is also the differentiation between workers, that are employed there and there is also people with sub-contracts. The corporative economy also has to compromise somehow the values."

IF: "Yes, also because, what is the problem? If now this firm is not good enough, basically it sells too less and it hasn't a good price, people do not buy it and so on... Then there would be another firm that takes all the costumers to themselves and they have to compete with the other firms, and there is also why the state is not regulating enough, because the state could say „Okay, I'm protecting it because they are good for our common economy“. They pay good wages and so on, but the state, in general, is also not a neutral actor and it emerge also out of the interest of the rich."

Basically, look at who can vote, for example, in Vienna. A third of the population can not vote because they do not have a citizenship. In Austria is very hard to get a citizenship, so a third of the population here in Vienna can not vote and in the whole Austria, I do not know, but probably around 20%. Probably, these people would not vote for the conservatives, but they would vote for others. And that is also how

the state is composed, it is also a crystallisation of power structures, that we can make demands to the state. And, we always do this because somehow it is more democratic actor than some corporation. At the same time, we know that the state is not neutral and that it is also protecting the interests of people who own things. The police violence is protecting the rich mainly, protecting properties, rules that are not in favour of all people but only for some. Hence, we should also be critical against the state, but unfortunately the state is more actor and it has, at least, some power that we can have some influence about it. Like we see with the Lobau tunnel; the protest led to the ministry of the climate to cancel this highway project. Now, still in Vienna, the government of Vienna wants to build a street and they are social democrats, so, you see that struggles can have an influence on politicians, but still, I would also see that the state is not a really unproblematic as well, unfortunately.

NC: “The state, for example, in the neoliberal economy is not supposed to intervene the economy but, on the other side, it could be another alternative that the state could be protecting cases such as the one in Spain and to do it in another way.”

IF: “Yes. To make the market rules in a way that are good for the common good, this could be a rule that the state could set. However, when you have to recognise that there are these two political level, where states compete also for firms to be placed, to attract investments and so on, the thought behind is: „We have to attract firms, so we have work places and we get taxes and so on“. A lot of this systems are designed in a way that the states also compete with each other and this is a run to the bottom; because we all know that this lowers the standards, to protect the environment and workers rights, etc., what it stands for, protecting the environment, protecting the workers and more. We have seen on the municipal level that there are some quite advancement, as in Barcelona. With the progressive left parties that

they could implement some new policies and changes. There is also space for renewal and states level, for example, in Portugal, with the socialists in power, they went pretty well thought Covid crisis. So, I think that you see this space of renewal and states could use it also, if there is enough pressure. But there is a condition, you know? Because they would not do it from themselves. They are very entertained with business.”

NC: “Then it goes to the „each agent own interests“ aspect . There must be a „community mobilisation“ in order to start the engineers of change and make pressure.”

MT: “To add, because the state is not neutral, the state has different ministries, different institutions, institutionalised interests for labour but, we always have to fight for them. It is not like it is given to us or the state has high interest to keep it the way it is, or to even foster more to attract more capital etc. So, it is not like they would do for rationality or because it would be smart, or because the scientific community told them to.”

NC: “What to do with economy, then?”

IF: “The thing is that with economy you always see more call for work places etc., that would undermine every demand for ecological sustainability and protection of environment, so, the economy is really like seen the most important sphere of everything as the main concerned of everything.”

NC: “Taking in consideration the goal to mitigate negative impacts from big markets and bigger producers of the economy on society and environment, it occurs to be mentioned about investing more on local market and develop local businesses. Consequently, to invest on local economy will influence on oth-

ers aspects as (in)directly reducing the need of transportations of products and exploitation of foreign places, etc. In addition, this also touches the aspect of the ways of living and even though sometimes it seems so clear what we must do for change, on the other hand it seems so far and too hard to start for change. So, where to start from? From architecture and city planning side, how could we develop spaces that would empower and articulate better local dynamics and possibilities and how to make it more attractive to the society.”

MT: “A urban planer, trying to do that is important! Also, you find resistance within the system, probably, because if you think we are going to do to have a city, where we can just walk around and have lobby markets and then there is boss and the mayor, parties and local governments that would be reluctant, you would have maybe also firms that would be reluctant. So, the economic system is hard and the change is hard. Economic resistance, like people do not want to give up their profits, their business and also psychological and cultural changes are also hard to combine. But, there is a way for you to insert in your job, like in urban planning, democratic planning as well.”

IF: “I think that you have already the basics. The basics is that you do not believe that it must be like this. Somehow, a vision that could be different and then you push for that vision on different levels and, of course, you may be with some planning authorities and they might say: „No. This does not work“, then you have to argument with them and convince them that it works and you show them examples from another cities that it works, etc. In this sense, I believe you will find a way how to design cities with such markets dynamics and to walk around.

There are other actors that fight against the monopolies of big supermarkets, which is a problem in Austria. Big supermarkets have over 90 % of market share. It would be a way, for example, to convince the city plan authorities not to let them to build a new supermarket on every corner, so basically, push them a bit back and, of course, we need as a change a competition policies, because why can they grab a such big share of the Austrian market; they have oligopoly while they can, which is actually not allowed, it should not be allowed. It would be the job of some other actors, but you can be sure that there are also many actors that they are pushing on this direction and you see the big movements of Fridays for Future, which are working on this as well.

I believe that every person has a different role and mobilisation on the streets is one role. People are inspired by that and to go to the institutions and talk to them and convince them with arguments and so on, it is also a different role that is also very important. Also, artists that make films about it, exhibitions about it, etc., which are also bringing the topic to people that are not so much interested in street protests. I believe there is so many roles and every person can do a lot. For sure, there are many progressive city planers and a lot of progressive architects that are also tackled from this side. At the same time, if there are no streets and no parking lots, people would just take the public transport. There is in Vienna, for example, a lot of public transport that you can always take it. But still, people want to own their private cars and their own parking lots, and the streets... Actually, I borrowed a car from a friend and I went through the city to carry some heavy things and when I went through the city, as I usually go with bike, this time I thought: „Oh! This is so nice! You have a green wave, you have the large streets, you are right on the middle. The city is designed for

me!". And always when I go by bike, I have to look around and think: „Will this car now crash into me, because he/she does not look?“. You have no green wave, you have to stop in every traffic light, so distressing. But, when you go by car is like: „Oh! What a nice feeling“. You could easily change this feeling. You could easily make the streets more narrowed. You could easily make the green wave for the bicyclists and more. So, people would be discouraged to use their car, but this is the political world, or not? This is the unbeliever that it can be different and this must be overcome."

NC: "Economically speaking, would it be a better solution to readapt neoliberal business model or we have to design something from zero? Considering that meat industry (for example) or automobile industry are not a centralised economy source anymore, what could possibly be instead?"

MT: "It is hard with the framing of business model. I would say, what we are trying to do is to get start with the basic needs that are decoupled from the markets, for example: energy, food, everything that should not be in the market. Then you have the resistance from company, that everything is based on profits, so we have to take it away from them. So, the market would be reduced for them. So, we have to start with one of those basic needs and then, this is kind if utopian, but this is where we have to go. To reduce working time and we will also have a democratic discussion about which industries we do not want to have anymore. Do not need to reduce, shutting down or transforming car industries, whatever... We would not be producing values for the market, or at least less for the market because it would be produced for basic needs and everyone should be getting what they need. So, it is more based on what they need and not as economic value."

IF: "Or, if not, value is more and more concentrated in the hands of the few but keeps circulating in the community. People would contribute to the produc-

tion, they could all convert their basic needs and there might be also some luxury goods. Basically, people would need to work less and hopefully in accordance with ecological limits because they would not need to produce a lots of extra value for the corporate shareholders. So, how many computers could we have? If we do not have the wrong materials from the exploitation in Africa or from exploited child working, so, how can we then recycle and reuse the electrical devices that we have here... and that is a lot of work that needs to be done to recycle and to reuse and to repair all these devices. It is probably more work intense than just throwing them away. So, there would be enough jobs. I would also say that there would be certainly less consumption, in a sense of you having less plastic stuff that you throw out every year, then you will probably have a device that you keep for twenty years and you can upgrade it and repair. We would also need more people that work on agriculture in a way that is protecting the soil and it is building up the biodiversity; like in small scale, diverse and ecological agricultural systems, there are different cultures that are together growing within each other, like these three sisters from Mexico (the beans, the pumpkins and the corn), so, they support each other when they grow together and you have to take more care of it. For electricity as well: how can you build up a renewable energy so that all can use the energy you will have? For sure, less cars, that are commonly used, then you will have more bikes and public transport. It will be need to have a lot of people working on the public transport sector and to maintain it. Of course, it must happen, somehow, in all the countries more or less simultaneously because, otherwise, you have the competition again and you also have to change global rules, including investment policies. I would agree with Mario about „how to get there“ is this process of shrinking the market and taking successfully more control

of this basic needs areas. The production of basic needs; to get this under public control and to democratise it. And then, the market would still exist, but it would be smaller and it would be regulated in a better way.

In this sense, I believe that cities would be for sure much more livable, because the people would also have less stress, so people would have more time to spend with their communities and to engage democratically, to spend with their family and friends, and you have more public spaces that are used by all and not by commerce, so you probably would also have more green spaces and less roads. There would be also more spaces for the kids to play outside. Therefore, you need smaller apartments, so also smaller places to heat and to cool down, so it would also be energy efficient etc.”

outcomes & reflections

4

Chapter 04 Reflections & Outcomes is dedicated to summarise and create links between key findings from collected data during the process of investigation of this work. As this research was divided in 3 groups of research sources, such as: (1) influences of governmentalities on the rights of livelihood, (2) case studies, and (3) interview with experts, chapter 4 will firstly summerize in 10 questions aspects highlighted along the research analysis and associate those with the research question and hypothesis. Furthermore, the questions will also be followed by reflected answers. The following diagram presents the list of 10 questions.

The second part of this chapter will be presenting the linkages between the 10 Outcomes & Reflections questions within each other. The method of analyse aims to have a clear overall look and comprehension of each topic and how one can possibly be influenced or be related to the other, specially from governmortality on the rights of livelihood achievement. Furthermore, conclusions will be dedicated to present final comprehensions after the processes of the whole research.



00 research question

intro

main research's sources



Definition of governmentality and livelihood. How to achieve livelihood? Who is involved? What are the challenges? What are the links between livable cities and livelihood? How to think about the future of cities and places?

Analysis from the past – two different worlds: Vienna and Rio de Janeiro. How far can approaches or no-approaches from the past influence each city's livability? What are the consequences from development after political/economic events?

What are the perspectives from experts to nowadays' global conditions and issues? How far economy and government are involved on matters of change towards our future? How far approaches from the past are beneficial nowadays?

04 outcomes & reflections

01. What means Governmentality?
02. What means Livelihood?
03. How a livable city influences the rights of livelihood?
04. How to achieve ecology of actors? How to shift struggles into living with dignity? Who can help to achieve livelihood? What is the first step?
05. How far praxis of urban planning can influence livability? How far can architecture and urbanism influence livability? How to develop future sustainable cities?
06. Origins of an emergency solution. Now and then, what are the contemporary challenges faced by the Viennese? Are there influences from Red Vienna, iconic history?
07. Consequences of a revolution. How far historical events influenced the city planning development? How far can influences from the past be identified?
08. Interview #01. Favelas Rio. Refugees Berlin. Who could be potential actors and who could be lacking solutions, regarding living quality and conditions nowadays?
09. Interview #02. Students and new perspectives. Environmental and social justice, livability in favelas and influential factors in order to improve living conditions.
10. Interview #03. Distribution of goods and activism. What are the contemporary struggles associated with the predominant economic system?

04 associations within research outcomes

PART I

01. What means governmentality?

Based on the material analysed from the philosopher M. Foucault, governmentality can be associated with different ways to exercise power. Having in mind the main question of this research –what are the influences from governmentalities on the rights of livelihood–, it became understood that governmentality could influence the rights of livelihood, as well as the rights of housing, rights to achieve food, education, civil rights and much more. A further reflection that emerged from analysis is that governmentality does not have to come (necessarily) from the government, for example, it also can come from leaders in general; such as a community leader. Governmentality can be a way to enact rules, and it can originate, basically, from anything that presents a system or a way to organise something. Hierarchy of powers and dynamics of a system can also be defined democratically by a group. On the other hand, livelihood is usually related with agriculture production of rural small communities or smallholders, specially from developing countries. However, during this work analysis, it became understood that livelihood is also about existence, subsistence, to exist and survive. It is about having dignity and a safe way of living, which allow someone to achieve safe food, affordable housing and more. Therefore, livelihood can be found in rural and urban areas. Livelihood is also about social protection, which usually represents public and private initiatives that can provide income and secure specially the poor population.

02. What means livelihood?

Livelihood is usually related with agriculture production of rural small communities or smallholders, specially from developing countries. However, as it was found in this research that livelihood is also about existence, subsistence, to exist and survive. Even though in the three different languages (German, Portuguese and English), it is assumed in this work that livelihood is about having a safe way of living (with dignity), which allows someone to achieve minimum support for living, such as food, housing and further cares. Therefore, livelihood can be found in rural, forests or in urban areas. Once we take in consideration the current and predominant global economic model; which means, everyone needs a source for living, for someone to have a safe and fix job that provides a good wage, it means this person has safety to guarantee hers/his livelihood. Livelihood, as also learned in this research, can be related with social protection, which usually represents public and private initiatives that can provide income and secure specially the poor population. With the continued increase of urban population, it is also relevant to develop strategies in order to mitigate risks for the urban livelihood, too.

Livelihood and sustainable ecology are also considered as the two main aspects that represent the meaning of livable city. Once livelihood is achievable for the society, mutually is sustainable ecology (air quality, waste management, water treatment and protection of hinterlands as well inside urban spaces, etc.), as result, the city can be considered truly as livable. Livelihood is: to have a fair way to receive safe income, allowing someone to provide a life with dignity, and as the global population growth in the next decades projects to become even bigger than already it is, city planning strategies, regional planning, housing programs and more, must be capable to develop tackle dignity to all and

better living conditons..

03. Livable cities - livelihood and sustainable ecology. How a livable city influences the rights of livelihood?

As the research presents, a livable city should allow its citizens to access and to fulfil daily activities without struggles, have culture diversity, infrastructure, affordable housing, a safe way to go to work, access education and more. On the other hand, the neoliberal system determines the need to have an income source in order to afford living. It is necessary to have money in order to achieve housing, education, health care, food, technology, etc. If a city does not present space flexibility, appropriate or regulated polices related with work, right of land or even mobility, the city is automatically influencing the capability of the citizen to achieve its living and existent, including the well being of future generations. Hinterlands of a city, without sustainable ecology (which can result into water and environmental pollution, for example), can also be influenced by urban areas in order to achieve livelihood. Communities that live in hinterland areas or forests and depend more directly on natural resources to survive.

04. Ecology of actors towards livelihood. How to achieve livelihood? How to shift struggles into living with dignity? Who can help to achieve livelihood? What is the first step?

Not only the achievement of livelihood, but also considering sustainable ecology, both aspects approach a list of other aspects that can mitigate living struggles, such as access to housing, food, education. In the research was analysed that in order to set a plan towards change it is necessary to first analyse the local scenario and potential actors/agents in order to build a network. For example, there were presented two different cases in the research (subchapter 1.4, p. 46). One was an example addressing community mobilisation in a favela in Rio de Janeiro.

The mobilisation did not present just one specific plan of action, but a constant mobilisation. The communing between residents is a behaviour of helping each other in the community. The communing can build a strong relationship of support between the residents, providing help to each other within different types of situations. On the other hand, still presented in the case of favelas, the NGO CLT (Community Land Trusts) was presented as an example of support and collaboration with favela residents in order to regulate housing documentation. Once a person has a home regulated, automatically the chances to lose the house are mitigated, which is also relevant to provide a regular job.

In the second example, from Iva Čukić, she mentions civil mobilisation to fight against privatisation and self-built structures. Once the neoliberal city empowers massive (or more-and-more) privatisation, the freedom and rights on public spaces shrink time after time, parallel with civil alternatives of occupying and experiencing the space as they need and want. Including the opportunity to develop network within the communities and urban livelihood. Certainly, there are challenges when it is about coming together towards an effective plan for change, but the better planned and familiarised with the current scenario and potentialities of agents, the better a potential synergy for change can succeed. In any case, it was considered, after the analysis of the research, that civil mobilisation has an essential role on planning for change, because usually the group is composed by the ones who daily experience

the struggles to be reclaimed. As second potential actors, NGOs and political parties, in order to access institutions, enact policies, scale visibility and have technical support. Last but not least, the market as potential actor; as we still live in a predominant neoliberal system, the market can influence a lot on the dynamics of changes and innovation in order to mitigate impact on communities and environment due to ways of production/consumption.

05. Influences from contemporary city planning on livability. How far the praxis of urban planning can influence livability? How far can architecture and urbanism influence livability? How to develop future sustainable cities?

As analysed in the subchapter 1.5 influences from architecture and city planning, cities and places present an interesting timeline of dynamics evolution. However, it could be considered that we predominantly live in some long term consequence influenced by the modern, which arrived after the Industrialisation (XVIII). Even though the modern movement was presented and associated a few times with socialist approaches or even communism, on the other hand became conservative, as the architecture and urban planning turned out dependent of an economic system (capitalism). The production of spaces basically became “product” of capitalism and no longer belongs to the common. You must own if you want to use it, and in order to own it, you must pay for it, and to pay for it, is becoming more and more expensive and unaffordable. The more privatisation and change of land use we have, the fewer rights on spaces we will have. Considering the constant growth of urban populations, if privatisation and change of land use keep ongoing like it is, the increase of informal settlement, inequality, social and environmental injustice must grow in the same velocity.

Architecture and Urbanism influence directly on livability of our cities, including achieving livelihood and sustainable ecology. As it is also presented in this part of the research, architecture and urban planning have a much bigger task with society rather than technical ways of construction. In this sense, linking with the third question, performative planning, which includes and integrates communities in the planning, is the first step to start planning differently towards a sustainable future. It must be about planning with people.

Cities and places have its own histories, cultures, strengths and weaknesses, and therefore, it is also essential to start thinking about regional cooperation planning, rather than neoliberal competitiveness between places. Not only between cities, but also rural areas in order to benefit living quality and livelihood also in rural areas and start shrinking rural-urban flows.

06. Vienna AT. The social democratic party and its living program. Origins of an emergency solution. Now and then, what are the contemporary challenges faced by the Viennese? Are there influences from Red Vienna, iconic history?

One of the goals to analyse Vienna as one of the historical study cases of this research, is because of its remarkable economic program developed in order to rebuild the city (and country) after a devastating political event of WWI (end of 1918). With the end of monarchy and now the call of Austrian First Republic, the capital city of Austria prioritised to shelter its population.

In parallel, the modern movement ideologies presented construction solutions that were not just faster, but also presented new ideas of how the modern man should live; the *Kulturalisierung* of the proletariat. Free from a dramatic past of war or polluted as industrial cities in the early years of 1900s. There is no doubt that Vienna nowadays presents high living levels, considering big areas of green public parks, urban facilities, security, public transportation and more. However, taking in consideration the second question addressed to this subchapter, to live in Vienna can slightly be expensive for some groups. Even though municipal housings are still found and built in Vienna, for sure not in the same frequency anymore, as once it was, specially in the in-between wartimes. Nowadays, Vienna presents a conservative planning. As the Austrian capital city presents a mix of cultures background in its population, the city still presents a strong separation through living costs.

07. Rio de Janeiro BR. Consequences of a revolution. How far historical events influenced the city plan development? How far can influences from the past be identified?

As analysed in the subchapter 2.2 Rio de Janeiro BR. The 1930s revolution and the city development, the title also addresses indirectly to an economic occupancy that strongly influenced Brazils economic predominant model. Parallel, arrived the industrialisation in the country, which brought as the classic consequence of rural-urban a migration of people.

Even though center urban areas had the demand to hire plenty new workers, the work was not good paid, resulting, also in the same time, in a first stronger development of favelas, in this case, in Rio de Janeiro. The urgency of a city planning and housing program solution did not emerge from some after war scenario, as in Vienna back in the First Republic times. But under the urban industrialisation conditions, the urban population growth had a big impulse. Nowadays, there is not much of difference in the scenario. Even though back in early years of 1950s, there was an attempt to develop social complex housing blocks inspired by European after war solutions, the program did not succeed as it did in Vienna. Subsidizing housing programs was the strongest housing program developed in the city, with the goal to help residents to afford housing. There are then two options, to live in the favelas or in one of the government social housing buildings, which are usually developed in periphery areas with restricted infrastructure.

Clearly, the city still lives with consequences of the time of industrialisation in Rio de Janeiro. However, there are a lot of mobilisation and projects that seek to improve living qualities, empowering the rights of communities and resisting sovereignty from military invasions in the favelas.

08. Interview #01. Favelas in Rio. Refugees in Berlin. Who could be potential actors and who could be lacking solutions, regarding living quality and conditions nowadays?

The interviewed architect and urban planer Juliana Canedo, approached different points during the interview, such as her relations with favelas as resident of Rio de Janeiro and as an architecture and urbanism student, perspectives about Pedregulho and favelas relocations, about what actually are the basic needs, political and community potentials, experiences in Berlin and more. Related with the phenomenon of favelas in Rio, even though you do not live in it, it is part of the city identity, which

influenced her goals with developing studies about it. The first experience of Juliana Canedo as a student of architecture and urbanism resulted in an interesting reflection to her, related with the role of architects when it is about improving public spaces such as in the favelas. It is not just about technical analysis and diagnosis, but there is a crucial necessity to integrate residents in the plan. It is crucial to hear what people need, like and desire to improve their daily routines and lifestyle.

Addressing the iconic housing complex of Pedregulho, Juliana Canedo also mentions a perspective that goes in opposite direction from the project idealisation. Naive or not, a massive housing complex, such as Pedregulho, had the intention to relocate residents from favelas. In her perspective, it was brought up by her that this action oftentimes demobilises communities. The sense of belonging and community empowerment is something that characterises residents in the favelas, and is considered as strong political tools to reclaim for their rights, the relocation of communities can usually be a sad history, rather than optimal as usually is expected once such monumental and promising projects were presented. The relocation topic linked with the reflection of what are actually considered as basic needs.

Associating with her experiences from performative design with refugees in Berlin, Juliana Canedo approaches the idea that basic needs should be seen beyond as a shelter, food or education. Basic needs have a lot to do with the sense of belonging, cultural influences and socialisation as well. Which can oftentimes be not considered, when plans of relocations or sheltering refugees in a new country are developed.

09. Interview #02. Students and new perspectives. Environmental and social justice, livability in favelas and influential factors in order to improve living conditions.

Born in Rio de Janeiro, the interviewed architect and urbanist Luciana de Andrade, mentions about her experience as academic in the UFRJ (Federal University of Rio de Janeiro). Approaching one of her experiences as academic, Luciana talked about the interesting new perspectives developed after the starting of a project lab, as one of the lectures from the school of architecture and urbanism. Students, which most were natural from Rio de Janeiro, started developing ways to approach houses in the favela that had technical challenges, in order to improve favelas residents daily lives. Luciana Canedo also mentions about the necessity of more solitary eyes inside our fields. Beyond technical solutions, it is relevant to approach technical improvement in a way that it will not drastically change a house appearance or character. It is common to see, specially favelas, as a chaotic or wrong architecture. Indeed, sometimes, some of the houses can be built in too much of risk, as too near from a water flow, etc. But mostly, it is necessary to change the lens and highlight the good on how people live within their communities and inside favelas.

10. interview #03. Distribution of goods and activism. What are the contemporary struggles associated with the predominant economic system?

Economists experts and activists from Vienna, Iris Frey and Mario Taschwer spoke about the influences from the neoliberal system in our daily lives and how this leads us to risk our lives' qualities in the future. Firstly, it is mentioned about how economy is still considered as a separate sphere from society. However, as Iris Frey explains, making a reference to Karl Polanyi, that economy is actually embedded

in society, as society is embedded in the environment.

To recognise such a link is relevant for the setting of rules within the dynamics of our system. Furthermore, it was mentioned about the necessity of taking action in order to empower democracy in our system. It is also relevant to recognise that the labour parties and unions oftentimes do not see climate struggles as class struggles. It is relevant to start recognising that contemporary challenges (from social to environmental) are also linked with the actual economic system. Once recognised, society must reclaim for adaption of ways of production, including work policies and democracy and reclaim on distribution of goods. The idea of having a decentralised distribution of goods is also related with the improvement of society integrations, rather than segregation when it is about decision-making for development planning, for example.

PART II

The following diagram presents 4 linkages between the outcomes and reflections elaborated above. The second analysis from data is relevant for this work in order to observe and to develop comprehension about influences not only from governmentalities on livelihood, but also influences on further aspects, such as influences from governmentalities on achievement of change or between the achievement of change and the future of cities. The reason is that the research presents 3 different groups of resources and a list of topics that, in a way, influences one to another or can be related with. The knowledge and perception of linkages between different topics are also essential to observe that to develop a plan towards action can oftentimes be composed by different matters, challenges, actors, backgrounds and goals.

01. Governmentalities + the future of cities and places planning + historical approaches x new ways of living + consequences after remarkable political events + necessity of new perspectives + building network towards change

The linkage between the collected outcomes above can be associated with: the matters of exercise of power when it is about “governing” a system. It does not necessarily mean that exercise of power belongs or comes only from government, but in a broader perspective, associated with determining “ways of doing things”. In this case, regarding the future of cities and planning places, it is necessary the exercise of power in a way to develop and process plans, for example: when a community will exercise their pressure on mobilisation, they must govern their dynamics in order to approach. Second example, historical approaches x new ways of living; after the WWI (1919), the Social Democratic Party of Vienna “exercised” and determined a plan that would influence on the economy; the regulation of taxes and rental program pro-proletariat. The governmentality of this time, prioritized the living solutions of the proletariat, including how architecture would “govern” the new ways of living of the new modern man. As consequences of remarkable political events, “to govern” solutions was necessary in order to, effectively, change the ruined scenario after war towards a new future. However, in a long term consequences of approaches, nowadays, it is urgent to govern our plans and visions for the future, and in order to do so, it is also essential to build networks between different groups and communities, and to shift struggles to policies adjustments and change.

02. achievement of livelihood + the future of cities and places planning + historical approaches x new ways of living + urgency and performance to new plans + relevance to think critics + building network towards change

In order to achieve livelihood, different aspects get involved. From policies and rights of land or use of spaces to ways of production and consumption. As our current and predominant economy system has properties of neoliberal governmentality, it means that we need to have a regular income in order to achieve existence. After the industrialisation, before the occurrence of WWI (1914-1918), the living condition in many industrial cities were very bad, including in Vienna. A big part of the population could not afford housing and food. As consequence, wild settlements/informal settlements started to be developed by the self-building methods, including gardens, in order to cultivate their own food. People's livelihood were compromised. During the socialist approach in 1919, the goal was also to end any chance of informal settlements in the periphery of Vienna, relocating the proletariat to new social super-blocks of housing and developing job opportunities, including a fair price regarding the affordability of living. In actual times, taking in consideration the struggles of low income groups of people, it is necessary to rethink the neoliberal governmentality and review economy alternatives. Towards future plans, it is necessary to build networks within communities. As the contemporary scenario changes from the industrialization and postwar condition, it is necessary to review approaches in order to provide and to develop alternatives to livelihood; subsequently, living with dignity.

03. livable cities consequences after remarkable political events + new techniques and new visions + relevance to think critics + building network towards change

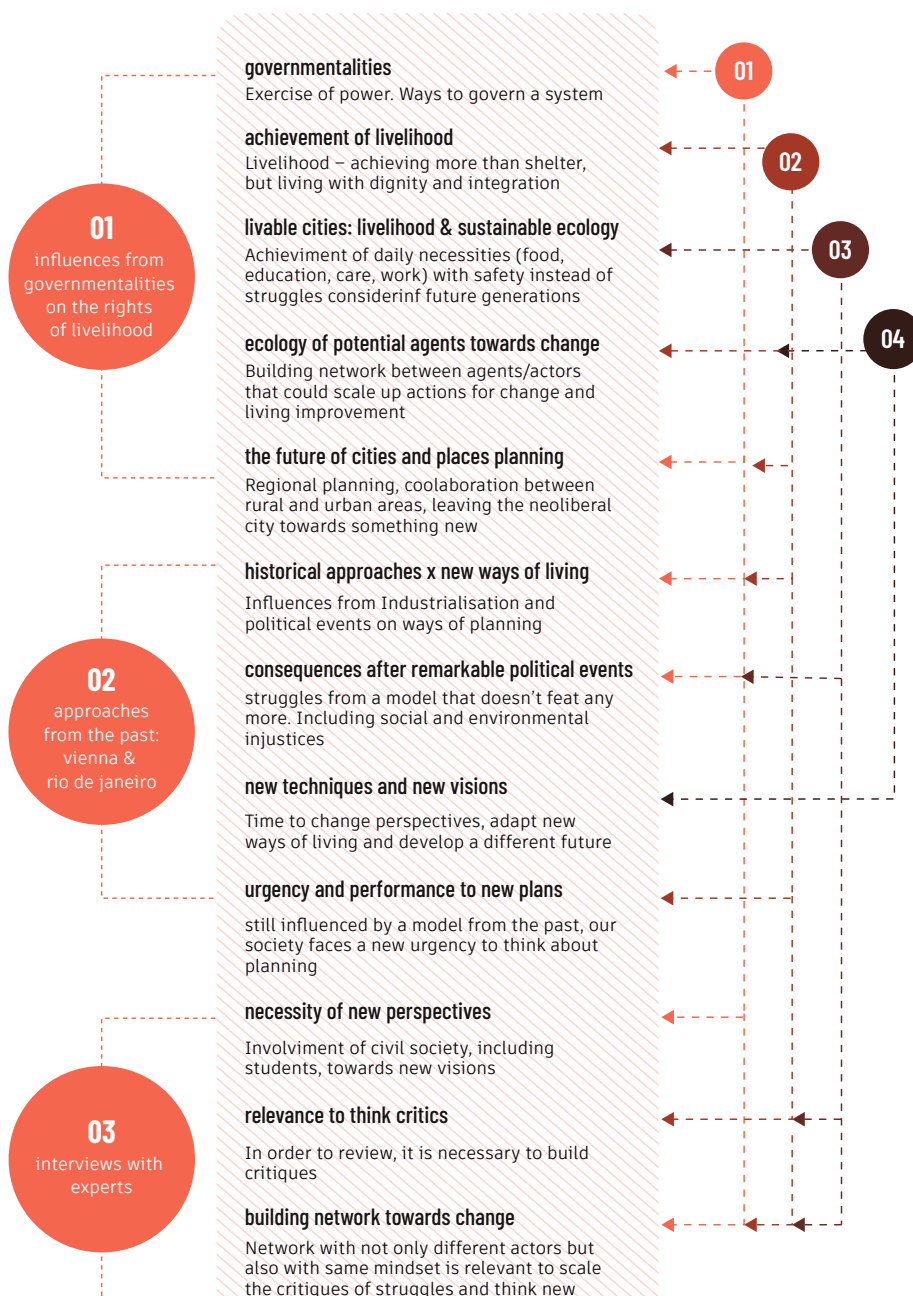
Livable cities, the way the concepts in this research were described, sound almost like an utopian idea. However, it is what global society should have as something usual in their living routines. Livelihood and sustainable ecology must be, in fact, together as the two faces of one coin. If one does not have the other, there is no real "value of livable city". It involves aspects of dynamics and activities set in our routines as humans (food, health care, socialization, etc.) and as citizens (work, school, clothing, etc.). After WWI in combination with new construction methods, resulted in a new lifestyle: people had industrialized jobs, new types of furniture, new ways to interact within spaces (superblocks) and with the city, and it felt like having dignity. On the other hand, after the arrival of industrialization in Brazil (1930), the massive migration from rural to urban areas resulted into a rapid urbanisation characterized by conflicts between affordable living with land occupation. To develop favelas can be considered, in a way, a new technique found in that time, as well with new visions of how to occupy the Carioca industrialized capital. Policies regarding the how far can you occupy site in Brazil and Austria are different, and this also influences on how citizens approach self-construction, for example. Both cases present benefits and challenges due to each place's policies. So, in order to develop new alternatives and achieve living improvement, depending on each case, background, local policies and more, it is relevant to take as first step the network between communities, to scale visibility of struggles and solutions (to be reference to other conflicts) and to design integrated plans.

04. ecology of potential agents towards change + new techniques and new visions

In order to plan a sustainable future, certainly it is necessary to take in consideration beyond technical

solutions. It is necessary and urgent to take in consideration social and environmental injustice if we aim to plan sustainable cities, smart living and well-being for next generations. The actual economic system, ways of production and consumption, including production of spaces, are leading our places to a risk for the environment and even more people struggling with inequality, lacking assistance, safe housing, democratic works, accesses in different levels (from energy, water, to food, education, information, etc.) Therefore, the ecology of agents is a potential tool in order to start scaling change. It is, however, necessary to have sensibility in visions and to recognise that each place has a different history to tell, including different strengths and weaknesses, cultures, struggles and properties in general. Approaches from different areas are also necessary because usually the contemporary struggles demand different types of knowledge; laws, polices, constructing techniques, environmental knowledge, communication, leadership and many others. So, in order to start a plan and to scale it towards change, it is necessary to have civil mobilisation, to build networks with institutions, political parties, NGOs, markets, to enact new visions and more.

outcomes & reflections
 associations within research outcomes:



conclusions

In this part of the research will be dedicated to the summarising of key aspects found associated with the objectives, hypotheses and outcomes of this research. It will also review some limitations of the study and propose opportunities for further research. Regarding the aims of this work, to investigation path to find out if there are influences from governmentality on the rights of livelihood also naturally led to outcomes beyond from the ones expected.

As the first chapter analysed meanings and concepts of specific aspects, such as what is governmentality and livelihood, as well as what defines a livable city and its relations with livelihood and sustainable ecology, how to achieve it and if there are influences from architecture and city planning, the outcomes presented different reflections that could answer in parts this research question. As governmentality can be considered as a way to exercise power, governmentality can be many: there are different ways possible to govern in a systematic way, and to achieve livelihood, it is definitive something that can be influenced by some government. Thus, it does not necessarily means from a political govern. To achieve livelihood can be under the govern of a synergy of community mobilisation, political parties and NGOs. This research investigated meanings of livelihood, as well as governmentality, but in a broader way as it touches human rights' matters, while governmentality is a studied concept.

The reasons to explore what is livelihood, how to achieve it and if there are associations with architecture and city planning, reflects on the objective to investigate if the way cities and housing programs are being planned and designed are influencing society's dynamics, including daily struggles. Taking in consideration the prospect of population growth in urban areas in the coming decades, it is essential to think about adequately solutions that properly can house people in a safe longterm condition and to take in consideration sustainable ecology. Livelihood is included on how the population in urban and rural areas can guarantee their living (house, food, and more) with safety. Therefore the reflection if the neoliberal city can be related with general living struggles of major part of global's society. As long our cities and spaces keep following a neoliberal governmentality and being treat as a market object, it will be challenging to defeat society's inequality and guarantee sustainable ecology for further generations.

In order to achieve change and mitigate daily struggles influenced not only from lacking livelihood oftentimes but also from not having sustainable ecology, the ecology or synergy between actors , such as community mobilisation, NGOs, political parties, etc. (sometimes universities, market, and others), can develop potential strategies and ways to govern a plan towards change. It is essential to analyse the local scenario, understand potentials and weaknesses from possible actors and bild ecology of agents that can influence the succeed of a plan of action. An example regarding why the analyses of agents' potentials and weaknesses are so relevant is that, even though community mobilisation is one of the strongest actors inside the synergy of involved ones, oftentimes they lack technical skills or proper knowledge of how to develop a specific plan of action, such as when the struggle is related with housing design or specific laws and policies set by the state. That is why NGOs can be a potential actor too, including the potential of scaling the specific approach and to build network with others communities,

NGOs or political parties.

Associated with next generations aspect is another relevant key finding after analysis of architecture and city planning. Analysis from the final part of chapter 1 develop reflection about how contemporary's struggles are results from how ideals of modern movement and predominant economic development led into today's social and environmental challenges. As part of this research investigation analysis, the time frame presented in chapter 2, from early years of 1900s (nearly years after the so called First Industrial Revolution) to early 1960s, goes further with the analysis exploration to find out why things are the way they are, regarding inequality and society's struggles. Therefore, case studies take a look back to iconic architecture and city planning historical moments, when after remarkable political and economical events, such as WWI, WWII and economic crisis of 1930 occurred. The goal to observe the past and the solutions presented from government in order to attend the necessity of working class is to remain critical and analyse from today's reality, how far those approaches succeeded or if they also influence today's living in a way, in two specific different places, Vienna (Austria) and Rio de Janeiro (Brazil).

As we are the next generations from the architecture design and city planning ideals of a century ago, and clearly ways of living should not go on just in the same way as it is. The conservative way of planning presented in Vienna seeks to determine precisely what should be build and where, defining consequently who is going to afford to live there and to consume that space. Similar to how Red Vienna also presented its living development plan. Its rental program, Red Vienna (1919-1934) governed by Social Democratic Party, turned housing affordable and ended with informal settlements that were being developed around Vienna. However, even though the city is composed by various housing superblocks major built by the municipality from that time (between wars), the actual scenario of the city predominates the private property, which can influence on the challenging for immigrants, refugees, lower income to afford either a private property or even the rent depending where the house/apartment is located. On the other hand, Rio de Janeiro, reflects today much of a urban de-urbanisation as consequence of industrialisation times (1930). And even though favelas are usually seen as something bad, the natural character of mix of use, collaboration between residents (commoning) and its dynamics result in a very vivid way of living that lacks attention to be improved. As key finding from one of the interviews, usually scholars of architecture and city plan learn as reference that the European city is a model that works. However, it is relevant to take in consideration places narratives, histories, potentials and weaknesses in order to enhance and improve what it naturally offers. Instead of „trying to fix“ favelas only with technical and modern movement based concepts, it is relevant to embrace what favelas present as potential and mitigate residents struggles, recognising their land rights and planning for adjustment of spaces with sensible perspectives. This is also about urban governmentality.

The third chapter, leads the research investigation to a reflection on how things are happening nowadays, regarding inside the faculty of architecture and city planning, as well as the economy. Interviews done with different experts, contribute to comprehend that even though there are so much struggle

to be tackled, there are new alternatives seeking for change. New ways to approach residents and communities, such as refugees in Berlin and residents from favelas cariocas, aim to develop a more sensible way to understand better the struggles and challenges of these people in order to develop a meaningful approach; taking in consideration people as community with identity and culture. On the other hand, activists, such as in Vienna, take places not only in the streets but also in daily action, for example, enacting critiques from how the neoliberal city plan still embraces fordism, private car culture and long distance distributions, resulting into not only the need of more and more highways, streets and asphalted surfaces, but also resulting into the unequal distribution of goods, production and consumption matters that draw natural resources and influence many of the struggles of our times, such as lack of air quality, healthy issues and competition between municipalities.

As final mindset from this research, its analysis and outcomes, it should be considered that architects and city planners are facing a time of change. The daily struggles of many people around the world is the strongest feedback of the actual and predominant economic system development since early years of 1900s (industrialisation time). Not only how the goods are distributed, the competition –naturally set by the system’s governmentality– influences on how our cities are being developed and are developing zoning of gentrification, insecurity, environmental degradation, housing programs that are not attending needs of all and more. From the change of land use to the right of land, is necessary to guarantee livelihood in rural and urban areas, including a better comprehension in a broader perspective, from local communities strategies to regional collaborative planning. As professionals, there is a urgency to highlight and understand actual dynamics between urban spaces and hinterlands in order to articulate design and plan in a way that ecology of programs are built –instead of competition, to finding the balance between both areas instead. In this way livable cities can start being achieved and present a safe longterm dynamic.

The goal is to design and approach with people and for more than humans. Therefore is necessary to develop a sensible comprehension and knowledge about how contemporary dynamics are occurring and to start adjusting them in order to mitigate social and environmental injustice and daily struggles.

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