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RBAN HOSPITALITY AND THE CROWD

A DISCUSSION ABOUT SOVEREIGNTY, STATES OF EXCEPTION, AND INCLUSION IN THE URBAN PUBLIC SPACE BASED ON SOME MASSIVE OCCUPATION PROCESSES IN THE CITY OF SÃO PAULO

ABSTRACT

In the wake of the protests that took place in mid 2013 in the city of São Paulo, this article investigates some collective and momentary massive occupation processes of the open public spaces in the city's downtown area, whether under the aegis of the law or beyond the law. It can be said that the observation of intriguing and unstable ways of occupancy and appropriation of the public space – rather than stability of the built landscape – and their constant, momentary, and circumstantial rearrangement was the leitmotif for building a critical reflection on the uncertain paradoxical trends associated with contemporary collective public life. This study analyzed the territory as an inseparable relationship between normative pre-figurations and spontaneous momentary configurations of the urban space through appropriative, constant, and/or occasional flows. From everyday life to the most casual and incidental, what could have been thought based on this relation? Starting from this desubstantiated matter, another epistemological panorama about the present rises, riddled with paradoxalities. Ranging from the predictable, normalized, and standardized to the unexpected, urban space – changes in time – gave rise to a dimension important enough to be considered [and to be thought of] about the public “being” of the territory in some situations and occasions.

KEYWORDS

Hospitality. Crowd. Surveillance. Sovereignty. Subject.

LA HOSPITALIDAD URBANA Y LA MULTITUD

UNA DISCUSIÓN ACERCA DE LA SOBERANÍA, ESTADOS DE EXCEPCIÓN E INCLUSIÓN EN EL ESPACIO PÚBLICO URBANO A PARTIR DE CIERTOS PROCESOS DE OCUPACIÓN EN MASA DEL TERRITORIO EN LA CIUDAD DE SÃO PAULO

RESUMEN

En el rastro de las protestas de calle ocurridas a mediados del 2013 en la ciudad de São Paulo, este artículo investiga ciertos procesos de ocupación masiva, colectiva y momentánea de los espacios públicos abiertos de la región central de la ciudad, sean ellos bajo la égida de la Ley del Estado o “más allá” de ella. Digamos que la observación de intrigantes e inestables modos de ocupación y apropiación del espacio público - y no la estabilidad del paisaje construido, edificado - y sus constantes, momentáneas y circunstanciales reconfiguraciones, ha sido el *leitmotiv* para la construcción de una reflexión crítica sobre inciertas tendencias paradójicas asociadas a la vida pública colectiva contemporánea. Tuvimos como objetivo analizar el territorio como una relación indisoluble entre prefiguraciones normativas y configuraciones momentáneas espontáneas del espacio urbano, por intermedio de flujos de apropiación, constantes y/o ocasionales. Desde el cotidiano hasta el más eventual e incidental, qué se ha podido pensar a partir de esa relación? A partir de una materia desustanciada, emerge un otro panorama epistemológico sobre la actualidad, marcado por paradojas.

De lo que es previsible, normalizado y normatizado, hasta lo inesperado, el espaciamento urbano – los cambios del espacio en el tiempo - hizo advenir una dimensión relevante de pensarse (y de cómo pensarla) acerca del “ser” público del territorio, en algunas situaciones y ocasiones.

PALABRAS CLAVE

Hospitalidad. Multitud. Vigilancia. Soberanía. Sujeto

HOSPITALIDADE URBANA E A MULTIDÃO

UMA DISCUSSÃO SOBRE SOBERANIA, ESTADOS DE EXCEÇÃO E INCLUSÃO NO ESPAÇO PÚBLICO URBANO A PARTIR DE ALGUNS PROCESSOS DE OCUPAÇÃO MASSIVA DO TERRITÓRIO NA CIDADE DE SÃO PAULO

RESUMO

No rastro dos protestos de rua ocorridos em meados de 2013 na cidade de São Paulo, o artigo investiga certos processos de ocupação, massiva, coletiva e momentânea, dos espaços públicos abertos da região central da cidade, sejam eles sob a égide da Lei do Estado ou “além” dela.

Digamos que a observação de intrigantes e instáveis modos de ocupação e apropriação do espaço público - e não a estabilidade da paisagem construída, edificada - e suas constantes, momentáneas e circunstanciais reconfigurações, foi o *leitmotiv* para construção de uma reflexão crítica sobre incertas tendências paradoxais associadas à vida pública coletiva contemporânea. Objetivou-se analisar o território como uma relação indissociável entre pré-figurações normativas e configurações momentáneas espontâneas do espaço urbano por intermédio de fluxos apropriativos, constantes e/ou ocasionais. Do cotidiano ao mais eventual e incidental, o que foi possível ser pensado a partir dessa relação? A partir de uma matéria dessubstanciada, um outro panorama epistemológico sobre a atualidade emerge, eivado de paradoxalidades. Do previsível, normalizado e normatizado ao inesperado, o espaçamento urbano – as mudanças do espaço no tempo - fez advir uma dimensão relevante de ser pensada [e de como ser pensada] acerca do “ser” público do território em algumas situações e ocasiões.

PALAVRAS-CHAVE

Hospitalidade. Multidão. Vigilância. Soberania. Sujeito.

INTRODUCTION

Frequent events of massive street occupation, whether cultural manifestations of the so-called social minorities, or even, street protests, such as those of June 2013 in São Paulo, raise the question: what is happening with the democratic urban public space today? How does the relationship between people and State manifest in these moments of full exercise of democracy?

These questions are justified by empirical observations: the “agreement” between State and population, implicit and guaranteed-by-law, undergoes a violation of the alleged democratic State expressed in the role and action of blatant and extensive policing, translated in forms of control and surveillance of the population, as well as excessive ordering and hierarchization of the territory.

What happens with this relationship when the presence of the police inside public space manifests not only as a force to ensure the compliance with rights of unconditional coexisting and sharing in the public space, but also as an attending presence of [desired and justified] effective ways to control, monitor, and intimidate, for a supposed assurance and maintenance of the social order? Would the maintenance of the social order be enough to justify the implicit and explicit, latent and manifest “violence”, practiced by the State on behalf of non-violence and the right to come and go for all?

After all, what is this “violence” about? There may be a difference to be understood as substance of otherness in the supposed widespread identity of the term “democratic public space” when we consider the meaning of “violence” as a response to something or as a posteriori violent act, as opposed to “violence” practiced as prophylaxis or prevention.

From certain recorded and mapped street events, associated with a nomenclological discussion of hospitality, right, and law, according to two important philosophers of the 20th century, the aim of this essay is to reflect on how the right to the city has manifested in the city of São Paulo.

DERRIDA, BENJAMIN AND THE LAW

Using the text “First name of Benjamin” written by Jacques Derrida (published in his book “Force of Law”), which is a critique of the text entitled *Zur Kritik der Gewalt* (“For a Critique of Violence”), by Walter Benjamin, written in 1921, that raised as main topic of discussion the “supposed fair violence - which destroys right -, and the mythical violence, that establishes and upholds right,” in Derrida’s words. [Beyond justice, emphasis given] (DERRIDA, 2007, pg.62, my translation)

To Derrida, *Zur Kritik der Gewalt* is not just a critique of representation as perversion and downfall of language, but a critique of representation as political system of formal and parliamentary democracy. From this point of view, this “revolutionary” essay (revolutionary in a Marxist and at the same time Messianic style, as Derrida himself is) is part of the great unparliamentary and anti-aufklärung wave of 1921, “on top of which Nazism came to surface, as well as having even “surfed” on it in 1920s and early 1930s.” (Derrida, 2007, p.61, my translation)

In this essay by Benjamin, Derrida proceeds, the goal is “language interpretation—language’s origin and experience—according to which evil, i.e., the lethal power, comes to language precisely via representation, that is, through a representative, mediator, and therefore technical, utilitarian, semiotics, and informative dimension, all of them powers that drag language, dragging it to its fall, making it decay far away or outside its original destination.” (Derrida, 2007, p.63). Let us pause here for a while. The representative dimension would be that of the State itself, as mediator of a language that moves between “true” justice and right.

Neither Benjamin nor Derrida—in his criticism of Benjamin’s radical and implicit motivations as he advocates a radical primary violence in favor of “revolutionary” acts (always defensible and justifiable, according to Benjamin, in cases when social justice would be threatened, in some way, by applicable laws guaranteed by the State) which are supposedly superior to, let us say, the rule of law — have specifically discoursed on right, in their writings [which right? Is it primary right, based on a justice which is transcendent, primordial, beyond laws, at least the constituted law that was founded by men to legitimize a supposed justice ?], right to the public space, but let us try to think on issues brought about by both philosophers and the interesting reflective clash proposed by Derrida (2007).

Derrida (2007) questions Benjamin regarding the unconditional defense of radical violence that have at times stood against parliamentary powers legitimized by an equal, as considered by Benjamin, “violence”, a natural violence inherent to the creation and legitimization of the rule of law. This radical violence that is advocated by Benjamin and according to him, would never be conservative, since it is revolutionary, and would always be progressive, ideologically sound and defensible; as said, a dangerous rationale that Nazism [revolutionary action that precipitated the fall of a regime and the rise of another] had put in check in the 30s and 40s. Not always the “revolutionary” act is something defensible, since a “revolution”, per se, does not imply justice, in addition to not be associated with a single ideological matrix.

But, regarding a certain subject matter, they both agree: one thing is Justice, another, the law. A long consideration of the force of law, and of which law is being referent to – if the universal law based on ideas of Justice, or specific and circumstantial laws created by constitutional law? - is given by Derrida, in this close “dialogue” with Benjamin. One can see in both, a mystical foundation of authority that needs to be discussed; they differ, however, regarding the legitimate and legitimizing role of that authority. Benjamin’s revolutionary radicalism is confronted with radical ambiguations, and sometimes undecidable weightings of Derrida (2007).

Beyond Derrida’s questioning Benjamin’s critical stance regarding the topic, we might ask, can the very “legally” established State practice a form of conservative violence capable of ensuring the “rule of law” in the public space, threatens, at the same time, the supposed unconditional right to access or to use it? To what extent, the power, legally instituted by the State, represented and expressed in the role of policing the space, would be both a means of ensuring coexistence in the public space and an instrument of curtailment of

the freedom inherent to the public space, a space guaranteed by a democracy instituted by the very rule of law?

Specifically on those situations involving large numbers of people and crowds formations in the public space, whether it be a football match in a stadium or cultural and social events on the street, what we have seen is the presence of the State, expressed in the police, acting both preventively, ordering and hierarchizing as much as possible the space to be used, such as the monitoring of individuals or groups of individuals present in these areas in order to ensure order, conviviality, and to avoid actions characterized as “banditry” and “vandalism”.

HOSPITALITY AND “HOSTIPITALITY”

In certain situations and occasions in the city, especially those that involve and potentiate crowds and mass gatherings, the State appears to intervene preventively in order to discipline, conduct, coordinate, and control a place that should be one of social sovereignty.

Following Derrida (2003), in his reflections on the meaning of hospitality in contemporary times, the logic of the State - to delegate, let it be said in passing, the organization of certain city events to private companies - seems to be one in which it puts itself in the position of a host, threatened by the presence of its guest, especially potentially uninvited guest, the unforeseen and unpredictable foreigner and his possible actions. It anticipates the logic of threat to the common good to justify its preventive actions.

Paradoxically the State seems to act, in the name of ensuring the social order and the organized presence of all, as a host prepared to receive the enemy, the unwelcomed guest. In order to minimize the risks of acts that represent, according to the State itself, a threat to the standards of conduct and behavior at common spaces, spaces that should be unconditionally hospitable, the space of the public in its own right, acquires a negative character by becoming a place of controlled conduct, of covert repression, a prepared domicile to “hospitalize” the visitor, to admit him, inasmuch as it “takes care” of him.

The State acts as the master of a house that should be home of the other one. This place of the “home-of-the-other”, of the home of all, becomes, in advance, the home of the State, which uses the force of law, or the violence of the power of law, to ensure its own hospitality, but, a conditioned hospitality. A paradoxical and perverse situation: the public Man, transformed into a guest of its own space, becomes hostage to a host that guarantees hosting by means of policing and surveillance of the “guest”.

Perhaps, in order not to become a hostage of that who is his guest, the State-host, through the police, through policing the polis, anticipates and holds hostage him who it hosts, him who arrives, the foreigner. The presence of the State in those situations where there is the prospect of forming crowds seems to boil down to policing and surveillance of the citizens, turned host in a space that should be his. By right. Derrida calls such situations “hostipitality”, a hostile hospitality, in this case, a hospitality where the citizen becomes an almost unwelcomed guest, in a place that should be his own home.

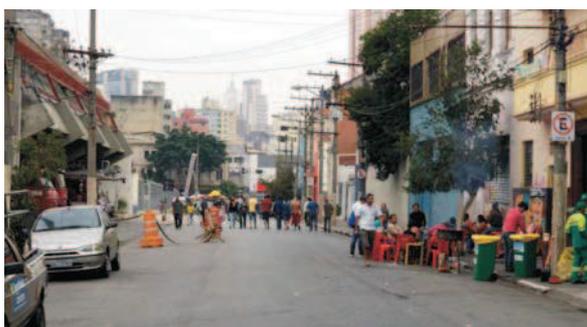
We could consider that the citizen becomes, in these situations, the person who threatens his own home, which becomes a threat to his own home; the “home” of unconditional hospitality becomes a “hostipitable” place, a place that at the same time greets but disciplines, oversees, controls, and punishes at certain times.

But, we could also argue that the State cares for the common good by ensuring and maintaining the “good” use of the common space. But perhaps we can ask ourselves regarding the intensity of this care, and the characteristics that this maintenance have acquired.

If, in history, the formation of crowds in the public space represented a political risk to the very State and to the existing rule of law [the very State having been established by force, or by law], and should therefore be monitored, what we have seen through this research is the extension of this preventive action to other genres of manifestation and action that involve crowd formation, as a radicalization of this surveillance and control, perhaps in a more perverse way.

In some observed situations, linked to commemorative events, entertainment, leisure and culture, the State, by preparing, organizing, and overly ordering the territory, seems to invite and offer, in advance, a “camouflaged” hospitality to the citizen, making him hostage and suspected in his own “home”. Him who, originally, by law, should not need any invitation to enjoy and use his space, the common space, the space of anyone, the space of all, starts to be invited into a place where there should not be an inside and an outside, an in and an out. We could argue, hospitality does not simply happen, it becomes, as Derrida would say. Something becomes hospitable by not requiring that those that arrive need an invitation to enter. Something becomes hospitable by the lack of distinction between him who supposedly invites - the host - and him who is invited - the guest. The citizen should not need to be welcomed to use and enjoy the city; t the city hosts him he also hosts the city simultaneously, because without city, he would not be a citizen.

But what we see is a weakening of this reciprocity in situations where there is the prospect of crowd formation in the city. The State, in the role of the police, seems to forge a hospitality that starts considering the citizen a guest,



Picture 1: Surroundings of Julio Prestes Train Station – Sunday afternoon – Photo: Igor Guatelli



Picture 2: Surroundings of Julio Prestes and Luz Train Stations – Virada Cultural – Photo: Igor Guatelli

but a guest who becomes a hostage of standards and codes of conduct established a priori, momentarily and occasionally, by the host - the State. The force of circumstantial laws of use of public spaces takes precedence over the right conquered by the supreme law. The "natural" right given by the higher law that governs the public space "entity" in the world gives way to the presence of law that, in certain respects, turns out to subvert and transgress the absolute law.

We have witnessed in certain holidays and cultural events, excessive ordering of the public space, through a sectorization, hierarchization, fragmentation, and division of the space with railings and temporary gateways, legitimized by circumstantial laws of the use of the public space, instituted by the very public power.

All major squares of the city that hosted stages of the "Virada Cultural" event or of the Labor Day celebrations, for example, were zoned and gridded by railings and framed structures that established insides and outsides. Through gateways, there was the need to move from the public space outside to the same public space turned into an inside, an interior. These controlled accesses created interiors and exteriors, ins and outs, hierarchical divisions of the public open space, approaching, in its conformation, the domestic private logic.

It has been a routine [from major events to weekly soccer games] the use of railings to discipline the occupation and the movement of people in situations where there is the prospect of formation of large crowds. This compartmentalization ultimately creates subtle and significant differences between the absolutely public, the space which is absolutely public and guaranteed by law, of the absolute guest [the one who has the right to come without the need to be invited or the need that the place is prepared for him], and the other public, a public space that conditions the occupation of an absolute public guest turned into a foreigner, a stranger in his own place.

The unquestionable and unconditional welcoming, by the public space, of the absolute guest, the absolute public figure, becomes a place prepared to receive this absolute guest turned into an invited guest in his own "home", starting to have the right to "enter" and attend his own home. Maybe we can argue that the invitation done on the part of the host, paradoxically, represents a weakening of the hospitality as it introduces an in and an out of places where there is no need of invitation to use and enjoy.

Even if implicit, there is a logic of inclusion, engendered by strategies that establish the need to go out of a public space in order to get in a public space, which ultimately constitutes a logic of exclusiveness, a logic of hospitality conditioned by unusual spatial arrangements of the public space, and which ultimately condition occupations, uses, and appropriations. As tells Derrida in his book "The Hospitality," . . . *Let us say yes to who or what turns up, before any determination, before any anticipation, before any identification, whether or not it has to do with a foreigner, an immigrant, an invited guest, or an unexpected visitor, whether or not the new arrival is the citizen of another country, a human, animal, or divine creature, a living or dead thing, male or female. In other words, there would be an antimony, an insoluble antimony*

between, a non-dialectizable antinomy between, on the one hand, The law of unlimited hospitality (to give the new arrival all of one's home and oneself, to give him or her one's own, our own, without asking a name, or compensation, or the fulfilment of even the smallest condition), and on the other, the laws (in the plural) of hospitality, those rights and obligations always conditioned and conditional ..." (DERRIDA, DUFOURMANTELLE, 2000, p.77).

In situations where there is the potential of crowd formation, such as in the scheduled events in the city of Sao Paulo, we observe, on a recurring basis, the creation of hospitality expressions very close to those posed by Derrida posed, a conditioned and conditional hospitality. The "visitor" who arrives is immediately invited to "enter" in a public space organized as private space, such as interior, as an inside with different rules of usage than the outside.

However, in contrast, it is observed that unexpected acts of occupation of the urban public space paradoxically bring out the hospitality in its purest state, precisely by bringing together the non-hospitality – the hostility – also in its most pure and forceful expression. Either hospitality or hostility, nothing of "hostipitality"; let us now return to the discussion on right by law and the force of law.

In a revealing and unsettling way, Derrida (2007) points out that Benjamin had already indicated, in his studies, "*at least the principle of an analysis of police reality in industrial democracies and their military-industrial complexes provided of high computer technology.*" (DERRIDA, 2007, p. 108; my translation). In the absolute monarchy, no matter how terrible it was, police violence shows itself in its true form, while police violence in democracies denies its very principle, legislating surreptitiously, clandestinely. Let us pause again here.

Thinking with Derrida (2007), in elliptical thinking, we seem to have an institutional degeneration of the right precisely because there is a crisis in the representation of violence associated with the police power, i.e., we see in parliamentary democracies of the modern world a difficulty in identifying, verifying, and discussing police violence precisely because it has ceased to be exercised in its most explicit or "original" manner, in the words of Benjamin; according to Derrida, Benjamin criticizes the "degeneration" (Entartung) as a critique of a parliamentary powerless to face police violence, which have replaced it, a critique based on a "philosophy of history": from the archaeo-eschatological or arche-eschatological perspective, which deciphers the history of law as a decay (Verfall), since its origin.

So what we have now would be to resort to a dissimulated violence. Thinking with them, what we have today would be a justified violence of the authority, as a way to avoid the worst, i.e., the violent violence of the police.

Understanding the public spaces as places for citizens' political demonstrations, places for the free individual, what would be then this hypocritical policy of "denegation" of the open or "pure" violence in its manifestation, and the resort to a dissimulated violence in the city's legislation process? Could deliberations and resolutions on the use and forms and processes of occupation of public space hide or camouflage apparently non-violent forms of control that nonetheless might be equally restrictive? As an

underlying and hypothetical question, would there be a correspondence between the alleged withdrawal and absence of the government in terms of its legislative presence in the private sphere (characteristic of economic liberalism and the new face of commercial and finance capital), and its growing presence in the legal, political, and institutional surveillance of the public man?

The widespread surveillance and control of the public space become a means of violence mediated by a legislation of the public law, established in an authoritarian manner by authorities which are legitimized by the law. Absent in the private sphere, the force of parliamentary law, of the State, seems to be fulfilled when legislating on the “proper” use of public space, by means of the presence of the police. An arbitration that guarantees the order and the disciplined occupation and “cordial” coexistence in the city, becomes the most visible and identifiable demonstration of the “presence” of the State in the citizens’ everyday life.

But, what is this right to the city, guaranteed in advance through defining rules of use and behavior of the population, as we have seen in most commemorative events and scheduled demonstrations? Which right to the city would this be in which a television station has practically rent the Anhangabaú valley and organized it, and hierarchized it to show a football final, determining privileged and secondary seats for the population according to previously distributed invitations? Which urban hospitality would this be where the government is present through policing, outsourcing and hiring private companies to organize events and commemorative dates, and the public space is designed and scanned, according to the logic of proper functioning and the maintenance of the law and order?

And what if we move on to consider this State action in certain situations as a conservative grant of the right to the use of the city? Conservative because it inexorably states the threat of disorderly conduct, and therefore adopts an a priori logic of repression of the legitimate and unrestricted right to the city. To work with the logic of anticipation regarding a latent threat of disorderly conduct, and therefore, in a violent act because unjustified, and sort and organize the public space to better control and regulate the events that would be held there. Would this be to justify another end, namely the “domestication” of the public life and the elimination, as much as possible, the risks of its inherent unpredictability?

To sort and organize the occupation of the public space becomes a means to an end that may not only preserve the safety of the population. What we see, as underlying [that which remains under, hidden, unrevealed] the ordering of these territories, is an accentuation of hierarchical logic, creating an idea that there is always the chance of winning the right to privileges capable of social differentiations, even among equals, i.e., society. It creates the illusion that we must earn the right to enter certain differentiated areas, even when they are part of the same public space.

Controversial and seemingly paradoxical statement: perhaps we can say that, contrary to preventive policing, there seems to be greater authenticity and

“respect” to the unconditional use of the public space precisely at times when repression comes as an a posteriori action to restraint abuses and excesses committed in the use of the public space, and not as a prescriptive and disciplinary action. In this case, State “violence” would be just a means in itself, i.e., fighting manifested violence which threatens the sovereignty of society at large on a public space which was at that time dominated by some - rather than a means to achieve an arbitrary or non-explicit end.

The hospitality of the public space, threatened by the hostility of some, would then be guaranteed by the hostility of that which should ensure unconditional hospitality, i.e., the State. We are in the field of authentic actions, and not simulations or the creation of urban simulacrum, namely the construction of another notion of public, domestic, safe, and orderly places in a territory that, by nature is the place of tensions, conflicts, latent unpredictability, of the right, guaranteed by law, to the city, to the unconditioned use of the public space.

But what is the way to understand this right to the public space? As Milton Santos, in an interview for the series “Encontros” (organized by Mary Angela Faggin Pereira Leite, 2007) “*the middle class [but I would say most people] do not want rights, they want privileges*” (p. 103; my translation). The notion of privilege is closely related to the logic of spatial differentiation, discussed above and present in many situations and events related to the public space. The desired urban logic, reproduced at different scales, of territorial differentiation and hierarchization, seems to also be reproduced in the ephemeral and unstable demonstrations linked to the use of the public space and, what is most disturbing, accepted and exalted even by those who, in daily life, do not seem to have right to the city.

It is visible and verifiable that much of the population longs for such privileges as a symbol of status and social differentiation. Correlate and widespread is the desire of the possibility of having the right and the “privilege” to enter in “different” places within the same public space.

Thus, the political individual, of the polis, seems to become a stranger to his own self, moving from the public man to a coveted urban guest, an individual dependent on invitation and permission of use. Ethics hospitality discussed by Derrida (2003), i.e., hospitality that should be established and guaranteed in and by the presence of the other, becomes a hostipitality, both from the public power in relation to the individual, and among individuals.

Ethics hospitality gives way to the desire of imposing oneself onto the other, to differentiate oneself, to receive permission or invitation to “come” in public places, made “special” just because isolated from the rest of the public space. Possibly, following Derrida (2003), the sorting and hierarchizing of the public space does not fail to be, in many situations, a violent “non-violent” action, soothing, perhaps pernicious, since working with the logic of meritocratic entrance to spaces isolated from the rest.

Instead of nurturing a social being-together, the urban “hostipitality” condition [the hostile hospitality] builds a logic of desire based on the exclusion and acquisition of exclusivity. The citizen of the polis, as the absolute other, the stranger, the uninvited stranger, makes way to the logic of identity groups, recognized for having similar right to enter differentiated places. Making way

to the place of the other becomes desiring another place in relation to the place of the other, and acknowledging the other, who does not belong in "our" place, as a potential intruder.

SPONTANEOUS ACTIONS

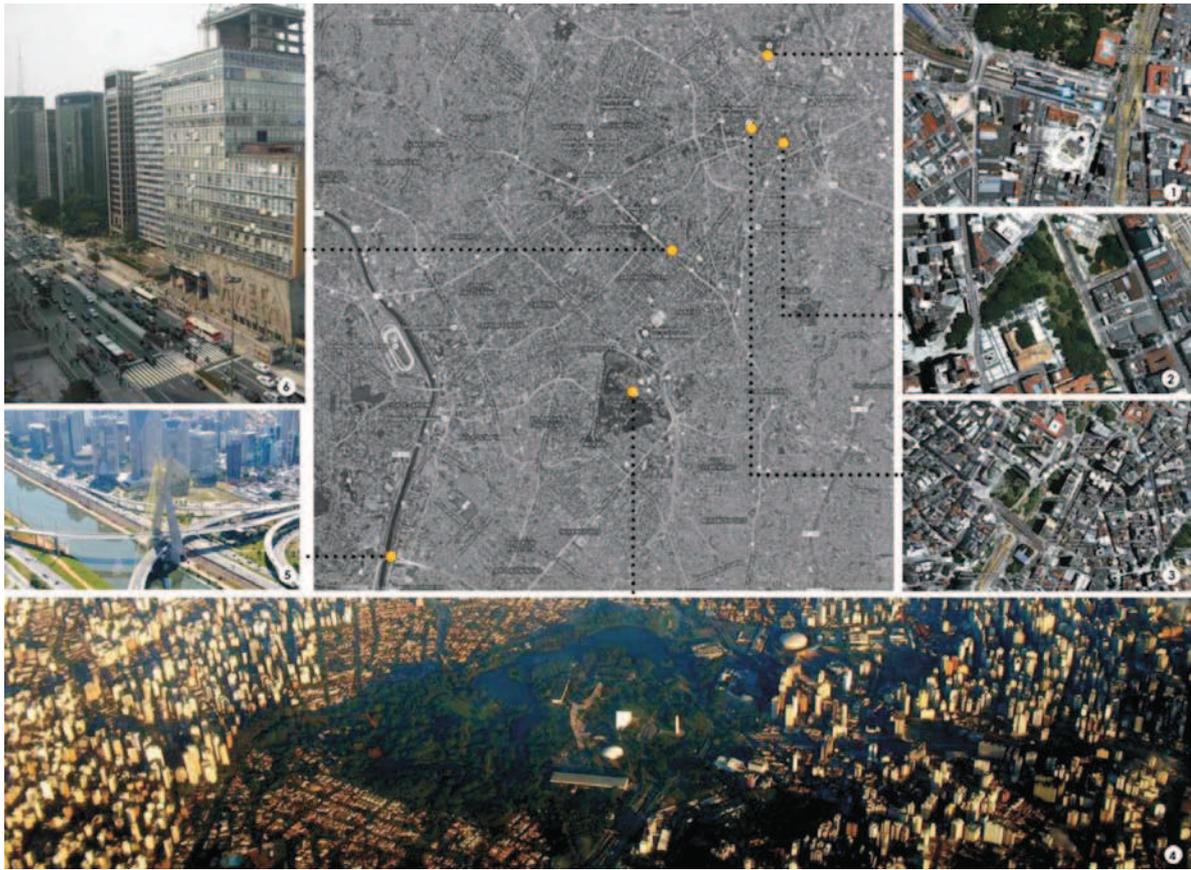
But, even under the auspices of the government, other possibilities linked to the territory and the urban guests can be thought of based on what we have registered. For example, a rather unusual and curious situation was seen at Rua Fradique Coutinho, in São Paulo, the siding of a construction was turned into a hanger of warm clothes left for donation during the winter months.

Momentary territorialities are created and consumed only when transformed in places mainly of the other, unconditionally conceived for the other, places which become effective only in the presence of the other. A pastel stall at a street market, tables on the street, steps or the median strip of a public footpath or a siding become prevalent places of the logic of the common, of the unconditional being-together, the from me to-you. Paradoxically, circumstantial perjury, violations of rules and regulations that govern today's occupation of the public space, of unusual inscriptions, seem to realize the public space as the place of the visitor, the ordinary, the unconditional right to use that which by right should not be addressed to someone, or, conditioned, in advance, to receive this one who does not depend on invitation to arrive, use and enjoy. Far from signifying a defense of lawlessness, the contingent moments of anomie in the process of appropriation of the public space have implemented its realization as the place of the public. Actions transgressive of the current rules and standards which are based on the paroxysm of policing and control, have been the chance and risk for this "other" public space, perhaps more authentic due to its neutrality, less vigilant and selective.

The intensity of hospitality through which this territory of ??the common is conceived, significantly alters the attributes of the "public space" substance as support of the other, of unrestricted conviviality.

The amount of built-in hospitality in the formation of these territorialities, either periodic or episodic, changes the quality of that same hospitality, formed only in the unconditional presence of the other, without preconditions, concessions, privileges, or different underlying logics. Neither "hostipitality", nor hostility, just an unconditional being-together, and the recognition of the presence of the other, of the foreigner, of the stranger, of him who arrives just to reinforce the historical *raison d'être* of the public space: unrestricted sharing.

Minor trends, indeed, but what interests us is precisely the confrontation between trends that have appeared to be majoritarian; implied logics which standardized the use of the public space in situations where there is the prospect of crowds formation [understanding crowds as dissonant, multiple, agglomerations, regardless of scale, but compatible, able to share the same place], and the possible identification and characterization of leakage lines, of loose ends within this characteristic enchainment of urban actions and



Picture 3: This image aims to assist us in giving the context of situations and territories covered along this text. In the center, a plant of the central region of São Paulo, clockwise: 1. Luz railway station, the first railway station of the city, built by the British company Sao Paulo Railway, opened in the second half of the 19th century. The first designed housing development in the city arises in its surroundings, the Campos Eliseos neighborhood, a tribute to the Champs-Élysée in Paris. 2. Jesuit college courtyard, official site of the founding of the city. 3. Anhangabaú Valley, a former limit between the historic center and expansion of the city towards the west. Today is the main place that is host major events and gatherings of people. 4. Ibirapuera Park, the main city central park. 5. Marginal Pinheiros River, with its cable-stayed bridge, a media postcard, with the current main financial center, located at Avenida Berrin in the background i 6. Paulista Avenue, one of the city's highest point and main avenue of the city. First financial center, now a local symbol of street demonstrations. Highlighted, the building of TV Gazeta networks and radio complex, with its immense staircase on the ground floor, facing the avenue.



Picture 4: Siding at a construction work at Rua Fradique Coutinho, used as public hanger for jackets donated by the population - Photo: Mellize Paganotti (member of the research group City and Architecture and Philosophy, at FAU-Mackenzie, coordinated by Professor Igor Guatelli).



Picture 5: Viaduto do Chá and Anhangabaú Valley - Labour Day Celebrations - 2013. Practice of camouflaged, intimidating hospitality; an expression of Derrida's concept of "hostipitality". Photo: Igor Guatelli



Picture 6: Anhangabaú Valley – public place in the centre of São Paulo - Labor Day Celebrations – Entrance portico to the public restricted area - 2013. Photo: Igor Guatelli.

Picture 7: "We are not mass, we are a crowd !!!" - Street demonstration - Faria Lima Avenue. Photo: Thomas Takeuchi (member of the research group City and Architecture and Philosophy, at FAU-Mackenzie, coordinated by Professor Igor Guatelli).



Picture 8: Street Demonstration - Paulista Avenue. Photo: Caroline Corte Real Bastos (member of the research group City and Architecture and Philosophy, at FAU-Mackenzie, coordinated by Professor Igor Guatelli).

Picture 9: Street Demonstration - Marginal Pinheiros- Estaiada Bridge - Symbolic perjury of a symbol. Photo: Thomas Takeuchi (member of the research group City and Architecture and Philosophy, at FAU-Mackenzie, coordinated by Professor Igor Guatelli).



conformations, which have dominated the public scenes that involve sharing and common living.

The observation of different urban manifestations – be them at the scale, periodicity, motivation - points us to the building of a system of actions and objects that tend to approximate the public logic and the private logic. However, ad hoc demonstrations internal to recorded events show us the latent presence of de-territorializing actions within a massive territorializing logic based on division, ordering, hierarchization, and the granting of the use of public space.

Public events under the government's auspices and sometimes under the tutelage of the private sector, have become the place of social differentiation, of a hospitality prepared according to rules and terms of use of the public space, while at the same time representing the risk and chance of de-territorializing, nothingness movements, and of the flourishing of paradoxical situations.

If the so-called street "protest demonstrations" that have occurred in a concentrated manner during a few months of the year 2013 [though continue to arise] can be understood as reactions, violent or not, to the active institutionalized power, of the State or of others, which subjugates, which requires obedience and the strictest possible normalizing control of the social body, these episodic, situational, minimal circumstances of building the common, punctuated above, may represent, not the reaction [here we summoned Deleuze for a reflection: perhaps the reaction won't fail to be and exist in the shadow of the dominant action, conforming this to always be a conscious action of recognition of the dominant action exactly for representing it as its antagonist], but a potential de-territorializing action contained in the very territorializing action.

In a Nietzschean rereading of the "will to power", the de-territorializing action can be equally or even more potent than a reaction, precisely because it is an action of nothingness potential that at the same time is part of it, intrinsic, and that escapes from the domineering logic and becomes a disruptive force, opening the prospect of a coming-to-be-another unpredictable.

Still very close to Deleuze (2010), we perceive it in micro territorial actions such as street markets; in particular, some of that located in places that are symbolically dominated by social representations associated with the refinement and "modus vivendi" of portion of the São Paulo elite, such as the market that takes place at Lorena Street, in the Jardins neighborhood.

Micro-dynamics such as this, "molecular", in Deleuzian language, can be seen as urban occurrences - yes, granted by the government -, which acquire characteristics of affective de-territorializing events exactly because they become occasions where dynamics and the bodies apparently inherent to these territories are changed, transfigured, and start to momentarily be receptacles of other sociabilities, which are apparently not consistent with the territories in which they are located.



Picture 10: Lorena Street. Jardins neighborhood. Weekday. Shopping in designer boutiques create a scenario that invest in hospitality based on invitation to select audience. Photo: Igor Guatelli



Picture 11: Weekly street market [Sunday]. Lorena Street. The logic of the guest hospitality is replaced by the visitor hospitality. Different publics get mixed, stalls and trash momentarily perverts the engendered dominant scenario. The territory addressed to some becomes the territoriality of others. Photo: Igor Guatelli

Thus, we are interested in registering the value of this affection generated by some of these urban events, either periodic or not, which become forces of ontological, cognitive, and ethical otherness, activated by the very logic of urban production, but with tacit potential capacity for disorder and which, due to its persistence and frequency, to promote different social inter-connectivities [active forces, therefore, not reactive], thus becoming places near to the manifestation of an unconditional hospitality.

It seems no longer possible, thus, to consider interpretative readings and conclusive understanding of the urban territory as unquestionable truths, if temporary dynamics and contingent situations are not taken into consideration, since they potentially become attributes capable of altering the very "substance" [another name of essence] to which they belong, changing and enriching its meanings and possible connotations.

TRACES OF TODAY: BECOMING AND HEREAFTER

As Heidegger (2013) proposes, we no longer imagine the dynamics of the city, of the public space as a being submitted and linked to the public space "entity", to the onto-teleological reasoning that states what the public space is, with an a priori and immutable purpose, where any difference in the manifestation of the being of the "public space" would be merely a "deviation" from the substance, a misfit of the entity, that for sure is primal, essential, and immutable. The hospitable being of the public space seems to threaten the hospitality entity, the essential concept of hospitality of the very public space.

We start to understand hospitality of the public space as something that arises, an unexpected event that can only be being, arising, an advent of the being, which threatens and corrupts the very truth of the entity - the concept of "public space" - and that, therefore transforms the entity public space into an advent that is passible of questioning, a thought-object whose characterization and problematization can no longer be guaranteed by an alleged immutable

causa prima, but subject to a constant reasoning and the un-concealing of its unsteady being.

The come into being of the public space as an accepted place of natural hospitality, involves a discussion of the advent of its being: its substance, constantly moving and shifting, can only be interpreted and analyzed if understood not as immutable unity a priori guaranteed inside the entity, but as a multitude of attributes that constantly threaten the entity.

Returning to the beginning of our discussion, from arguments developed by Derrida (2007), on the strength of the Law and laws, of the fundamental laws and of circumstantial laws, we could even ask ourselves: could the excessive rules and prescriptions of the public space use be in line with an atavistic need for much part of the population of discipline and order?

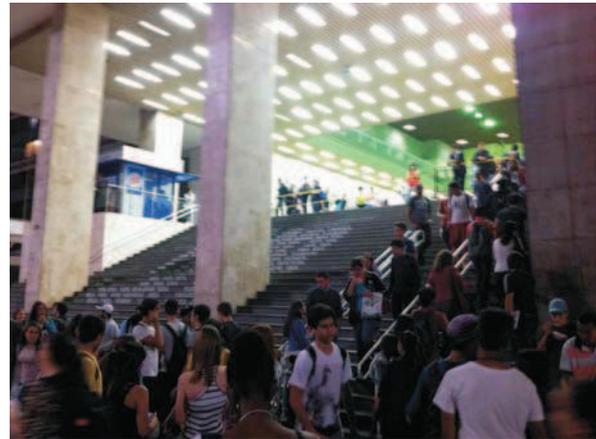
Perhaps we are progressively moving towards the overvaluation of rules, and of circumstantial and commonplace prescriptive laws, precisely because they seem efficient in the illusory assurance of the freedom of sharing the common space. The gradual disappearance or absence [anomie] of fundamental laws that should guarantee the democratic functioning of the public space open the possibility of a growing heteronomy in governing this space, as if the entity of a private, domestic, familiar space.

The perceived threat of the public space being by prescriptive and often circumstantial rules and laws has potentiated a tamed and domesticated come-into-being of the public man. Would some spasms against this increasingly-obvious trend in the expression and exercise of this entity be enough to ensure its survival as political citizen?

For example, until recently, spaces which are symbols of an almost unconditional hospitality, such as the immense staircases of the Gazeta Building, historically open as an urban amphitheater facing the Paulista Avenue, and the welcoming marquee of the Ibirapuera Park, both in São Paulo, have had their appropriation disciplined. Recently, the staircase has



Picture 12: Staircases isolated from the public walkway - Gazeta Building. Paulista Avenue. 03.27.2014, 6:30 p.m. Photo: Igor Guatelli



Picture 13: Staircases isolated from the public walkway in a moment of intense public circulation- Gazeta Building. Paulista Avenue. 03.27.2014, 6:30 p.m. Photo: Igor Guatelli

been isolated from the public with railings, mainly at peak hours [such as at the end of the day]. The marquee of the Ibirapuera has received stickers on its pillars. Images of snickers, skate and bicycles, scattered all over the place, claim to order the occupation under the hospitable roof. An antinomy, managers trying to zone, group, and discipline actions and appropriations of the crowd that has always inhabited and enabled it, under the guise of a needed guarantee of an organized being-together [read: imposing an a priori convivial rules in large public gatherings] in the commonplace.

Historical potential situations of large public gatherings and eventual crowd formation, like at the Ibirapuera Park marquee, in which a momentary spirit of being-together and collectiveness, without ignoring the possibility of tensions and conflicts, has seemed to always set their own rules of coexistence. But moments like this are increasingly more subjected to the disciplinary and regulatory logics, as we have seen, and even small urban gatherings, engaged in a joint meeting, are a priori treated as bunch [potential troublemakers?], that can disrupt the order and common good. Incidentally, James Ensor, on his paintings with metaphorical “masks” had already shown us [in a sophisticated and perhaps cynical manner] how distressing and disgusting to the eyes of some a “bunch” of people gathered could seem.

The day before, that which might be, takes on the place of the vigil, of waiting and remaining reserved. The vigil is consummated in the day before. The free, sensorial experience of man in space seems to be, since his still non-manifestation, already subjected to complex training. And, as it seems, desired by large part of the population, in a relationship of complicity with the State-police or the Police state, the authorized authority, that authorizes itself as the authorizing justice. Ideals of justice and law are subject to the force of law, laws that seem to limit the practice of “atonement” by imposing order. But what is that order is about? That seems to be the representativeness and legitimacy of the State’s role in society.

Clearly nothing allows us to go directly from a reality test to a principle of reality, but an attention to everyday traces [and its Episteme, a term often used by Foucault to designate codes that “structure” and “engender” reality and the *socius*] suggests this trend.

From heteronymous reason - based on a multitude of laws and rules - the construction of another urban hospitality [or “hostipitality”?], has established and institutionalized a logic of welcome to the public man. A welcome logic based on a preventive management of the crowd in the open spaces; an order imposed under the specter of threat to the very order of the common and collective well-being.

But a public man made at the same time guest and enemy of the city and the social [from Latin, means *hostis* means guest, but also hostile, enemy; i.e., a potentially hostile guest]; one mass *flaneur*, expropriated, but also imprisoned and secure in his own home.

The logic of contemporary interiority warrants, through some [questionable] ways, the “integrity” [and the blasting] of the social and common body.

To know the nature and upgrades of the sovereign power, and the different forms, nuanced or radicalized, of continuity of the state of emergency, enunciated by Benjamin, seems to be a necessary condition so that one might think, reflect, ponder the exceptional manifestations [totalitarian, benevolent] of democracy because the political practices of modernity seem to show us that the differences between inclusion and exclusion, rights and exception are merely semantics; they all become legitimated means employed for alleged righteous purposes. As states Benjamin, "Si la justice est le critère des fins, la conformité au droit est celui des moyens. Mais, nonobstant ce contraste, les deux écoles [le droit naturel et le droit positif] se rencontrent dans le dogme fondamental commun: les fins justes peuvent être atteintes par des moyens légitimes, des moyens légitimes peuvent être employés pour des fins justes." (BENJAMIN, 2012, p. 58). The important question becomes: what would be the "fair ends" and "legitimate means"? Practices of official violence - under various nuanced expressions of citizens' submission - and prescriptive forms of urban hospitality are, in principle, sanctioned and legitimized by laws governing the right to the city. But, of what right?

Maybe a right guaranteed by unwritten laws, circumstantially defined by the presence of police, as the legitimate representative of the State. A police establishing and perpetuating the logic of frontiers in the public space as practice to legitimize its presence and atonement, because there will always be the threat of such boundaries being transgressed and overcome by their own guests.

From Giorgio Agamben, citing Massimo Cacciari, after all, what we have to complain if the doors are always open, we just need to go in. But the question could be different: do we need "doors"? As Cacciari says, "You are in the open, things happen, not come in." (cited AGAMBEN, 2002, p. 57; my translation). In his ambiguous question about the visible world, Jacques Derrida puts to us: Quoi du rest [and] à penser d'aujourd'hui ?, or, at the same time, it remains (as waste or trail) and remains to be thought compared to today? Thinking so much about what appears (*phainomenon*) as about what underlies the phenomenon.

Not conclusive, the critical thinking border between the phenomenological (*phainomenon* the phenomenon, the appearance, the event) and the nomenológico (*noumenon*, the concept) allows us to a discussion that goes beyond the exercise of subjective interpretation. Paraphrasing Heidegger, these processes still not evident in the show [the event] as "clearings" as passage of coming to the meeting and the arrival (one) from what does not have a being, a clearing (entity) empty, open to exercise of questioning something that seemed in questionable. (see Heidegger, 2013). "Justice remains come, it has come, it is to-come, it opens the sheer size of irreducibly future events. She will always, this future, and she will always had. Maybe that's why justice, in that it is not only a legal or political concept, open to the future transformation, recasting or re-foundation of law and policy [...] and there is only justice insofar the event possible, as an event, exceeds calculation, rules, programs, to advances." (Derrida, 2007, p. 54-55; my translation).

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Editor's note

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