

Brazil: The Land of the Future?

Futurity in everyday life, art and politics in contemporary Brazil

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Abstracts and information about the presenters

Panel 1: *Challenges for Democracy*

Brazil's Political and Economic Scenario in 2015: Pressing the Pause Button on Futurity?

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Some 25 years ago, three generalizations about Brazil — all of them negative — were widely accepted by academics and journalists. In the economic sphere, inflation was uncontrollable; in the political sphere, governability was elusive; in the social sphere, poverty and inequality were inertial. The first two theses were falsified by the end of the 1990s. The Plano Real in 1994, together with allied reforms, rebooted the Brazilian economy and increased state capacity; and in the wake of these changes, the advent of stable coalition government increased policy legitimacy and resoluteness and prompted analysts to see Brazil's political institutions in a new light. Yet the third thesis — the apparent intractability of poverty and inequality — persisted notably longer than the first two. Only halfway into the “inclusionary decade” that began circa 2001 was it widely acknowledged that Brazil was undergoing a major social transformation. As the Gini coefficient fell to its lowest recorded levels, as the incomes of the poor grew at triple the rates of those of the rich, and as an unprecedented consumption revolution brought millions of Brazilians into the so-called “new middle class,” another widely held belief about Brazilian democracy fell by the wayside. This led to extraordinary optimism about the second decade of the 21st century: i.e., *o futuro chegou*.

However, as the PT begins its 13th year in power, the national mood has notably soured. Brazil is coming off the closest presidential election in modern history, with a severe electoral “hangover.” The commodity-driven boom of the 2004-2011 period is definitively over. The economy is stagnant and inflation has resurged. A credit bubble hangs over a new class of consumers. The national media are dominated by corruption scandals. How did this happen? Where is the future that was glimpsed only recently? This presentation reviews the political and economic trajectory of the Dilma Rousseff years with a view to understanding the sources of sudden-onset malaise.

Lost in futurity? Discursive strategies of reverse presentification in contemporary Brazil

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The notion of Brazil as "the land of the future" is a powerful metaphor. Its persuasiveness stems from a centuries-old historical formation of future-related discourses on the Brazilian national identity which prepared the grounds for cultural manifestations, emancipatory theory building and the materialization of public megaprojects (e.g., Modernism in the Arts, the ideology of Luso-Tropicalism, or the foundation of Brasília). Even today the metaphor underlies the general framing of Brazil's new role as a "global player". However, the affirmed futurity of Brazil implies (and probably always has implied) in ambiguities: In the same way it alludes optimistically to an arguable geo-political potential, it implies in the operational gap of realizing this potential, giving at the same time rise to the rather pessimistic *topos* of Brazil as "the everlasting land of the future". My argument, therefore, is that the research on futurity in contemporary Brazil demands a historical contextualization and a meta-perspective on the master-narrative of futurity and its producers. This allows sharpening the understanding of current subjective expressions of futurity which are likely to refer, explicitly or not, to this legacy. Given the situation of generally improved socio-economic conditions in Brazil and the highly emotional debate on these, one must ask how perceived failures and achievements, both with regard to the socio-economic core issues that are still challenging the Brazilian society, are represented, sustained and contradicted by public discourses against the backdrop of lasting or completed futurity. Or asking more specifically and intriguingly, how do discursive strategies that frame, explain and justify policies try to construct the idea of Brazil as a "land of the present"?

Treating traumas: The Truth Commission and post-dictatorship reconciliation in Brazil

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Like many other Latin American countries, Brazil continues to struggle with a traumatic past. These tensions have, to some extent, resurfaced alongside the recent demonstrations, and provoked debate on how Brazil is reconciling with its history. One example of this is the Final Report of the National Truth Commission, released in December last year.

By looking at Brazil in its Latin American context, we can look at this and other efforts, from both the government and the Brazilian people, to deal with and overcome the more lasting effects of the dictatorship. In contrast with some of its neighbours, Brazil retained various elements of its authoritarian regime, including politicians and powers of the military,

until well after the return to democracy. To some extent this can be explained by the gradual process that characterized Brazil's abertura in general, for which it was unique.

Keeping Brazil's neighbours in mind, this discussion aims to analyse the tools of reconciliation and their effects in Brazilian society. It also aims to look across the various *ways* Brazil has chosen to treat the past. This could come from the state, through legislature, arrests and museums; from more artistic and cultural production such as that of art, films and so on; or from collective efforts from below, such as human rights organizations or protests. This discussion will present the Truth Commission in this wider group of reconciliation, in order to better present the role it plays in the longer process of reconciliation.

The Resource Leviathan: future impacts of the construction and commodification of the environment in Brazil

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The economic potential of Brazil and the social benefits acquired through industrial development dominate contemporary discourses on the future of this giant of Latin America. Political and economic emphasis on the tremendous resources and vast territory afforded to Brazil imply relatively optimistic prospects, current social inequalities notwithstanding. Indeed, much has already been said on the positive impacts of industrial development and expansion on reducing the levels of poverty and income inequality.

However, by evaluating the way in which the environment has been appropriated and exploited in order to facilitate economic development, we can uncover underlying frameworks of political control, entrenched inequality, and of course environmental degradation.

As a territorially huge country with supposedly abundant resources, Brazil is often looked upon as the great hope of the developing world. It is framed as a country that depending on political persuasion, has the capacity to either fully integrate into the global economy as a world power, or alternatively have the necessary resources to effectively challenge global capitalism and become a self-sufficient alternative. What is often excluded from such debates are the ways in which the environment is not only constructed to complement an ideological function, but also 'commodified' in order to serve political and economic interests.

This discussion aims to analyse the methods by which the environment in Brazil is constructed within the context of economic development and through political discourses over its place in the world as a potential superpower. By emphasising the control and domination of resources, this discussion seeks to highlight the ideological functions of contemporary development in Brazil and the continuation of its severe economic and social inequalities.

Prospecting Brazil. The Futures of Mineral Resources, 1900-2014

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We can narrate the history of mineral resources using different strategies all of which refer to different layers of temporality. Geologists trace the origins of minerals in “deep time”; historians of technology and the economy tell their story as a function of economic growth or technological change and thus highlight factors that affect their value at a specific moment; social and political histories of mining as well as ethnographies of mining communities look at how they shaped societies since their exploitation began. In my paper I look at yet another level, that is, how mineral resources inform the ways in which society negotiates the future. Taking the cases of iron ore in the early twentieth century and petroleum in the early twenty-first century, my paper examines how mineral resources inspired different expectations and speculations regarding the future evolution of the Brazilian economy, society and the state. I argue that these visions not only contain an thus far overlooked element of societal introspection, but also constantly redefine Brazil’s position in a globalizing world.

The Future of Informal Politics: Brokerage and Active Citizenship in Brazil

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This paper juxtaposes seemingly opposing views on informal politics. While in Brazil democratic policies and programmes try to exclude informal politics, there is an expanding international literature on the (presumed) democratic benefits of new forms of such informal politics. This literature depicts informal politics as an important component of so-called active citizenship that gains shape in ‘invited spaces’ of governance, forms of self-governance or community-based activism. It hails informal politics, as a politics beyond formal institutions and procedures, as a way of bridging the gap between the – often ‘rolled-back’ – state and the population.

This paper will zoom in on the practices of community leaders from low income neighbourhoods in the city of Recife, Brazil, who operate as political brokers. They assume formal positions in democratic programmes such as PREZEIS – a form of participatory governance with the aim of legalizing land tenure and housing in the *favelas*. They also maintain informal, often clientelist, relationships with state representatives, such as public servants and politicians, through which they negotiate and achieve collective and personal benefits. Through a critical engagement with the literature, I will explore the nexus between clientelism and active citizenship. I will try to understand how informal politics may be

clientelist *and* contribute to democracy. In so doing, I will rethink the informal dimension of democracy, now and in the future.

The paper is based on ethnographic research on informal politics in Brazil and beyond and a review of the international literature and policy documents.

The (Un)Making of Citizenship in Security practices and Discourses in Recife, Brazil

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In this paper, I explore the ways that citizenship is mobilized as a discursive frame for both state and non-state security policies and practices. I focus on these policies and practices in Recife, the capital city of Pernambuco, Brazil, but connect them to instances of authority at different scales, from the municipal to the transnational. I explore the different meanings that citizenship acquires when entangled with the security objectives of different actors, from public policing to private security firms. How are these objectives translated into practices aimed at strengthening, expanding, and promoting citizenship in different areas of the city? Through what means are they contested, and legitimated, and by whom? Based on the textual analysis of policy documents, international reports, and media pieces, I discuss examples of what gets to be called citizenship in relation to security in Recife. With the objective of adding grain to debates that interpret security pluralism as an indication of a “fragile city”, where the enjoyment of formal and substantive rights are under threat, I draw from these illustrations to argue for theoretical and empirical engagement with enactments of urban citizenship beyond the state. The analysis is part of my ongoing doctoral research project, which unpacks, from an anthropological perspective, how security assemblages – composed of state and non-state security agents, technologies, and materialities – congeal around residential and public spaces of the city, and (re)produce different, and differentiated, understandings, enactments, and experiences of citizenship in Recife.

Are truth, memory and history tools against violence in Brazil?

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In 2012, a National Truth Committee was established in Brazil in order to investigate the crimes committed by the military regime (1964-1985): how many were killed, and in what circumstances they were killed or disappeared. The Committee was also to find out the names of torturers, the places where torture occurred, and the records on repressive activities kept by the military, the police and civilian administrators. The final report, due in

December 2014, will be the most complete exposure of state terrorism in Brazil ever made. In all, 421 people were killed or disappeared, and 208 corpses are yet to be found.

Due to constitutional restraints, the Committee has no power to bring criminal charges against anyone. Individual accountability, one of the most significant stages in transitional justice, cannot take place in Brazil.

If the Committee cannot judge the culprits or bring them to court, what then is its role? We believe that bringing to light the history of violent acts perpetrated by the dictatorship will encourage Brazil to consider everyday violence with more seriousness. The methods employed by the police to deal with political opposition are still in use in the fight against common crime, on a scale that is unacceptable by any human-rights standards.

The pedagogical role of the Committee, then, involves more than a denunciation of the dictatorship. The results of the investigation could later be compared with a careful examination of the crimes committed by police forces since the end of the military regime. Such a comparison would amount to a formidable exposé of the banality of crime, impunity and abuse of power in Brazil. Our paper intends to analyze the results of the Committee's work and to evaluate in what ways it may further the cause of human rights in the future.

Horizons of Scandal and Reform: Mediatized Narratives of Corruption in Brazil

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In this paper, the narrative policy framework (or NPF, developed in Jones & McBeth 2010, Shanahan et al. 2011) is utilized for prying open the current discussions of Brazilian political reform. In NPF, public narratives are understood to be ubiquitous in processes of political mobilization as well as for mustering support for reform proposals. From this starting point, the paper asks: What narrative elements can be discerned in the contemporary Brazilian mediascape (Appadurai 1996) that function as impediment or support for future political reform?

As has frequently been the case in Brazil, the issue of corruption is located as a central narrative element in societal debate, but with disputed and ambiguous meanings (Damgaard 2015, Koechlin 2013): President Dilma Rousseff proposed a Constituent Assembly in response to the Vinegar Protests of 2013, and has, during her recent re-election campaign, renewed her commitment to political change. Vowing to combat corruption with such reforms, the President attempts to set the agenda through an anti-corruption narrative, which is currently juxtaposed with the unfolding Petrobras case. The scandal in the national oil company that threatens to tarnish further the President's Workers' Party, together with the mediatized discussions on electoral and political reform, constitute the empirical material for this examination of the future trajectories of Brazilian politics. In the interdisciplinary

space between media studies (in the vein of Hjarvard 2013), the aforementioned strand of policy research and the narrative sociology of Somers (1994) and Polletta (2006) lie key insights into the power of corruption narratives.

Film Screenings:

“De Andada [Moving]” (2014)

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In the city of Recife in northeast Brazil, thousands of families have been evicted from slums on river banks where they had lived for decades. They receive a new house in return. The film portrays the different experiences of four families and the challenges and joys they face, as they are adapting to their new house and life outside the slum.

Duration: 21 minutes.

Language: Portuguese.

Subtitles: English

“Vote of Faith” (2014)

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Vote of Faith follows the final, chaotic weeks of a mayoral election in the dusty interior of northeast Brazil. But this is no ordinary election: a Catholic priest, Padre Jorge, is pitting his all against the incumbent elite, a wealthy family which has ruled the town for decades. During their tenure, roads have crumbled, schools and health posts deteriorated, and water is in short supply. As an ordinary citizen, but also ‘man of God,’ Padre Jorge struggles to embody both secular and religious values. His odyssey offers an intimate window onto the complex intersection of radical hope and small-town politics.

Duration: 50 minutes.

Language: Portuguese.

Subtitles: English

Friday, March 13th

Panel 2: Everyday temporalities and disjunctures

KEYNOTE:

The future of contemporary disjunctions: notes on social conflict, crime and development in Brazil

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Brazil is currently undergoing a major transformation largely due to the economic development it has experienced over the last decade. On the one hand, unemployment rates of the “new global player” reached the lowest level in history in 2014, less than 4%. On the other hand, such a scenario expresses renewed levels of social conflict, increasing criminal violence, militarization and incarceration. Based on ethnographic fieldwork which has been conducted since 2005 in the outskirts of Sao Paulo, the exposition presents a panorama of transformations in poor Brazilian neighborhoods and favelas from the 1970s until today. This overview gives empirical ground for a reflection on Brazilian future development and its margins, focusing on both social conflict and social legitimacy that nowadays emerges from “crime”, or the “criminal world”, in urban outskirts.

When ‘street children’ grow up

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This paper explores the life narratives of a group seldom appraised in academic research – the grown-up ‘street children’ of the 1980s and 1990s. Although scrupulously photographed and widely discussed as the ‘new’ phenomenon ‘street children’ by policy makers, media and academia for decades, research is lacking on transition experiences from childhood to adulthood within the street, and how these processes relate to identities and future livelihoods (Benitez, 2009, p. 35). The paper seeks to explore the grounds in which former ‘street children’ negotiate their pathways into adulthood and how they struggle to find their versions of manhood on the margins of the Brazilian society. The empirical material presented stems from a longitudinal qualitative research, including three fieldworks in the period between 2004 and 2009. Although the study had a multi-method approach, the paper draws mainly on repetitive narrative interviews with boys on the verge of adulthood in the street environments.

By delving into their life narratives, parts of their past childhoods, present whereabouts and future hopes are revealed, demonstrating the ways in which they navigate their disadvantaged socio-economic status to get on with life in urban Salvador, north-eastern Brazil. Their narratives show how past memories, present situation and future dreams all intersect and shape their livelihood and domicile choices. Their present concerns are deeply interwoven with their personal identity-formations, maneuvering between marginal street identities and family obligations. Although the deep-seated poverty renders it difficult to plan ahead, the young men imagine futures with improved living conditions. In this manner, their pathways are produced in response to interwoven present and future needs and aspirations, complexly bound to wider social, cultural, political and economic contexts.

On Frictions and Disjunctions: Waste Management, Urban Sustainability and Social Inclusion

Thaïs Machado-borges

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Waste management, its social and environmental consequences are part of the agenda of several Brazilian institutions and NGOs. Based on the ethnography of an event bringing together waste pickers, politicians, and environmental organizations in the city of Belo Horizonte, southeastern Brazil, this presentation examines, through the concepts of friction and disjunction, the porosity, messiness, and in-between-nesses of practices, projects, and promises about ways to combine waste management, urban sustainability, and social inclusion.

Three major projects for waste management are analyzed in terms of frictions and disjunctions: reverse logistics, the closing of open-air dumps, and the implementation of source segregation programs. Together, they depict a macramé of interdependencies and reveal how power relations are performed in unjust socio-environmental conditions.

Concrete Citizenship at the outskirts of Recife

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What does it mean when a citizen of the urban periphery say that the infrastructure in the area works backwards? In this paper I will explore the infrastructural changes relating to the World Cup in the periphery of Recife, Northeast Brazil. Infrastructures are inherently aimed at the future. But what does it mean when they are experienced as retrogress rather than progress? I will argue that water supply, roads, streetlight and sewers are concrete “building blocks” that play a role in the widely discussed debate about citizenship. As James Holston (2007) has argued the periphery of many of the larger cities in Brazil have been overlooked

and ignored when it comes to general improvements, and as a result people feel unnoticed and marginalized living there.

However, the construction of a new arena has resulted in alterations of the urban periphery of Recife. In this paper I will present some reflections about how these changes have affected the citizens and the landscape surrounding the new arena.

My argument has to do with the role infrastructures play in our conception of society and time. I therefore wish to share ideas about how infrastructure and citizenship are connected. Infrastructures are aimed at the future. But what kind of future? And who will be part of this future?

From “crackland” to the Christland: an ethnography of Baptist politics to combat crack in Brazil

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In contemporary Brazil the issue of the proliferation of so-called "cracklands" is currently being debated by different social actors as urban planners, managers, politicians, intellectuals, journalists etc. The increase of the consumption of the substance, particularly among the homeless, has mobilized different practices and spheres of social life (health care, social assistance, police repression, family values etc..) in the name of the “War on crack”. In the current political context, crack has assumed a central position in the state and market strategies of control and management of populations and urban spaces. However, in specific literature, little has been systematically studied about the growing role of the churches, specifically evangelical church, in care, evangelization and conversion of intensive users, so-called "noias" or "cracudos". In this sense, based on two years of fieldwork in a Baptist social project, the central objective of this paper is to describe and analyze evangelical politics geared to combat crack, through an ethnographic research in the specific context of the mission Cristolândia, in the city center of São Paulo. We intend : i) to attend the "warrior" acting perspective of evangelical politics; ii) to investigate their coping strategies and their intervention targeted in drug users, in order to consider the production of knowledge and technologies focused on evangelization and conversion, as well as their ways of managing this population; iii) to discuss the strong presence of territorial components in the focus of missionary activity, notably the evangelistic thrusts aimed not only to individuals and souls, but especially to the territory; iv) to investigate the Baptist perspective on politics and its interfaces with the state administration, as well as the characters and entities that brings up.

A Decade of *Petista* Government: What Happened in the Countryside?

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Rural development (land tenure in particular) has been a major point of contestation throughout Brazil's modern history. A formative pledge of the Partido dos Trabalhadores (PT) was indeed to affect a radical departure from the modern incarnations of the *latifundio* system through a counter-hegemonic strategy involving movements of the rural poor. As PT now assumes its fourth presidential mandate, questions as to whether this pledge has been honored seems increasingly warranted. However, academic work on what sort of changes rural Brazil has in fact seen during such an unprecedented run of executive dominance remains sparse; the paramount role and considerable success that urban poverty reduction has seen in the governments of Lula and Dilma, and the significant ways in which this has altered chief political alignments throughout the Brazilian population, continues to command much attention. This paper attempts to help close the knowledge gap on recent rural developments. Drawing on interviews and original data collation, I examine the policy and achievements on rural capital-labour relationships; land redistribution; public spending and the relationship between government and rural social movements. There is very little to suggest that *petista* governments have put Brazil on anything like new course in rural politics – in fact, most structures inherited from the era of authoritarian modernisation and neo-liberalism have become further entrenched in the countryside. Key dynamics of Brazil's uneven development within, as Furtado described them in the late 1950s – including the mutually constitutive relationship between the 'developed' South-central and -east and the 'underdeveloped' hinterlands – have proven remarkably resilient.

Between chance and project: migrants' lives in São Paulo, Brazil

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Contemporary globalization provided new conditions for migrants to imagine their possibilities in the world and Brazil achieved a new position in their plans for the future. Many migrants do not conceive Brazil as a final target for their lives anymore, nowadays they place the country as a step towards other destinations worldwide. However, this stop is not free from consequences.

Considering the idea of 'life projects' (Rapport, 2003), the research followed migrants of different nationalities, coming from Bolivia, China, Paraguay and South Korea, living at the moment in the city of São Paulo. The ethnographical approach identified processes of 'friction' (Tsing, 2005) underway, in which legal/ illegal, private/public and rational/irrational borders become unclear, taking migrants to face contradictory and unpredicted situations. Consequently, their stay in Brazil affects their previous 'life projects', forcing them to reconfigure what was once carefully calculated. They realize, then, the possibility of having only 'temporary life-projects'.

In this way, chance and ambiguousness compel some migrants living in São Paul to question matters of identity, nationality and family, because they feel they are becoming something else they did not expect.

The paper explores, thus, how migrants regard Brazil within the international setting, how Brazil offers them possibilities to envisage what the future might be, how Brazil shapes their trajectories for a moment in their lives

Panel 3: *Living Futures in art and popular culture*

New Representations in Contemporary Brazilian Cinema: A pathway towards Gender Equality and Human Rights

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“...in a country like Brazil where homophobia continues to be firmly entrenched, especially as regards the visibility of same sex desire, there should be so few films in which homoeroticism is dealt with in any significant measure.”

Almost fifteen years have passed since the publication of David W. Foster’s “*Gender and Society in Contemporary Brazilian Cinema*” -a work that posed significant questions in relation to the presence of a queer visibility in the Brazilian national film industry. During the course of those almost fifteen years, the Brazilian film industry has undeniably produced a meaningful number of films addressing same-sex desire (*Possible Loves*, 2001), as well as queer identities (*Madame Satã*, 2002) which have for sure influenced queer visibility, possibly leading to an advance in questions of LGBT rights in Brazil.

Despite the apparently ‘coming out’ of the Brazilian film industry with the celebration of movies like *Madame Satã* (2002), as well as the work of *Mix Brasil*, the internationally recognized Brazilian film festival that promotes and celebrates diversity through film, one still speculates about the existence of a legitimate queer cinema culture in Brazil. One reason for this enquiry may be the contradictory image the country presents in relation to the acceptance of sexual diversity. While to the foreign media, Brazil broadcasts the inebriating images of carnival celebrations and world famous gay pride parades, the country still has to come a long way in relation to LGBT rights and the acceptance of different expressions of sexualities.

Bearing in mind the questions above, this presentation intends to investigate some Brazilian films made in the last five which present LGBT themes in order to analyze how they create and promote images of sexual diversity, as well as how their cinematic language and structure may group them within a queer aesthetics that would eventually confirm the existence of a queer cinema culture in Brazil that supports equality and basic human rights.

Nicolas Behr's Futuristic *braxília* and the Critical Reinvention of "*Brasiliensidade*"

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I will examine the work of poet Nicolas Behr (born in Cuiabá in 1958, but living in the Distrito Federal since 1974) within the context of Brazilian literature of transgression. While the poet is often associated with the poesia marginal of the "mimeograph generation," this presentation will focus on analyzing collections such as *Porque construí braxília* (1993) and more recent works, which reassess and elaborate upon the invention and construction of an "alternative braxília." This underground city is (re)envisioned with its own historical, architectural, and literary blueprints invested in undoing the Plano-Piloto, thereby reinscribing the urban landscapes of Lúcio Costa, Juscelino Kubitschek and Oscar Niemeyer with subversive potential for social change. The poet creates a new imaginary space, maintaining the "X" that represents the original cross, over which the crossing of the two axes was projected. This gesture preserves the permanence of "Brasília" but hopes to rebuild upon it. Indeed, we may also say that "X" marks the spot. Brasília is "Ground Zero" for the construction of a new utopia, which would consist of a communitarian space where there is no separation between the citizens inhabiting it. This idealistic social democratization of a common space to be fully occupied by all is the dream on which the new "braxília" with a lower-case "b" is founded. Behr's imaginary space fomenta a fertile literary workshop where creative process becomes the flourishing flora and fauna of artistic expression. However, it also decries the construction of a new Brasília that never truly existed in reality yet resided in the books and the blueprints of Kubitschek, Costa, and Niemeyer. I argue that "braxília" is the ludic yet socio-politically charged utopian dream of a dream that has not yet come to be, a parallel universe which exists by appropriation and subversion of JK's *Porque Construí Brasília*.

What Did Machado de Assis Think About the Future?

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Most critics would probably say that Machado de Assis, one of Brazil's most important novelists and thinkers, had a fairly pessimistic outlook when it came to the future. After all the last line of his famous novel, *Memórias Póstumas de Brás Cubas*, from 1881, is Brás, the first-person narrator, saying: "Não tive filhos, não transmiti a nenhuma criatura o legado da nossa miséria." On the other hand, in his journalistic, non-fictional writing we find a more manifold perspective. Machado is one of Brazil's first important writer-critics, whose early pieces assessing his country's literary scene, while initial exercises in judgment, were also central for the formation of a national literature. In this presentation, I will take as my point

of departure, “O passado, o presente e o futuro da literatura,” published in April 1858, in “A Marmota” in Rio de Janeiro, when Machado was still shy of his nineteenth birthday. Juxtaposing the intentions, formulations, and theories posited in this piece about the future of a national art form, with his seemingly more cynical ideas about his society’s and his characters’ futures in his fictional work, I hope to ascertain how Machado’s notions on the topic are relevant for understanding contemporary thought on futurity. Leslie Adelson has called futurity a “protean abstraction,” a constantly shifting concept entwined in varying relationships to past and present. Machado’s early meditations focus on the relationship between literature and politics and address questions of national identity and cultural authenticity—ideas still relevant for recent cultural debates. To compare these views, early on in his career, when he had his own future ahead of him, with his evolving concepts helps us reflect not only on the questions central to futurity in a Brazilian context, but also theoretically on the nature of futurity more broadly.

Street Art in Brazil as Ideological Power

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This research discusses the interdisciplinary practice of street art as ideological power in contemporary Brazil. Public space has an ideology and it is interesting to look to street art because it is an art form where the social hierarchies are broken down. Street art has a political and ideological nature as it condemns falsity in contemporary society, almost like street art would represent the truth (Visconti *et. al.* 2007).

Especially the World Cup in Brazil 2014 has mobilized many street artist to create ideological works of art, some of which have gone viral as images on social media such as Facebook, arguably reinforcing the power of these images and making them accessible not only in Brazil, but also on the internet all over the world. Examples of such street artists discussed in this research are Paulo Ito, Daniel Scelza, and B. Shanti (Captain Borderline Crew).

This research’s objective is to analyze some pieces of street art in contemporary Brazil and their ideological power, a power which could be present because of the art in itself, the message in the image/ writing, the location of the art, or because of the nature of equality in this art form going against the system/ authorities/ institutions. This research also discusses the importance of the Internet and social media in relation to the ideological power of street art.

Street art is there, and it is communicating to us and thus affecting us. It is however an open question how effective, and how lasting the effect of the ideological images is, also that of the images gone viral. With the Olympic games coming up in Rio de Janeiro 2016 one could however expect more mobilization in the form of street art, especially in the city of Rio de Janeiro.

O que será o amanhã? The death of the song and the unfuturable future

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In an interview in December 2004 Chico Buarque de Hollanda, one of the most renowned names in Brazilian popular music, said that the musical genre known as “song” was dead.

This comment immediately stimulated a wide debate in artistic and academic circles, involving the participation of important critics as Luiz Tatit, José Miguel Wisnik, Lorenzo Mammi and Tinhorão Ramos. Starting from the analysis of the most notable reactions to Buarque’s remark, I want to propose an interpretation of the very notion of “the death of the song” related to the crisis of the idea of future and futurity in the Brazilian society, so as to highlight the close relation between the two things.

Since its origin in the early twentieth century, the song has emerged as the most creative and prolific tool for producing utopias and dystopias inside the delicate process of building a Brazilian national identity. Absolutely crucial was its role during the years of the military dictatorship, when the tension to the future that characterized so many songs directly expressed either a sense of hope and transformation or a desire for alienation and escape from the present. With the slow return to democracy and the ever more invasive processes of globalization, songs gradually lost their political and social function to become a museum-like object only persisting thanks to endless re-recordings of a consolidated repertoire.

KEYNOTE:

From the future to the past: Cinema and Antagonisms in Brazil

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In “Uma historia de amor e furia”, directed by Luiz Bolognesi, images of the future are directly related to the past. Brazilian History is shown as a violent process, in which social and political antagonisms cannot actually be solved. If the perception of the future is catastrophic, can the discussion on Brazilian future contribute to deal with the present? Contemporary Cinema, sometimes, explores temporality without expecting causality or unity. A film such as “Hoje”, by Tata Amaral, brings us a question: can time be synthesized?

Saturday, March 14th

Panel 4: *Urban space and grounds for optimism*

From Social Movements to Protests: São Paulo's Shifting Political Landscape

Teresa Caldeira

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In June 2013, a series of large demonstrations throughout Brazil started to shake its main cities and political landscape. This talk juxtaposes these protests, the social movements of the 1970s and 1980s that brought the poor peripheries of São Paulo to the center of the political scene, and the cultural production coming from these peripheries after the 1990s. This juxtaposition creates a perspective from where to look at the changes that have transformed cities, citizens, and the polity in Brazil during the last decades. One of the main arguments is that in São Paulo, as in many other metropolises shaped by peripheral urbanization, political agency is inseparable from the spatial configuration of the city and from its shifting patterns of spatial segregation and social inequality. The presentation will focus on the peripheries and argue that the quality of both poverty, the urban environment, and citizen's engagement have changed a great deal from the 1970s to the present. Poverty has different signifiers in a city of better infrastructure, mass communication, democracy, less violence, and broader access to consumption. Difficulty in moving around the city is one of these signifiers. Moreover, politics has other languages and tools in the context of intensified cultural production and circulation and of a democracy people can take for granted.

Rio Without Removals: Of Community Planning and Activism in Contemporary Brazil

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The 2nd of October, 2009, was a moment of sheer ecstasy for the 30,000 people that had gathered on the Copacabana beach. They were celebrating the honor Rio de Janeiro was bestowed with; the city was to host 2016 Olympic Games, the very city that was already the confirmed location for the final match of the 2014 FIFA World Cup. Nevertheless, the excitement and celebrations these mega-events sparked, propagated by politicians as catalyzers for economic growth and development, have been outmatched by protests and discontents, often by the same people who cheered that 2nd of October on the sands of the Copacabana. My interest lies with the engagements that have emerged in the *favela* of Vila Autódromo in relation to the planned constructions of an Olympic Park, which has led to the displacement of more than two thirds of the residents. The protest actions played out in Vila Autódromo have attracted a plethora of expert actors from university planning

institutions. Through a so-called participatory approach to urban planning, these have produced a community planning project, or “The People’s Plan for Vila Autódromo” (2012, *Plano Popular da Vila Autódromo*). Particularly, I wish to examine if and how the residents’ hopes for their futures might be impacted by interacting with these expert actors and planning media? Can these hopes then be reoriented in the face of the evermore materializing presence of mega-events? Finally, I will attempt to discern the possibilities for a “trickle-up” effect of the acts of collaboration between the residents and allies of Vila Autódromo, and if and how they can have an impact upon the practices of mega-event planning and execution.

Do the Brazilian favelas have a future for the right to the city?

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The Brazilian metropolises have grown into an accelerated and concentrated urbanization process, in a great inequality context that includes lack of social opportunities such as income, education, supply of land and housing, besides inadequate urban environment and infrastructure conditions. The results configure an intense socio-spatial segregation and urban exclusion. In this context, many poor neighborhoods were raised on the city’s outskirts and in the interstices of the old central areas, without appropriate parameters and public policies. They constitute a huge universe of the many slums, villages, invasions, tenements houses and other improvised housing provision, although gradually accumulating significant individual investments, which will persist for a long time ahead. Presently, among the total of 202 million inhabitants in Brazil, 84% are urban population and almost half of that are lives in major cities, where the slums’ population ranges from 30% to 60%. Urban policies developed until then were innocuous concerning the transformation for better cities. Between 1960/80 the proposal to eradicate the slums, transferring the population to peripheral urban sets, was not socially successful, intensifying segregation. The remaining slums were densified and many others have emerged. The democratization process brought gains into the Constitution of 1988, followed by the Statute of the City in 2001, on the guarantee of social rights for land and housing. Since then, there were attempts for inclusive policies, with advances and setbacks. Do the Brazilian favelas have a future? Understanding future as positive changes within the described context, the work to be presented brings to discussion the possibilities that are being experienced currently by the social movements towards the right to the city in Brazil. In this sense, the role of the public University is fundamental. The proposal focuses on recent experience of Professional Residence in Architecture, Urbanism and Engineering at the Federal University of Bahia and its developments.

Insurgent citizenship: favela-dwellers and large scale projects in Rio de Janeiro

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While all Brazilians have formal citizenship, the distribution of rights, duties, and resources which this formal status entails and people actually exercise, has not been uniformly accessible. The simultaneous presence of universal inclusion and massive inequality has been negotiated through what James Holston has termed "differentiated citizenship".

The last decades, Brazil has made significant progress towards enabling greater citizen participation through a myriad of participatory processes consolidated on a federal, state, and municipal level. At the same time, the urban governance in Rio has taken a neoliberal turn, using mega sports events such as the 2014 FIFA World Cup and 2016 Olympic Games as a strategy to enhance private-public partnerships (PPPs) and increased private control of urban land and public spaces. Existing institutional frameworks have been sidelined, politics of corruption flourished, and favela-dwellers have been removed and/or resettled as a result of PPP-driven large scale projects. This development contributed to the massive protests in June 2013 and sparked several community-based social mobilizations. .

The paper is based on a research project under completion, Urban Chances – City Growth and the Sustainability Challenge [Chance2sustain] funded by the EU Commission (FP7). It presents the cases of two human settlements: Vila Autódromo, threatened by the construction of the Olympic Park; and Morro da Providência, affected by the development project (*Porto Maravilha*) for the down-town port area and an upgrading programme for the favelas of Rio de Janeiro (*Morar Carioca*).

The cases serve to discuss Holston's claim (2008) that 'differentiated citizenship' is in Brazil being replaced by 'insurgent citizenship'.

Everyday perceptions of the past in Ouro Preto and the future of its cultural heritage policies

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Similar to narratives about the future, interpretations of the past can be fluent and perceptions change. The different versions of past and expectations for the future pervade accounts of traditions, festivities and the scenery of Ouro Preto, a UNESCO World heritage city in the South-East of Brazil. Attracting visitors from Brazil and the world interested in its religious, rebellious, colonial and academic setting, Ouro Preto gives central place to cultural heritage in urban policies. However, any city is always home to a multitude of people, some who use it permanently, and others whose presence is transient. The interests and agendas of different groups diverge, but the city has to find common ground for its past, present and future for residents, tourists and students. The focus on colonial constructions in heritage policies is hence marked by disputes and anxieties about which past is being preserved and for whom. The central Tiradentes Square, for example, can be a touristic hub with its

museums and monuments, a centre for work and commerce, and a meeting point for young people. It is also a reminder of the historical unfairness suffered by the city at the hands of those coming from elsewhere. Outsiders have taken different forms - the colonisers from the past; the students, mining entrepreneurs and tourists of today as well as a “future generation”, for whom the city is preserved and present benefits are sacrificed. I investigate how different people communicate Ouro Preto’s past and how that affects the future of preservation policies and urban changes of the city. Looking at the perceptions of three main groups in town – local residents, students and tourists – I examine their different narratives of the city and its cultural heritage policies, and how these perceptions are reflected in the city’s efforts to find its future path.

Observing Slums in Brazil: humanitarian network is a type of resilience?

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Observing ‘Vila Brasilândia’ in São Paulo and ‘Nova Esperança’ in Salvador, both slums in Brazil, we can identify a kind of resilience, still latent, which can be directed to more successful collective solutions. They have in common the proximity to dams that supply significant part of the water to these metropolitan areas, which would require high restrictions of contact by the residents to avoid the risk of contamination. Vila Brasilândia has a former group of inhabitants, health and environmental agents, and public school teachers who meet in a cultural space of the community, focusing a transition initiative to a more sustainable living. Nova Esperança, with a strong community association, now on its second generation, had preserved part of the originally occupied territory to collective functions such as education, health and leisure. The text shows two stories permeated by exclusion and constant social impacts that raised joint creative actions to ensure survival. Extreme proximity of houses, territory’s difficulties and lack of basic infrastructure promote insalubrity when added to ‘social trauma’ inherent of these populations, which violates the ‘right to the city’, the ‘human rights’ and the ‘right to environment’. Instead of promoting more violence and disagreement, it is important to notice true humanitarian network which is being developed in people’s daily lives and places as a valuable resource: neighborly relations, mutual protection, respect and brotherhood, which have been strengthened by local organization concerned with social, economic and environmental issues. These communities need to be viewed differently to take ownership of this valuable resource, making them stronger, recovering self-esteem and the ability to overcome challenges, with more respect from the people, government and international support. Interdisciplinary organizations providing technical assistance to local leaders can facilitate local development plans by self-management combined with ascending and descending political actions to the improvement of life.

Land of the future for whom and for what? Threats and promises of gentrification in a pacified favela in Rio de Janeiro

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This presentation aims to explore the expectations and fears of residents in a recently pacified favela located in the affluent South Zone of Rio de Janeiro, Vidigal. In anticipation of the 2014 World Cup and 2016 Olympics, Rio's government launched a series of policies to revitalise the city, amongst them, the controversial measure to 'pacify' favelas. The aim of pacification was firstly to expel drug-trafficking cartels and reclaim governance of the areas and secondly to bring much needed social policies. An aim that has, so far, brought about disputable results in different favelas. One result, expected or unexpected, has been an increasing number of young middle-class Europeans who began living and investing in favelas located in the coastal neighbourhoods; attracted by their vibrant cultural life and impervious to the local middle class' anxieties about favelas. Some fear while others hope that the pacification policy and the presence of foreigners will lead to commodification of favelas and removal of poor residents to the benefit of an inequitable political economy of urban regeneration. I spent 6 months living in Vidigal in 2014, doing ethnographic fieldwork, observing and asking people about the changes they are going through. This paper is an initial attempt to bring the material I gathered during that period into a discussion on the expectations and fears residents of Vidigal have about their future and the future of their 'neighbourhood.'

Self-Esteem for a better Future: On Schooling, Housing and Cruel Optimism in Urban Peripheries in Northeast Brazil

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What does it mean when a Fortaleza teacher tells her class, "We are not very nationalistic. We, Brazilians, have terrible self-esteem"? Or when the former president Lula is asked to reflect upon the legacy of PT's 10 years in power and answers that "first and foremost Brazil regained pride and self-esteem" and then goes on to highlight the country's economic progress and the improved quality of life that people have experienced? (Sader, 2013). In this paper we explore self-esteem and its seeming interplay with national identity and notions of progress in the realms of education and consumption.

Our paper draws on two fieldwork sites wherein PT policies, aiming to promote social inclusion and upward mobility while developing the nation and its emerging economy, have increased access to resources. The first is Fortaleza where emerging middle-class high school

students were urged to believe in themselves in order to support their studies for the university entry exam. Students commuted from the peripheries to the centre of the city for study in a private school, a daily practice that approximated the ‘upward’ movement they hoped to make in life. The second is Salvador where women in a resource deprived area undergoing slum upgrading wished to transform their homes according to middle-class aesthetics and make a better life by making these ‘consumption dreams’ come true.

Self-esteem was key in both fieldwork sites: both the students in Fortaleza and the women in Salvador needed self-esteem to succeed, and if they succeed they gained status and in turn self-esteem. In the paper, we discuss the concept of self-esteem and how it is perceived to influence people’s daily lives and dreams for the future. Invoking Berlant’s (2006) “cruel optimism”, we will explore hope, dreams and optimism as part of social, cultural and economic processes and their interplay with notions of progress in contemporary ‘emerging Brazil’.

Projecting the future, obviating the past: The modernist project and urban codes alterations in Barra da Tijuca, Rio the Janeiro

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Drawing on historical data about the modernist plan for Barra da Tijuca, Brazil, and the consequences and distortions in its execution, this paper intends to contribute to the debate about the implications of a country produced in the name of the future.

Barra da Tijuca is a neighborhood of Rio de Janeiro originally designed by Lucio Costa in 1969 for the expansion of the city. Nowadays, the area can be described as a series of gated communities and shopping centres along a 20km avenue. Costa was invited to design the Master Plan for the region 12 years after Brasilia, by a governor under a dictatorship system. His modernist and socialist proposal envisioned not only the design of a new neighborhood but also the creation of a new financial district that would transform the area into the new centre for Rio – which was until 1960 the National Capital city. Pushed by developers and landowners, through a decree in 1981, the City Administration changed the area's urban code, creating a series of alterations and deformations on the original planning.

Combining architectural and anthropological perspectives, this paper intends to discuss: What are the implications of having the future as a temporal referent for the construction of an area? How does the neglected urban precedents and private interests influence the project’s execution and the current urban condition of Barra da Tijuca? Land of the future for whom and for what? Threats and promises of gentrification in a pacified favela in Rio de Janeiro.