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**THE TRANSITIONAL FUNCTIONS
OF MAPPING
PSYCHOANALYTIC PERSPECTIVES
ON A RESEARCH WITH MAPS**

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I, Giovana Helena de Miranda Monteiro confirm that the work presented in this thesis is my own. Where information has been derived from other sources, I confirm that this has been indicated in the thesis.

Signature _____

Abstract

This thesis explores the working with maps and the agency and effects of mapping. It aims to inspect on what basis mapping qualifies as one critical spatial practice. The theory of participatory mapping tends to overlook its account for the functioning of mapping as experience. This account is crucial since maps and mapping can assign the power they are assumed to have. It means to ask, from the standpoint of a transdisciplinary perspective informed by the theory and practice of psychoanalysis, what are the functions of mapping and the work of and with maps. To make sense of these functions, I devise categories through which to approach maps, mapping and their effects. A better knowledge of these enables researchers, educators, and academics to grasp the complexities and potentials of mapping as a method for participatory initiatives. From a practice of mapping in which the dwellers of an informal urban settlement became mapmakers, I glimpsed the functioning of mapping as chinks and catalysts through which to transform realities.

This thesis shows mapping being applied as a practice of space and as a dialogic participatory method. This research applied three methods: i) semi-structured mapping interviews in which the respondent interacts with a paper basemap; ii) transect walks; iii) participatory photography. These methods form a descriptive, experimental, qualitative research focused on the discovery and observation of phenomena. The significance of this study is that it improves the theoretical and empirical grasp of how maps and mapping function. It shows that they catalyse the representations in space, channelling, along the process, the mapmakers' recognition of their objective and subjective circumstances. The categories outlined here about the transitional functions of mapping provide to future applications in which the agency of maps and mapping can contribute to the mapmakers' transformation of their realities.

Impact Statement

This thesis discusses maps and mapping through transdisciplinary perspectives that allow critical and practical grasps of their functions in a psychoanalytically informed approach. This discussion and the insights it unfolds can have an impact outside and inside academia, as they help the assimilation of maps and mapping for everyday assessment and their turning into more significant instruments for space-related interventions. The qualitative analysis of data shown in this thesis contributes to knowledge about maps and mapping by detailing the ways they function, which can improve education, research and participatory initiatives related to the public good. This thesis' methods for dialogic mapping can help improve the autonomy and development of the mapmakers and the effectivity and amplexness of their voice.

As detailed in the chapter on methodology, through dialogic mapping the participants become mapmakers and learn how to outline their lived experiences on maps. About its application, a participant states:

[...] never anyone came here willing to know what we think [...] to come deep, to research, to make us have an idea of the place where we live, explore - right? - the brain, for us to have ideas

[...]nunca ninguém veio aqui querer saber o que que a gente pensa [...] vir a fundo, pesquisar, fazer a gente ter ideia do local onde a gente mora, explorar -né? - o cérebro, pra a gente ter ideia.

RXFB20, 2016, 00:38:00

The benefits outside academia could occur to social and political enterprise, research practice, educational use, public policy design, public service planning and assessment, and the public discourse. Since maps and mapping allow for a more specific and localised elaboration of demands, delivery and evaluation of service and goods, they can impact the quality of the environment and quality of life. Since maps constitute a universal language that supports dialogic interactions, the broader use of maps and mapping aware of their inner and outer implication for the mapmakers could intensify local agency of individuals and collectivities. As a tool for analysis and diagnosis, mapping as experience can occur in unique timings, as it follows more singular and symbolic logics than chrono-logic dynamics.

The benefits inside academia include the discipline and future scholarship on mapping as experience, dialogic research methods and methodologies involving mapping and interlocution. This study can impact on a more transdisciplinary curriculum, especially for the disciplines related to the production of space and human development, which are firmly interrelated here. This thesis' dialogic approach to the issues and virtues of a neighbourhood from the speech and positioning of its dwellers can extend to disciplines in need to glimpse the theory, experience and production of space from other perspectives.

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Glossary

Copasa - *Companhia de Saneamento de Minas Gerais* [state company for sanitation].

EA - *Escola de Arquitetura* - School of Architecture and Urbanism.

IBGE - *Instituto Brasileiro de Geografia e Estatística* - Brazilian Institute of Geography and Statistics.

IPTU - Imposto Predial e Territorial Urbano [Urban land and property tax]

PET - *Programa de Educação Tutorial* - Programme for Tutored Education.

Prodabel - *Empresa de Informática e Informação do Município de Belo Horizonte* [Municipal Company for Information and Technology - IT company].

UFMG - *Universidade Federal de Minas Gerais* [Federal University of Minas Gerais].

Urbel - *Companhia Urbanizadora e de Habitação de Belo Horizonte* [Municipal Company for Urbanization and Housing].

SOED - The Shorter Oxford English Dictionary (Fifth Edition).

*Indeed I would think that most of our ideas
that have any originality in them
are found to be difficult,
and are not easily assimilated
and turned into instruments that can be used.*

Donald W. Winnicott
Playing: Its Theoretical Status in the Clinical Situation, 1968, p.592.

Note to Reader

This thesis attests to a writing struggle to find a mode of expression capable of grasping the relationship between mapping, transitional functions and unconscious processes. This note to the reader aims at detailing three topics of this struggle: 1) the struggle for expression; 2) the question of coherence; 3) the transitional status of chapter 6. A note on how this thesis deals with these topics helps explain my argument that maps and mapping can function as instruments that can be used by those who struggle to express, in foreign languages, reflections on the built environment.

The struggle for expression

The difficulties in presenting key psychic aspects in written language combine here with ideas and references that were new to me, many of them written in foreign languages. When writing in English, I draw inspiration from authors who opted to think and write in languages that were foreign to them. Samuel Beckett, for example, was also born in a colonized country but wrote in a language that was not that of its colonizer, and which he believed not to master: French. For Beckett, a foreign language meant a vehicle for his thought to impart new patterns of imagery, speech and meaning.

As a Brazilian, thus, a Portuguese speaking native, my choice to pursue a PhD in English indicated potentials for other thought paths and socio-cultural references. A struggle for expression marks my writing with the shadows and gaps that come from its encounter with three elements. First, my native language and culture, as in "de-densification". Second, with words from my referred literature, as in "jouissance", for example. Third, with everyone's actual first language: the unconscious, which might explain the silences, the absences, the associations, the hovering attention.

This struggle escalates as I try to build a voice for myself. In facing this struggle, my

research also offers opportunities for the respondents to strengthen their voice. This thesis shows the struggle to express our subjective and objective perceptions, including those about the collective agencies around us. Such struggle demands awareness of colonizing languages, including the unconscious, politics, academia and maps which, as seen here, can be turned into instruments all can use. Working in the chinks between languages to emphasize specific gaps and voids that put lines, marks, words and expressions on the spot opens room for reflection. This disposition for openness takes at least two forms in this thesis writing struggle.

First, I adopt a hyphenated language, as in 're-presentation', that helps express the gaps that maps and mapping can open as thought paths and cognitive channels. Mapping is an opportunity for a presentation of actions, perception and insights, and the cognition of circumstances from different perspectives. For example, in section 7.7, a mapmaker comments on how narrow it is the alley where she lives: "It is only now that I'm paying attention to it!". As an example of 're-presentation', the map she works with presents her alley from a perspective she is not used to seeing, helping her to grasp anew (re-cognize) issues she had not yet noted.

Second, I always display the original text on the same page as its translation into English. It is valid for quotations but also for what the dwellers/mapmakers say during the activities in the fieldwork held in Portuguese. This display is political since language is political: both exist because we are different and need to express ourselves in a voice we identify as, at least in part, able to re-present ourselves.

The question of coherence

In the production of knowledge, there is an assumption that coherence means the setting up of a conceptual structure that is introduced and then carried through the thesis in a linear and unchanging sequence. My thesis disrupts linear dynamics by composing and recomposing triads of concepts that change in content but not in structure. This triangulation of theories, empirical material and the transitional functions of maps and mapping unfolds critical reflection as an effect of perception,

re-presentation and re-cognition. These two triads are examples of what structures the conceptual coherence of this thesis. The topology of the Möbius strip – two sides turned one by a twist - represents such unfixed albeit coherent structure that changes shape without altering the relations between what shapes it. The reader will note my reference to it throughout the thesis.

The transitional function of Chapter 6

Chapter 6 is transitional because, in three ways, it is a transition from theory to practice. First, it allows the reader to experience a transitional process that took place in the fieldwork: the transition from re-presentation to re-cognition. Chapter 6 links this thesis' re-presentation of concepts (in Chapters 2 to 5) to its re-presentation of empirical data (Chapters 7 and 8). Consistent with the theory by D.W. Winnicott, an essential reference in this thesis which I detail in Chapter 3, a transitional space means, for example, a meeting point between internal (the concepts) and external (the empirical) realities. Second, Chapter 6 presentation of this research methodology allows the reader to slide, through the research methods it combines, between its theoretical framework and its empirical data. A third way of perceiving Chapter 6 is as a Möbian twist that allows the practical and conceptual 'sides' of the thesis to turn into one.

From the triangulation between the research methods, the re-presentations they made possible, and the re-cognitions they have unfolded, I glimpsed the transitional functions of maps and mapping outlined in this thesis. The transitional function of Chapter 6 allows what emerges from chapters 7 and 8 not only to illustrate the concepts presented from chapters 2 to 5 but also to present empirical data for the reader to appropriate and draw further conceptual components and reflections.

The process of writing this thesis reflects its re-presentation of languages – especially that of maps - as instruments that, albeit difficult to assimilate as transitional processes, can be used by who struggles to express, in languages that are foreign to them, concepts, perceptions and ideas in other-than-linear ways.

Chapter 1 Introduction

*A legion of mapmakers, bewildering in their variety:
this is the world of maps.*
Denis Wood (1992, p.195).

This thesis investigates mapping from the perspectives offered by a psychoanalytic conceptual framework. The use of mapping in participatory initiatives demands practical and theoretical scrutiny on what are its functions within an experience. The same applies to the effects of mapping and justifies a study on the agency of maps and mapping that aims to reveal it in a more substantiated manner to a legion of mapmakers. This thesis' presents mapping through a transdisciplinary perspective that allows a critical and practical glimpse of maps, mapping and their functions. The concepts used here are relevant because unparalleled for the knowledge production on mapping as a participatory spatial practice. The need to problematize the assumptions about mapping is patent since its literature tends to overlook what accounts for its presumed effectivity. This research applied a method for the dwellers of an informal settlement to map and tell views of the production and use of space in their neighbourhood. Its fieldwork provided the respondents with a method for mapping applicable with simple and non-expensive resources.

This research's mapping experience consists of work with dwellers of an informal settlement in downtown Belo Horizonte, Brazil. The experience includes methods in which the participants walk in their neighbourhood, depicting it and representing their grasp of it on maps. Throughout the fieldwork activities, the dwellers talk to the researcher conveying their thoughts and ideas in spoken language. This process turns dwellers into mapmakers who map their use of space. It means that they deploy, in mapped language, their representations in space while talking about them. From their experience as mapmakers that read and add marks to a map of their vicinity, the dwellers inspect their views of it. The process of reading and writing on a map while talking about it outlines a dialogic method for mapping. This method functions favouring the dwellers' capacity to objectively and subjectively perceive their environment and create ways to face its issues and virtues.

Dialogic mapping allows for the conveyance of thoughts and perceptions that attribute to the act of mapping its potential to function as a 'transitional' process. As they map, the dwellers perform as mapmakers, when the subjects of their unconscious also manifest through the contents and traces of the maps they make. Beyond the map as 'thing', 'to map' expresses an action that takes place in mapping activities where some of the dwellers of the researched neighbourhood are invited to work with maps. The terms 'maps' and 'mapping' appear in the relevant literature with various meanings. It explains why the use I make of these terms demands an upfront clarification. I use the word 'map' here as a noun and as a verb. As a noun, the map in the fieldwork is a 'thing', a piece of paper with a printed basemap through which the dwellers learn how to read the main elements of their neighbourhood in a mapped representation. On top of the map as 'thing', the dwellers are asked 'to map', that is, to add information produced from their affects, perceptions and representations in space. Therefore they 'map' (here, a verb) their preferred places (affect), the places they consider neglected (perceptions), those where they often go, and those where they rarely go (representations).

The participatory use of maps and mapping can transform the production of space. The use of maps and mapping as transitional objects and processes can jolt the power traditionally attributed to maps. But it is not just the ability to produce a new map that has transformative potential. The functioning of the act of mapping can spur thought and perception, improving the capacities of those who engage with it. Relevant literature focuses on "the power of mapping" and overlooks what functions in mapping for its potentials to be produced and sustained. The extant literature on participatory mapping examines it from perspectives that differ from those I use in this thesis. The focus of my study is on the transitional functions of mapping as it intends to contribute to the literature from the perspectives driven by two main identifications. First, I identify maps with *transitional objects* and mapping with *transitional processes*, which are concepts I borrowed from a psychoanalytic framework. Second, I identify in the experience of mapping objective and subjective qualities that justify my use of the idea of 'transitionality', by D.W.Winnicott (1953).

In this thesis, I show that some transitional functions are characteristic of maps. This is the case of maps functioning as mirrors (they reflect a perspective), as frames (they shape a perspective, leaving 'things' in and out of it) and as game boards (they function as support for narratives, appropriations, business and play). Besides, I show that other transitional functions are attributions of the act of mapping. If the participants, while mapping, speak and are listened to by an interlocutor, this activity configures a method that links the objects they objectively perceive, which they map, and the objects subjectively created by them through the use, neglect or avoidance of space that they re-present on the maps they make. 'Transitional' is a quality of what allows one to put something in perspective along with one's move from one position to another, for example from avoidance to use. Even when the dwellers avoid passing by a specific portion of their neighbourhood, they map it. It means that mapping might suspend avoidance while the avoided area is re-presented and potentially re-cognized through mapping.

The change of perspective provided by mapping is crucial in this re-cognition. Through this process, the dwellers glimpse their use of space from another angle. Through the method of mapping as a transitional process, the dwellers become mapmakers and are provided with a method to re-cognize their use of space and their enjoyment and investment related to the production of space. Through the transitional functions of mapping the mapmakers can look at their spatialized representations from different perspectives. Moving towards awareness, and from different perspectives of the use and production of space, they might decide to resignify their engagement with the production of space. This re-cognition and resignification can unfold transformations in their realities. I assume as a hypothesis that the functioning of maps and mapping reflect their transitional functions. Therefore I ask: what are the transitional functions of mapping? Whenever the difference in the functioning of maps and in the functioning of mapping is relevant for the topic of this research, I will expand on such difference. As a rule, I mean both when I refer to the transitional qualities that help the mapmakers to glimpse, through the maps they read and write, their objective and subjective realities.

From the paragraphs above three of this thesis' key concepts are easy to identify: *transitionality*, *re-presentation*, *re-cognition*. The hyphen I use to isolate the *re-* in the last two concepts imply that the transitional functions of mapping provide space for one more presentation of content (an affect, a perception, a gesture), which can be cognised once again, by the mapmakers, from the different perspectives their maps offer. I look at the space mapping provides for these re-presentations and re-cognitions informed by the concept of *potential space* in Donald Winnicott's theory. Winnicott is my key reference in this thesis to study the transitionality of maps and mapping. While Henri Lefebvre is my central reference for the concept of representation I adopt in this thesis, Jacques Lacan is so for the concept of recognition. According to Lacan (1958), recognition is among the principles of the power attributed to the psychoanalytic treatment as it provides a space for the analysands to speak of their affects and representations. Re-presenting them in the *potential space* of analysis, they can re-cognize them, that is, look at them from other perspectives. In this chapter, I will come back to these concepts shortly and leave their details and supportive theories to chapters 2 and 3.

D.W. Winnicott (1953) defined 'transitional' as the quality of what allows one's inner and outer, objective and subjective realities to meet, that is, their external and psychic realities. From his definition, I grasp 'transitional' as a quality that allows one to put something in perspective. As a meeting point, the transitional space provides a different standpoint, another angle from which to perceive the everyday and what remained unattended. The practice of mapping in this research enabled the dwellers to direct a slanted look on their realities and stances. It means that mapping activities functioned, in the fieldwork, as a transitional space where a change of means facilitated the mapmakers' deploy of space and of its use on a map. The *potential space*, where transitions might take place, can be internalized by the subjects and remain with them. The *potential space* is always subjective and can be re-created by the subject in various settings, such as the psychoanalytic clinic, the child's play, the dweller's mapping. Because of this, mapping embeds a shift of perspective, which can characterize dialogic mapping as a critical spatial practice.

Winnicott referred to the environment that favours transitions to happen as a *Holding environment*. For the transitional functions of mapping to take place, a holding environment has to be provided. It means that the participants have to be taken as subjects, not as objects. They have to feel they are valued for the mere fact of being there regardless whether they will contribute to the activities and how. Dialogic mapping provides room for the mapmakers to speak while mapping, and considers their words as adding another change of means for their re-presentations and re-cognitions. The holding environment, if it functions sufficiently well, will always be responsive to the subject. The mapmakers speak and are listened to. A crucial part of this process is that the mapmakers could listen to the words they utter about the use and production of space and re-cognize their re-presentations. Their narratives in this holding environment allowed mapping to function as a socio-spatial practice that combines transect walks, dialogue, and location of the neighbourhood's issues and virtues. Mapping raised the dwellers' voice by taking them out of place to glimpse their representations from other perspectives.

What defines participatory mapping in its literature and practice is more the process of its undertaking than the outcomes it produces. Maps play a key role in participatory mapping more as a means than as a goal. Also called community-based mapping, participatory mapping consists of a set of approaches and techniques in which the tools of modern cartography and participatory methods coalesce to re-present the knowledge of local communities. Through participatory mapping, the dwellers' knowledge about the space where they live can be re-presented in a mapped language and be read by others and by themselves. Expressing their knowledge in mapped form, they make it easily graspable and recognisable by most people but it also provides them with other perspectives from which to look at their realities. Maps added with signs and traces convey the singular views of the dwellers who have singular and subjective conceptions of their neighbourhood. These maps re-present, for those who made it, their spatialized representations of affects, perceptions and approaches. Through these maps they can re-cognize what is despised, neglected or warped in the production of space.

In this practice of participatory mapping, the voice of the dwellers plays a role in their activities as mapmakers. The dwellers narrate their lived experiences in the public and political spaces of the neighbourhood. As evidence of this dialogic practice, their words are present in these pages, side by side with their English translation. I provide both the dwellers' and the quotations of non-Anglophonic references in the original to re-present my awareness about the multiplicity of voices and languages necessary not only in the production of knowledge but also in the production of space. In this study, I focus on the effects of mapping in the capacity of the dwellers of an informal settlement to manifest their perceptions, affects, assessments and ideas about the built environment. I am interested in the process mapping can unfold¹ in their existential landscape since it might widen their views of it and of themselves. The tangible and intangible objective and subjective aspects and circumstances of their environment compose the dwellers' existential landscape.

The method for mapping practised in this research helps the dwellers to re-present their use of space for their inspection and critique. In the process of mapping, the dwellers turned into mapmakers voice their perceptions, affects, and spatialize them on a map. This method combines speech and spatialization to help the mapmakers redescribe what they perceive as issues to be tackled and assets to be improved. I adopted here a path informed by the theories and practices of psychoanalysis to inspect, in a transdisciplinary framework, the mapmaker's transitional movement between representation and recognition. The combination of these concepts configures the psychoanalytic perspectives through which I make sense of the transitional spaces of mapping and their functions in this thesis.

Since my thesis's empirical material is on mapping an informal settlement, my reference to the theory and praxis of psychoanalysis demands five upfront clarifications. First: I am aware of the limits of importation of ideas from one field of knowledge to another, especially from the psychoanalytic field to that of the

¹ The sense of the term "unfold", in this thesis, expresses its meaning as a transitive verb that transmits the idea of "open the folds of", "expand", "reveal", "lay open to view", "display" (SOED).

production of the built environment, which, in this case, is that of an informal urban settlement. Second: I am aware that my reading of the knowledge that belongs to both these fields is limited. I see that the intersection between psychoanalysis and the built environment can also be fruitful with other interweaving and interpretation of the concepts I included or excluded from this thesis, either for choice or limitations. Third: nevertheless, my reading of the knowledge that belongs to the field of psychoanalysis is indispensable to this research because some of its concepts and ideas can illuminate like no other an approach to the production of space through mapping and its transitional functions. Fourth: the review of the psychoanalytic literature aiming at its intersection with a critical practice of mapping, detailed in Chapters 2 and 3, confirms a practice Freud² valued in the application of psychoanalysis outside the clinic. Freud (1933, p.146)³ expected from this application "a rich harvest of new discoveries", albeit the difficulties in combining multiple fields of knowledge. Fifth: most importantly, the production of the built environment, in general, and of the informal settlements, in particular, is broadened by the psychoanalytic concepts used as tools in this research. These five points are relevant to my argument because no theoretical framework can embrace all the perspectives of a research topic. What I can grasp from one perspective prevents me from what other perspectives would reveal. From this, I will now resume the concepts I work with and the lines of thought I unfold in this thesis.

Inspired by narratives of the use of maps and mapping in psychoanalytic cases, my research builds on James Corner's (1999) appreciation of the transitional qualities of maps and mapping. To take further his appreciation, I combine well-known research methods to a dialogic mapping empirical experience in an informal settlement in Belo Horizonte. This area is of 1 ha (10.000m²), densely occupied (around 10m² per dweller) and, as Annexes 1 to 6 show, ingrown in the city centre. For

² In the whole thesis, there are footnotes that identify Sigmund Freud's works referring to them by their title in English. The volume and pages referred to in the body of the text are those of the Standard Edition (SE) in English. In the footnotes, the original version of the *Gesammelte Werke* (GW) is also informed, followed by volume, part - if applicable - and pages. For example GW-XIII:V means volume XIII part V of the GW; SE-II means volume II of the SE.

³ Freud, 1933, *New Introductory lectures on psychoanalysis, lesson 34*, GW-XV, p.162; SE-XXII, p.146.

methodological reasons, these characteristics were decisive for this neighbourhood to host the fieldwork. I will explain three reasons for the relevance of this setting. First, this neighbourhood has clear limits which facilitate the practice of mapping as it helps the respondents to cover all of it within the timeframe of the activities. Second, since there are public hospitals, schools, and transport infrastructure, the area is considered well-serviced for the standards of Belo Horizonte. It is relevant because it favours the participants to focus on the issues and virtues of the studied area, making their critique more specific and localized within its limits. The third reason is that their assessment can include the alterations, processes and investment funded by the municipal budget for the “urbanisation of favelas” [“slum improvement”], whose participatoriness and effectiveness some dwellers raise as issues. This research managed to get the dwellers to voice their assessment while locating in space the issues and virtues of the informal settlement where they live.

I define the participatoriness of the method for mapping practiced in this fieldwork from the standpoint it offered for the dwellers to grasp the built environment where they live. This standpoint marks the transitional space from which they built a critique of their realities and re-recognized them at the same time. In building a critique they can, objectively and subjectively, take things out of place. Therefore, while the method for mapping places them in a transitional space, the transitional functions of mapping allow them to take things out of place and re-recognize them. From this I suggest that dialogic mapping can help the dwellers to take ‘things’ out of place including their judicious use and engagement with the built environment. Mapping allows for a ‘taking out of place’ through a displacement onto a map. These displacements can be of mapped representations of built elements, but also re-presentations of affects or perceptions bound to them. This makes of these buildings spatialized signifiers in the discourse of the dwellers. What is taken out of place and placed on the map includes the mapmakers’ perception of the circumstances they face, their views of the constraints, and ideas about what they make or would like to make of these. Taking out of place, maps and mapping open pathways for the dwellers’ critical views on their and other’s acts and decision

processes. These processes also depend on the dwellers' interest in engaging with the transformation they have mapped out as relevant for their environment.

What mapping can unfold depends on objective and subjective characteristics related to the mapmaker who engages in it. This dependence is one of the reasons I inspect mapping here as a transitional space since it works as what Winnicott (1953, p.90) defined as “the intermediate area between the subjective and that which is objectively perceived” by a subject. Mapping is an opportunity for the mapmakers to glimpse their inner and outer realities from the perspectives of their representations in space. This thesis dwells on the theories and practices of mapping as a twofold strip turned one by a twist provided by psychoanalytically informed perspectives. This twofold turned one topology is a constant in this study since it evokes the transdisciplinary attempt to inquire mapping and the concrete and symbolic⁴ space it deploys. The modes in which maps and mapping function respond in at least two ways to the mapmakers use of them. First, the maps register the magnitudes the mapmakers attribute to things and relations in their environment. Second, the act of mapping depicts to the mapmakers their relationships to what they map.

I am not the first to note that maps can function as transitional objects. James Corner (1999), also drawing on Winnicott (1953), established a connection between maps as *transitional objects* and mapping as a *transitional phenomenon*. In his study on the agency of mapping, Corner (1999) attributes to mapping the magnitude of a *potential space* where the mapmakers inner and outer realities interrelate. *Potential space* was conceptualized by Winnicott as an internal-external setting in which a subject can develop their capacities to evaluate and handle the possibilities and difficulties of their existence and construct their creative living. The *potential space* favours the subjects' re-cognition of their complexities and difficulties. The *potential space* becomes a capacity that belongs to the subject and which can be re-created by him or her in many other situations they face.

⁴ For details of the sense of 'symbolic' in this thesis, see Appendix 4.

Attributing to the process of mapping some of the qualities of a *potential space*, James Corner (1999) provided some methods and empirical material to illustrate and spur the use of mapping he experienced in his research and design processes.

I continue to work in this scholarly vein of thought and push it further by analysing empirical fieldwork data that helps me to inquire what maps are for. Following Corner, I consider that the agency of mapping as experience has key characteristics for democratic practices. The agency attributed to mapping spurs thought about what in their undertaking explains its responsiveness to objective-subjective experience. I grasp the transitional functions of maps and mapping as a potential for agency, specifically agency in the qualities of dialogic relations. Then, I put forth a mapping experience in which maps help the dwellers to speak about and locate their representations in space. Doing this, they reflect on how their spatialized acts and gestures represent themselves. The practice of mapping in this research reveals these re-presentations and catalyse their re-cognition. In this practice, the catalyst and the revealing functions of mapping möbianly relate since starting from one will inevitably take to the other. The dwellers' acts and positionalities re-presented through mapping unfold their re-cognition of the relations they establish in, with and through space.

When the dwellers go to a place in the neighbourhood, they establish relations in space. When sweeping a sports court they relate with space, even if motivated by their relations with themselves (responding to the wish to live in a tidy environment) and/or with others (responding to the wish to keep it clean for safety reasons and for the children's play). By sweeping the dweller represents him or herself in space. By mapping the area they sweep they re-present their sweeping on the space of a map. It means that mapping functions as processes for the re-presentations of re-presentations. These processes are fruitful because they can unfold a re-cognition of these re-presentations. In this thesis I focus on the re-cognition the mapmaker can undertake about the re-presentations held in space.

In this thesis, the concept I adopt of 'representation' follows the categories

Lefebvre ([1974a] 1991) created for his critical analysis of the production of space. His analytical categories outline an awareness of the significance of the presence of the body in space and of the spatialized re-presentations it entails through its presence and movements in space. It is essential here because, through mapping, the dwellers can perceive the functioning of space as a *space of representations* and as a *representational space*. In Chapter 3, I detail these and other of his concepts and analytical categories that clarify Lefebvre's centrality in this thesis' framework.

This mapping experience gives room for the dwellers to circulate along the concrete surfaces of their neighbourhood and of the maps they make of it. These two surfaces are turned one by the twist provided by the dwellers' representations in space. The entry point of this inquiry on maps is the function these representations perform in the agency of maps and mapping as useful instruments and phenomena. From the movement they unfold between representation and recognition the transitional functions of mapping reveal themselves. The concept of representation I adopted here and its link to transitionality are crucial in helping me to push further the body of academic research on mapping. In my attempt to do it, besides Winnicott, Lefebvre and Lacan, I follow Ana Clara Torres Ribeiro (2012, p.19), who advocated the "metaphorical, transcendental, immanent" use of the method of cartography. She worked with mapping "uses and knowledge" in addition to mapping the "social barriers, feelings, desires, wishes, dreams." Ribeiro's practice requires me to draw on conceptual work, detailed in chapter 2, that not only dwells on the sense of 'transcendental' in her statement but also does it justice.

Besides Ribeiro's, two other insights inspire me to push further the body of academic work on mapping. The first insight comes from Paulo Freire (2011), who valued in his pedagogy the critical consciousness of one's relationships with space. He stated that awareness about one's circumstances is a component of the movement towards autonomy. Practising a pedagogy that includes space as an educational tool, Freire's work inspires me to appreciate space from perspectives informed by the psychoanalytic theory. Reading his theories with the perspectives

provided by this thesis framework, I grasp as follows the autonomy he pursues. Autonomy can be defined as an effect of the subjects' capacities to re-cognize their representations and handle the issues and virtues of their internal-external realities. This definition of autonomy unveils the central role played by space in awareness. Awareness and all its denials play a definitive role in the production of space. Mapping functions transitionally as it reveals and catalyses these interrelations. Mapping reveals the möbian relation between awareness and space while catalyzing recognition of the representations placed on maps. While maps can function as *transitional objects* to interrelate inner and outer, objective and subjective realities, the act of dialogic mapping can unfold and sustain a *holding environment* that allows a *potential space* to be re-created for *transitional processes* to occur. *Transitional processes* facilitate a slanted look into subjects and objects and a change of position about them. The movement embedded in transitions alters the standpoint and the angle from which to perceive what might have so far remained unnoticed or unattended. In section 3.3, I detail my grasp of these terms from the five characteristics Winnicott (1953, p.89) considered that the transitional objects and phenomena depend on. These five characteristics are important here because they indicate the principles upon which the *potential space* can be re-created in the experience of mapping.

A slanted look and a change of position are essential for analysing the production and use of space. They are crucial because analysis implies a change of perspective⁵. The practice of mapping in this research enabled the dwellers to direct a slanted look on their neighbourhood, realities, and stances. Applying to the topic of maps and mapping the insights I combine from Winnicott, Lefebvre, Lacan, Freire, and Ribeiro, I see mapping as a process able to help the dwellers to re-cognize and re-appropriate⁶ their everyday acts and knowledge. Everyday life and spaces can

⁵ Lacan's seminar *L'objet* (S-XIII-1965-6, see Appendix 4) supports this idea and is read by Thomas Brockelman (2013b) in clarifying ways. Solal Rabinovich (2006) also provides a reading of this and other seminars' connections with the theory of perspective by Alberti (2011 [1435]), which is mentioned by Lacan (S-XIII, lesson of 04/05/1966) and illustrated in video by Brockelman (2013a).

⁶ I see this link with the everyday as a möbian version of what Agnes Heller announces to have learned from Georg Lukács. Heller ([1970] 1977;1984, p.47) considers "everyday life as a primary

function as origin and destination of a transitional process that can be useful to resignify not only spatialized signifiers but also their signifying chains.

I refer to the built environment as containing spatialized signifiers whose presence interferes in the relations they unfold and sustain for the dwellers in the everyday. To direct a slant look to the everyday circumstances and processes can help forward a change of position that will facilitate transformations not only in the external world but also in the relations established with it. If the dwellers map a certain place built for the collective which is not being used by them, nor even for sweeping, which is a form of caring for it, they might recognise it and decide to change their approach. This change might include concrete interventions but, essentially, what mapping can unfold is a change in the relations the mapmakers establish with this place that is significant for them as dwellers. Mapping functions as a transitional space because it can unfold the creation, re-cognition, and interference in other transitional spaces, such as the places of a neighbourhood.

As in the example of sweeping a sports court, the mapmakers re-transcribe these spatialized signifiers as they read and write the maps they make. The dwellers read their environment through the map, identify a certain place built for the collectivity but which is not used nor taken care of by them. Then they add information to the map by signs and traces that work like writing, while reflecting upon the magnitude of its meaning for them. They tell episodes of its history and how they relate with its past and actual circumstances. In short, the mapmakers map reading and writing the spatialized signifiers and their signifying relational chains. This reading and writing process links to the perspective I brought from another concept by Lefebvre. Emphasising the everyday in his critical appreciation of modernity and its spatial practices, Lefebvre ([1974a]1991;[1968]2002) inspects it from the *lived spaces* where everyday representations take place. Lefebvre möbianly reads space from the representations it hosts and reads representations from the space they create. Lefebvre was aware that the representations that take place in space create space

source of aesthetic thought and behavior," which differentiate and reappear, from the process of their appropriation, "to reshape and re-structure everyday life anew."

and referred to it as a form of writing. To write space is to produce space. For Lefebvre, the use of space is an everyday component of its production. If the quality of writing depends on a prior reading through critical perspectives, mapping as such spatial practice can be a component of the production of space.

In the socio-spatial practice of dialogic mapping, the mapmakers read and write⁷, speak and listen to their affects and representations read and written on the maps. Through mapping, they re-present the uses and relations that prevail in the transitional spaces of mapping and their functions. In this thesis, I focus my study of the slant look mapping directs to representations, albeit I do not disavow affect⁸ and recognise that emphasis on it could produce a rich discussion on mapping which is also lacking in the literature. On the topic of representations the literature is vast, but split in many directions.

To explore the transitional spaces of mapping and their functions, and to help advance knowledge in what Corner (1999) referred to as *The Agency of Mapping*, I have combined methods to push further his psychoanalytically informed inquiry on mapping. Albeit Corner's continuing experience in applying maps in his practice, his theoretical reflections about it are restricted to this article of 1999 and to a few chapters that summarised it. His literature is of unparalleled relevance to the theory of maps and mapping since he was the first to relate it to the psychoanalytic theory. Part of the objectives of this thesis is to make the most of his reflections with empirical research informed by psychoanalysis. In the combination of methods in this research, mapping and narrating spatialized actions and perceptions overlap.

To push further Corner's ideas on mapping, I combine his insights with those of other scholars. Ribeiro, for example, contributes to this framework for having professed, in an interview with Alessia de Biase, that maps can function as a 'narration carrier' ["*suporte da narração*"]⁹ (Ribeiro, 2012, p.19). By referring to

⁷ For one of Lacan's (S-XXII-1974-1975, 10/12/1974) perspectives on writing, see Appendix 4.

⁸ My grasp of affect links with my reading of André Green ([1973] 1982) and of Colette Soler(2016).

⁹ Throughout the text, words in between [] are the terms used by the referred authors or

maps from the functions they perform, and by emphasising a dialogic function she attributes to maps, Ribeiro and Corner align with Lefebvre and with the psychoanalytic framework of this thesis. Lefebvre's emphasis on reading and writing and Freire's interest in autonomy refer to functions that align with narratives and relations with space that are crucial for the transitional functions of mapping.

Since this is a research on the use and production of space from the perspective of its dwellers, the terminology I adopt here for the spatial concepts includes two terms I want to highlight upfront. First, my adoption of "built environment" follows Robert Cowan's (2005, p.44) definition of it as "the entire ensemble of buildings, neighbourhoods, and cities with their infrastructure." Second, I have so far adopted the term "informal settlement" when referring to the multiple configurations of the human settlements whose common characteristic is the absence of the legally formalised entitlement of land to its dwellers. The range of informal arrangements is broad and encompasses urbanised and non-urbanized occupations, in various forms of land division, living conditions, and infrastructure availability. The "informal settlement" that hosted this fieldwork is an urban consolidated settlement widely diverse in its building conditions. It contains well-structured houses, apartment buildings provided by the municipal government, and shortfalling dwellings poorly served with natural light and ventilation.

Following alterations that did not cover the whole of its territory it is referred to by the local government as a '*vila*', and explains my adoption of this terminology from now on. This is how the local government refers to an "informal settlement" that has at least been touched by its planning interventions. The vila has been partially de-densified and altered with public investment, but to say that it was regularized is controversial, and to say that it was improved can be a fallacy, depending on the criteria used to assess it. I will from now on refer to it as a '*vila*', although I do not endorse this terminology for the fantasy this noun evokes, which is another fallacy. This vila was mapped in this research by circa 3% of its dwellers. Albeit referring to

respondents in their original version. Some of these are indexed to be easily reached by the readers.

it sometimes as a 'favela', most of the time they all refer to the host area as a 'vila'.

The participants in this research worked with dialogic mapping and produced a set of mapped layers. These layers indicate that one of the functions of mapping is to offer an opportunity for identification of where is one's position on Earth. The dwellers identified the alley where they live, its location in the studied vila and the city. Cartography aims at making it possible for the mapmakers to put this location to scale and represent it in clear and transmissible graphic ways. Nevertheless, a cartographic outcome is not necessarily a final aim of dialogic mapping experience. Ribeiro (2012, p.17) advocated the use of cartography in a metaphorical sense which does not prioritise its materialisation into a strictly rational and polished map. This thesis presents the use of cartography as a 'mapping experience' where a dialogic process welcomes the mapmakers' narratives and singularities. As the dwellers added marks to a basemap¹⁰, walked or narrated their representations in space, they were working with maps and mapping themselves in the process.

The work with maps and mapping, in this mapping experience, combines with speaking, listening, reading, walking, and representing all this in the writing that constitutes mapping and using of space. On the topic of writing, I draw inspiration from Michel de Certeau's (1984) idea that walking is a way of writing. Mapping can work as a way of reading the writings walks make. Likewise, mapping is a way of writing the readings walks make. A walk can be written as a mapped representation of one's use of space. Seeing one's use of space on a map is a way of presenting it back to oneself. To map is a way to represent one's spatialized representations. Reading such maps can help perceive not only space but also the uses made of it, together with eventual immobilities as effects of these uses. Because of their transitionality, the dialogic mapping experience functions as a "narration carrier", on which the mapmaker's subjective-objective internal-external contents move on. Mapping can function as a symbolic¹¹ walk in the mapmakers' subjective landscapes. The transitional quality of taking out of place and unfolding movement

¹⁰ The basemap used in this research is in Appendix 1.

¹¹ For details on the sense of 'symbolic' in this thesis, see Appendix 4.

makes of the map a transitional object and of the mapping activity a transitional space. Mapping hosts the subjective displacements and symbolisation that nurture and sustain the thinking and active processes towards awareness and autonomy.

The transitional functions of maps and mapping can facilitate the identification of which are the mapmaker's positions in the world and their awareness about it. These can reveal understated mapped dimensions of "social barriers, feelings, desires, wishes, dreams, uses and knowledge."¹² These dimensions represent themselves in space through what mapping can reveal, such as them/us divisions, isolation, and fragmentation. The identification of these circumstances over a map can lead to processes of identification and de-identification with one's positions within these divisions. Such identification of circumstances might unfold movements in the objective and subjective landscapes of the mapmakers. The effects of this unfolding movement reflects a potential this thesis attributes to the agency of mapping.

A mapping of the actions of dwellers about the built environment implies a mapping of tangible and intangible circumstances of their everyday. In *Mapping the Forbidden*, Gunnar Olsson (2010, p.3) states that "the most forbidden of everything forbidden is that which refuses to be categorised". The effort to create categories for critical analysis finds support in this thesis' theoretical framework in a number of its references, from Leon Battista Alberti to Henri Lefebvre and Pierre Bourdieu. Having in mind Bourdieu's ([1972] 2005) remarks on the relevance of categories to evaluate practice¹³, I grasped in Adriana Allen *et al.*'s statement, which I quote and comment in section 2.2, a complaint about the lack of analytical categories with which to problematize the practice of mapping. In my perception, Allen *et al.* (2012) criticise the lack of research on the principles¹⁴ that structure and organise

¹² "Cartografar as barreiras sociais, os sentimentos, os desejos, as vontades, os sonhos, começando pelos usos e pelo conhecimento". (Ribeiro, 2012, p.19).

¹³ *Practice always implies a cognitive operation, a practical operation of construction which sets to work, by reference to practical functions, systems of classification (taxonomies) which organize perception and structure practice* (Bourdieu, [1972] 2005, p.97).

¹⁴ The sense of the term "principles" is provided by Pierre Caye (2017) and reviewed in section 2.2.

perception of the agency and the effects of mapping. It motivates me to present, in this thesis, the transitional functions of mapping as analytical categories able to assist a slanted look toward the agency of mapping and its potential effects as a practice. As a meta-study, this inquiry on mapping proposes categories through which the functioning of maps and mapping can be discussed and taken forward in further initiatives. This thesis's analytical categories allow for a grasp of dialogic mapping as a spatial practice topologically represented by the geometry of the Möbius strip. These categories can perform not only as displaying sites for the actions of society but also as a set of cognitive political capacities in need to be mastered by a legion of dwellers turned into mapmakers.

This legion, as this chapter's epigraph acclaim, should occupy all sorts of spaces, concrete and symbolic, in the realities and diversities they represent. This occupation of multiple fields might be more likely to happen if a categorised knowledge of how maps and mapping work helps them to be emancipatory tools. I see the potentials attributed to mapping from a variety of stances, including the field coined as Digital Humanities, other space-related participatory initiatives, and their multiple intersections. The principles that form and sustain my grasp of the transitional spaces and functions of mapping, their assumptions, effects and affects derive from James Corner's (1999) consideration of the psychic roots of mapping as a reference to its agency. Corner's statements can be inspected in light of the definition of *Thick Mapping* by Todd Presner, David Shepard and Yoh Kawano, which I summarise as a layering that "merges transdisciplinary perspectives and prompts a discourse" (Kawano *et al.*, 2016, p.489).

I combine these authors' perspectives because the way Corner dwells on mapping that is relevant for this thesis is as a transitional process composed of deeply rooted multiple layers of representations. Corner's resort to psychoanalysis allows me to include in these multiple layers of representations those on which the unconscious leaves its marks. I also focus on this perspective of mapping as a layering of representations informed by Presner *et al.*'s (2014, p.15) statement that these

representations "reference other such representations". By linking their combined remarks with a note by Virgínia Kastrup (2009, p.46), I grasp mapping as a tool for "an attentive recognition" of these representations that overlap "in the form of circuits". In my narrative of the dwellers' grasp of their representations in space, I follow Corner's approach to mapping through the field of psychoanalysis and present an empirical compilation of research methods for collection and analysis that might attend the practice of what Presner *et al.* refer to as *Thick Mapping*.

This application of maps and mapping substantiates this thesis' research question: *what are the transitional spaces of mapping and their functions?* Responding to it required to dwell empirically on the modes of functioning of maps and mapping and on some of the effects the work with them has produced in the fieldwork. The research question inquired the evidence collected from the dwellers' markings on the map provided to them. Evidence also comes from their description, in words, of the use they make of space. This research is interested in the spaces offered by maps and mapping for the transition from re-presentation to re-cognition. In its attempt to answer this question, my thesis presents ways in which maps and mapping functioned as transitional spaces and phenomena. A response to this question also requires a theoretical framework to guide the analysis of its contents concerning the agency of mapping, its foundations, and potential effects.

Interested in the transitional functions of mapping, I found in prior UCL experience some notes that, for ethical reasons, are crucial here. It was a research into what places and resources the users of a food bank in South London looked for in search of help. Mainly constituted of respondents in vulnerable conditions, Nikolopoulou's and Martin's (2014) research conveys the need to dispense, on occasions, mapping as a key component of its methodology. It happened precisely when the act of mapping seemed to intensify the respondents' suffering as they narrated and spatialized it on a provided map. I grasped this circumstance, from Karen Martin's¹⁵ report of it, as an unexpected and uninspected effect of the respondents' reading,

¹⁵ At an event at UCL in November, 2014.

on the map, a spatialized version of their own reaction to their predicament. Their marks on the provided map pushed them maybe too fast towards¹⁶ awareness of it. For Martin, this recognition - which not rarely was of the respondent's grasp of their lack of attempts or lack of means - seemed to affect them in non-representable ways. At times she considered harmful to ask some of them to carry on mapping. These notes, obtained in a presentation of on-going research involving mapping, reasserts not only the lack of categories with which to critically discuss mapping but also the relevance of interlocution on the ethics of using mapping in research.

The links between maps, mappings, representation, recognition, identification and de-identification demand inspection and justify the presence of psychoanalytic concepts and perspectives in this study. Identification is a key process in the formation of the subject, which, as a subject of the unconscious, supposedly structured as language, is inevitably also subjected to embodied forms of enjoyment and politics. Forms, motivations, intensities, and effects of identification and de-identification can easily shift to fasten the subjects to or liberate them from these subjections. Recalled by Stephen Frosh (2012, p.225) as "a crucial idea when it comes to discussions of social identity", the psychoanalytic concept of identification "refers to the way people unconsciously mould themselves in the light of external structures that provide them with models of various kinds." This thesis presents not only maps and mapping but also the built environment as platforms on which such conditioning structures can be re-presented and re-cognised. Without dispensing identification¹⁷, this thesis prioritises mapping as a spur for recognition.

Psychoanalysis can help the analysands to build other perspectives through which to re-cognise their stances and acts considering their relationships with enjoyment, investment, and effectuation. Dialogic mapping can bridge the dwellers' transitional

¹⁶ For details on the sense of 'towards' in this thesis, see Appendix 4.

¹⁷ Biddy Martin emphasizes Lou Andreas-Salomé's praise of processes of identification from her retrospective construct of her relationships, which contributed to her construct of herself: "Salomé's memoirs construct her relationships [...] as struggles to demystify "good men", to recognize the extent to which they were objects of her idealizations and hence merely occasions for the discovery of her own desires and strengths" (Martin, 1991, p.7).

process from re-presentation to re-cognition as it can re-present these relations using the words they say and the steps they make in their everyday environment. Dialogic mapping helps to grasp representations rooted in space by dwellers who map and use it to re-cognise, in mapped form, their relations of enjoyment, investment and effectuation implied in their use of space.

Among the theoretical references I drew inspiration from to craft this inquiry on mapping, I underline three: Leon Battista Alberti, Henri Lefebvre, and Paulo Freire. Reinstating my first inspiration, I recall Freire's (2011) emphasis on the relevance of engaging with one's physical environment. This engagement could function as a source of the spatial education he considered vital in the formation of aptness for confronting oppression and extreme dependency. As a second inspiration, Lefebvre's ([1974a] 1991) emphasis on the need to read and write space, and on the use of these reading and writing capacities as a political act. I recall from Lefebvre the relevance of the presence of the body in space and the potential it represents. The mapping I present in this thesis is a method through which these symbolic and embodied potentials can spread through the grassroots of society.

The dialogic method for mapping can be applied in responsive ways to the singularities of the participants, while also be used to share the mapped contents. This method is not new. Around 1444, Alberti developed a set of techniques and a methodology to map the city of Rome and prepared a publication entitled *Delineation of the city of Rome* (2007). Alberti's text is my third inspiration in this shortlist because it did not consist of a map, but a method. Alberti (2007) outlined a process through which its readers could build maps. Their own mapped appreciation of Rome was mapped out by themselves with unique contents, but in a format that could be recognised by others. Drawing inspiration from Alberti, who also mastered the cartographic techniques of his time, the method for mapping I present in this thesis unfolded through a dialogic interaction between mapping and cartography.

In contrast to the final aim of cartographic undertakings which is to produce a map,

the worth of mapping as a transitional phenomenon is in the process of its making. The making of maps can involve digital techniques and tools, but the practice of mapping in this research relies on a reading and writing process based more on the mapping of relations and perceptions than on techniques directed to a concluded cartographic product. Albeit the variety of digital and analogic techniques applied to prepare the basemap provided to the research participants, the mapping activities held in the fieldwork counted on a pen, paper, clipboard, basemap, digital camera, voice recorder, time, endurance and resoluteness. The simplicity of this methodological configuration draws inspiration from Ribeiro (2012, p.11), who advocated that mapping activities should be "extremely simple", so research can pursue it regardless of where it takes place and under which conditions.

To dwell on the functioning of maps and mapping, I use analogies as cognitive possibilities. When I refer to the transitional functions of maps and mapping as Mirrors, Frames and Screens I intend to facilitate the reader's grasp of the functioning of mapping from what they know of these objects. However, I often twist the well-known function of an object to highlight the distinctive character of the functioning of mapping as a transitional phenomenon. As detailed in the chapters on findings (Chapters 7-8), maps can work as Mirrors showing the respondents seeing themselves immersed in their environment, but also showing how they see themselves seen by others. The others here include the neighbours, the authorities and institutions that intervene in space. Maps can work as Windows throwing light into the perception of uses; and as Frames which allow a view of small portions of the environment as isolated from its surroundings. Maps can work as Doors and allow access to avoided or overlooked areas, making possible 'to go there', also in the sense of speaking about them. This functioning of maps as Doors is also experienced in the transect walks when the mapmaker faces tangible and intangible boundaries which limit the *vila* and its dwellers. In all these examples, maps function as a medium for interaction and interlocution, which denotes a potentially anti-bureaucratic characteristic of maps. A map can dispense mediators since it works as a mediator.

The results of this research are modes of functioning of maps and mapping that can inform their future uses in research and educational initiatives. In this sense, the method of dialogic mapping makes possible more discernment about: first, the principles that create and sustain each of the functionings of maps and mapping. Second, the potential effects that maps and mapping can unfold and sustain. Other results, introduced in Chapters 4 and 5, are the functioning of the method of dialogic mapping as catalysts and reveal, in short, as a spur for recognition and as an opening for the unknown knocking at the door at the edifice of knowledge. As the epigraph of section 8.5 conveys, there are situations whose response must start by going there and opening the door. “Even if there is nothing there”, the maps on which the dwellers work perform at least a threefold function. These maps made by dwellers in a dialogic mapping activity consists of an opportunity to: a) externalise perceptions; b) listen to themselves while doing it; c) learn a method for mapping.

The dwellers’ aptness to map can improve the possibilities to get a hold of the circumstances in which they recognise themselves with the help of mapping. Together with the built environment, these circumstances impose limits on their existential landscape. By using the method of mapping as a tool, they can recognise issues and virtues of their environment, discern their conditions, and differentiate themselves deciding upon what should be done to interfere in the identified and located circumstances. They can still use mapping to help them invest in and effectuate transformations. This inquiry on the transitional functions of mapping builds on what I perceived from the relations the dwellers expressed through their representations in space, which encompass the representations of their enjoyment¹⁸ of the built environment and the investments effectuated in it.

In nine chapters, this thesis shows the transitional spaces of mapping and its functions concerning the recognition of circumstances and their potential effects for the dwellers’ movement towards¹⁹ awareness and autonomy.

¹⁸ In Appendix 2, I summarize the inspirations I draw from the literature around the term *enjoyment*.

¹⁹ For details on the sense of ‘towards’ in this thesis, see Appendix 4.

Chapter 2 establishes the relationship between this thesis and the wider extant work on mapping. To do this, I review literature that focuses on the agency, power, and functioning of maps and mapping. The gaps I outline in section 2.1 helped me note that I needed a transdisciplinary framework to base my work. In section 2.2, I detail the theoretical structure with which I inspect the gaps in the theory of maps and mapping from perspectives informed by a combination of concepts and ideas. The transdisciplinary character of this framework enables me to combine the socio-spatial fields of knowledge with philosophy and psychoanalysis to grasp how maps and mapping work. This framework is crucial to glimpse maps and mapping as spaces of transition in this research's participatory practice of mapping. In section 2.3, I introduce the psychoanalytic perspectives that allow me to inspect mapping as a mediator. Mapping mediates the work of mapmakers in dwelling on their enjoyment of space and on the investment it receives.

Chapter 3 builds on this experience with mapping to conceptualise transitional spaces. It focuses on the importance of thinking about spaces of transition and maps and mapping as transitional spaces. As detailed in Chapter 2, this thesis refers to transitional spaces from the perspectives informed by the psychoanalytic theories and practices. Chapter 3 details the concepts with which I theoretically reflect on mapping as a spatial practice and on the participatory mapping performed in the fieldwork as a dialogic practice. As an attempt to present these concepts, Chapter 3 has three sections. In 3.1, I introduce the concepts that are key in this transdisciplinary study on mapping as experience. Some of these concepts are *representation*, *recognition*, and *transitional objects and phenomena*. In 3.2, I focus on the references that illuminate the experience of mapping from the attention they give to space and its terminology. This section explains how crucial it is to speak in spatial terms when conveying affects, perceptions and ideas about one's inner and outer realities. In section 3.3, I highlight the references that enable me to conceptualise maps and mapping as transitional spaces.

Chapter 4 establishes the relationship between maps and mapping as transitional

spaces and explains that one of its transitional functions is to catalyse recognition. Through mapping, the mapmakers can re-present and re-cognise their representations in space. In doing so, they can grasp their representations from different perspectives and devise their origins and effects. The transitional process of mapping allows the mapmakers to re-cognise, through their spatialized representations, elements of their inner and outer realities. Chapter 4 explains that the mapmakers' re-cognition of their relations with the environment can catalyse effects in their relations with themselves and with the other, which includes the environment. To explain the transitional functions of maps and mapping as catalysts, Chapter 4 focuses on three targets for this catalytic process. Building on a case that involves mapping in the clinic, it shows mapping catalysing Re-Cognition, which, in its turn catalyses Discernment and Differentiation. Besides its function as a Catalyst, mapping functions as a Reveal, which is the topic of Chapter 5.

Chapter 5 shows the functions of mapping as a Reveal, that is, an opening through which the mapmakers can glimpse the use of space from three perspectives. It follows Chapter 4 in establishing the relationship between maps and mapping as transitional spaces, but Chapter 5 focuses on how their transitional functions reveal and are revealed in such space. Considering that mapping functions revealing the unknown and allowing what was concealed to emerge, section 5.1 focuses on the enjoyment the mapmakers assign to the use of space. Section 5.2 emphasises the investment put and withdrew in the dwellers' relations with space. Section 5.3 reflects about transformative action as a Reveal for the effects of mapping to be devised. The combination of mapping and dialogue in this experience functions as a Reveal through which to glimpse, as a meta-study, the functioning of the method. Through this Reveal, it is possible to glimpse the enjoyment in the dwellers' act of speaking about themselves, the others, and the production of space. It improves their knowledge and the knowledge about mapping that broadens its application as a critical spatial practice.

Chapter 6 presents from three perspectives the methods that allowed an inspection

of the transitional functions of mapping. The first perspective is the theoretical and practical configuration of this methodology for mapping. The second perspective is the conditions the methods faced in the field and their responses to these. The third perspective is the potential effects of the use of maps and mapping within the timeframe of this research experience. Chapter 6 presents the transitional functions of mapping identified in the transitional space constituted by the fieldwork experience where these methods were applied. From a retrospect perspective, these methods reveals the dwellers' engagement with their adaptation and use. Having supported the research processes in the field, the dwellers threw light on the two components that became key in this practice of mapping. These are the dwellers' presence in space and their narration of it along with the work with maps. Through these components, the dwellers re-present their use of space, which conditions and reveals their acts and relations.

Chapter 7 categorises and illustrates the transitional functions of mapping identified in this research. These categories unfolded from the effects that maps, mapping or both produced within the timeframe of fieldwork set up to inquire their functions and effects. One of the effects of mapping is its capacity to create a transitional space where the mapmakers can re-present their inner and outer realities. Chapter 7 shows seventeen modes of functioning identified and categorised as effects of these transitional spaces. The modes of functioning analysed here are those through which maps and mapping take things out of place. The 'things' taken out of place are forms of engagement and use but also affects and perceptions. To take 'things' out of place starts from displaying them on a map for further inspection. On the surface of a map, the dwellers can see not only what they see in the everyday, but also what they avoid or deny. These potentialities of mapping are referred to in this thesis as its transitional functions whose characteristics are named, defined and analysed in Chapter 7.

Chapter 8 presents the data collected in the fieldwork in the form of examples that illustrate the transitional functions of mapping. As seen in the previous chapters,

this thesis categorises the transitional functions of mapping in four groups. First, Chapter 4 gathers the transitional qualities of mapping according to their potential to catalyse Recognition, Discernment and Differentiation. Second, in Chapter 5, maps and mapping function as a reveal through which the mapmakers can glimpse Enjoyment, Investment and Effectuation as performed by themselves and (O)thers. Third, Chapter 7 shows the modes of functioning by which maps and mapping can symbolically²⁰ take things out of place, for example, through improving the mapmakers' spatial education. Chapter 8 follows the previous one in explaining and analysing the categories in which mapping functions. It focuses now on the unfolding movement between the dwellers' representations in space and the re-cognition the mapmakers can produce from the circumstances these representations reveal.

Chapter 9 reflects upon the transitional functions of mapping from the perspectives of what its characteristics of taking out of place and unfolding movement can help the dwellers to transform these qualities into useful tools. Chapter 9 presents the four main conclusions of this thesis about what are the transitional spaces of mapping and their functions. The first conclusion is that mapping functions as a transitional space for the dwellers to position themselves as active agents as they turn into mapmakers. The second conclusion is that what the mapmakers add to the base map is their representations in space which can thus be read by themselves and others. Third, this thesis concludes that the reading of the dwellers mapped representations of themselves in space catalyse their recognition of what relates to that neighbourhood and reveal it to them. Mapping functions facilitating recognition through spatialization and narration. The fourth conclusion is that the transitional functions of mapping can unfold an objective-subjective movement between the spatialized and the mapped representations the mapmakers can recognise through participatory dialogic mapping.

In some of these chapters and sections, the möbian dynamics of mapping is

²⁰ For details on the sense of 'symbolic' in this thesis, see Appendix 4.

reinforced to the readers through the dialogue the contents hold with the epigraphs. These epigraphs attempt to introduce the section's topic to the reader by setting the tone of its contents or by summarising its insights. Epigraphs function here as windows through which the contents can be glanced at, or as a door that serves as that section's entry-point. Revisited along the text the epigraphs instigate reflection upon its message and offer themselves as a playing field, a transitional object on which the readers can spend time reflecting.

Epigraphs, likewise maps and mapping, can function as poetic platforms on which the topic's magnitudes can be re-presented while presenting the directions their narrations can take. Drawing inspiration from Freud's²¹ reading of F.W. Hildebrandt about dreams, the epigraphs in this thesis offer its readers a perspective through which to glimpse the surfaces, depths and folds of the text they will read. If the readers want to experience the transitional functions of mapping I describe in this thesis, it might suffice to be aware of the *poiētic-sōtēric*²² role of its epigraphs. Epigraphs depict their section's topic as on a canvas, sometimes recurring to figuration. "Figurations deterritorialize and destabilise the certainties of the subject and allow for a proliferation of situated or 'micro' narratives of self and others", writes Jane Rendell (2017a, p.222) in *The architecture of psychoanalysis: spaces of transition*. It is under this light that I include in this framework the concept of *spaces of transition*. Epigraphs, like maps, function here as this type of figuration.

Similarly to maps, epigraphs function as figurations, offering a lens through which to look at something as if it was a canvas. This slanted look maps and epigraphs promote can also help to frame its contents, to glimpse them from a different perspective. As lens and perspectives maps and epigraphs denote their transitional functions. An epigraph can project itself beyond and above a topic's surface and, as a poetic screen, protect writer and readers from the crude contents its section locates and re-describes.

²¹ Freud, 1900, *The interpretation of Dreams*, SE-IV, p.70; GW-II p.73; in the epigraph of section 8.4.

²² The sense I express with this term was built from Pierre Caye (2017), as reviewed in section 2.2.

Mapping is a tool to redescribe the links between dwellers and the environment. The maps they make reveal the places where they invest physical and mental energy, time and material resources in their neighbourhood. This combination of enjoyment and investment points to a process of externalisation that represents ways to effectuate affects and relations. This thesis shows that these externalisations function as a chink through which to glimpse the footprints of mapping as transitional space. In this I follow Rendell's (2017a) theorisation of architecture. The functioning of the built environment as a transitional space links its conception to its critique. As a transitional phenomenon, mapping helps to create perspectives of the production, enjoyment and investment in the built environment as externalisations that can be objectively and subjectively perceived.

These multi-layered perceptions are not absent in the connections Lefebvre illuminated in *The Production of Space*. From what Edward Soja (1996) comments about it, I realised that Lefebvre ([1974] 1991) did not consider any of his categories of analysis as excluding each other, but rather as layers, or as multiple perspectives through which to look at the use and the production of space. According to Soja (1996), each of these chapters by Lefebvre should be read as overlapping perspectives. I conclude this introduction with Soja's remarks on Lefebvre's work because they help me to summarise the transitional functions of mapping. Mapping functions as a layering of critical perspectives in a möbian circuit of re-cognition and awareness. Likewise, my thesis's concepts, quotations, and findings layer up as critical perspectives through which to look at planning, their gaps, and what they produce. The analytical categories proposed in this thesis account for the transitionality requested of space and its mapping. This thesis' contribution to knowledge on the transitional spaces and functions of mapping starts from mapping the gaps in its literature. The gaps in the literature on maps and mapping outline their functions and potentials, which I explore in this thesis.

Chapter 2 Gaps in Maps

It was one sheet out of many in a series of large-scale topographic maps. This particular quadrangle was especially striking because it contained nothing but a solid expanse of blue ink depicting the ocean surface. [...] I came back to it several times. What did I see?
Wilbur Zelinsky (1973, p.8).

This chapter establishes the relationship between this thesis and the wider extant work on mapping. To do this, I review literature that focuses on the agency, power, and functioning of maps and mapping. I found gaps in this literature whose nature made me rely on a transdisciplinary framework to examine them. This framework allowed me to glimpse the gaps in the theory of maps and mapping from perspectives informed by specific psychoanalytic concepts and ideas. The transdisciplinary character of this framework enabled me to combine the socio-spatial fields of knowledge with philosophy and psychoanalysis to grasp how maps and mapping work. This framework is crucial to perceive maps and mapping as spaces of transition in this research's participatory practice of mapping. The transitional functions of mapping show that the relational potentials of mapping are both internal and external to it. It is so since mapping mediates dialogues between the mapmakers as dwellers, as subjects of the unconscious and as political subjects.

The vastness of the topic parallels the ocean in Zelinsky's map of the epigraph above. I grasp its blue surface as a representation of the gaps in maps from which I see a harvest of discoveries. What I see as gaps in the literature and practices of mapping relate more to the perspectives given to a concept than to the absence of that concept in the body of knowledge about maps and mapping. I want to underline three gaps in this literature review on mapping. I see in all these gaps characteristics I interpret as taken for granted in maps and mapping. The first gap is in seeing mapping as an experience; therefore, as a process. This thesis reflects upon an experience of mapping as a lived experience. That is, as a spatial practice through which a critique of the everyday uses, regulations, politics, and the production of space is singularly constructed by the mapmakers taking into consideration their embodied presence in space.

In this chapter, I will explain the gaps I notice in the literature on maps and from what perspectives I have glimpsed them. To make note of these gaps is important because it helps me to clarify the slanted look I direct to the literature to notice them. This is vital as a method because the slanted look I direct to the gaps in maps is similar to the look I turn to the empirical experience in which the dwellers were invited to map their neighbourhood. This is why I refer to this thesis as providing psychoanalytic perspectives on a research with maps. The singular experience with maps this fieldwork provided was glimpsed with a slanted look informed with the perspectives provided by psychoanalytic concepts. Since it is vital to this thesis' inquiry on maps and mapping, I will now explain why I examine mapping from the multiple perspectives of it functioning as a mapmakers' lived experience in their neighbourhood, and as a potentially empowering 'critical spatial practice'.

This thesis' inquiry on maps and mapping focuses on what makes the process of mapping an empowering practice. 'Empowering' has here both the symbolic²³ and concrete senses of what, as a constant force, makes things move and takes them out of place. This thesis shows that two of the functions of maps and mapping are those of unfolding movement and of taking [things] out of place. The transitional functions of maps and mapping favour a re-cognition, attained by the mapmaker, of the conscious and unconscious forces present in the singularity of each destination given to their potential as agents in the environment where they live. It is towards this process of re-cognition that maps and mapping unfold movement and take things out of place. As explained in Chapter 1, 'things' are not only actual spatialized elements but also ideas, critiques, affects, narratives, and perceptions associated with them. In the following section (2.1), I outline an overview of the gaps I noticed in the literature on maps and mapping. In section 2.2, I explain the perspectives through which I notice these gaps. In section 2.3, I detail what concepts are in the construct of the psychoanalytic perspectives through which I work on the gaps in maps. When it is essential, I will also describe, throughout the thesis, how I combine the concepts with which I build its transdisciplinary perspectives.

²³ For details on the sense of 'symbolic' in this thesis, see Appendix 4.

2.1 Mapping the Gap

The first gap, which is mapping as a lived experience, intertwines with the second, which is mapping as a spatial practice. In this thesis, I refer to mapping as a “critical spatial practice”²⁴ because of its potentials mapping re-produces when mediating the socio-spatial construct and the review of realities. It is in the re-view of realities that mapping realizes its critical potentials since it offers other perspectives through which to look at what is being mapped. The re-viewed environment constitutes a social spatial construct anew. After the first two gaps - mapping as a lived experience and mapping as a critical spatial practice - the third gap is on the potentials of maps and mapping. For reasons of clarification I state here that this thesis is not about ‘the power of maps’ but rather about the principles of its power, that is, its potentials. “The power of maps” designates in my thesis one of the gaps I found in the relevant literature. This gap elucidates the dearth of research on the potentials of maps and mapping, which are of interest here. This thesis is about functions, more specifically, the transitional functions of maps and mapping, whose functioning can identify, potentialize and attribute senses to the tangible and intangible movements requested in the use and production of space. If these potentials are colonized through negations, affirmations, assumptions, deviations and impositions of power, it is not under scrutiny here.

The first quality I note in the power attributed to maps relates to representation. I rely on Denis Wood to outline the gaps I found in maps because he also noted some of them. He noted the need to ambivalently recognise maps as social constructs and as a reproduction of realities. There is evidence of it, for example, in Wood’s (1992, p.22-25) account of the ideas of the map as a mirror of nature, which he criticizes claiming that they “conspire to disguise the map as a reproduction of the world, disabling us from recognising it for a social construction”. However, Wood does not emphasize, as I do, their potentials as subjective constructs for the transformation of realities in the critical re-views of these that maps and mapping can mediate.

²⁴ This term was introduced by Jane Rendell in 2003. See Rendell (2017a, p.234).

The second quality I see in the power attributed to maps relates to the subject. Maps are not only on a subject, that is, on a topic, but also they are produced by a subject who authors it. It is crucial in my inquiry on maps and mapping, and reflect my building on Wood (1992, p.22), albeit his oblivion of the effects the act of authoring a map might produce in the subject who makes it or works with it, which is central in my thesis. The third quality I rely on Wood to see in the power of maps comes from their link with space. Wood (1992, p.24) notes that a map is always a map of somewhere but seems to have taken for granted that maps also function in helping to get somewhere. In this sense, maps facilitate movement in concrete terms but might go beyond it, which is key in here. The fourth quality Wood (1992, p.25) relates to the power of maps is its transparency, which he questions upfront based on the inevitable bias of authorship he fully endorses. I follow Wood in his question on how maps - as overlapping layers produced to represent multiple realities through the perceptions of an author - can ever claim to be transparent.

A map is transparent not even to its maker as it also is a product of the unconscious. Maps are a representation of narratives and are not transparent neither to their makers nor to their readers. To both, it might be useful to speak about what they re-present and read as re-presented on the maps. This links back to the epigraph of this chapter, in which Zelinsky (1973, p.8) conveys his amazement with “a particular quadrangle” that represented “nothing but a solid expanse of blue ink depicting the ocean surface” in “a series of large-scale topographic maps”. Returning to it several times, he asked himself: “What did I see?” I see in his narrative the lack of transparency he glimpsed on that map and which had been beyond the reach of its maker and of its reader. Out of the blue the map revealed its lack of transparency. These four qualities Wood (1992) attributes to maps interrelate and help me to convey what I glimpse through the gaps I see in the theories of maps and mapping. Maps are a reproduction of reality and a subjective-objective socio-spatial construct through which multiples realities can be produced and recognised in the process of working with maps, both in their making and in their reading. As I detail next, I examine these qualities from other perspectives in this thesis’ framework.

In this section I have summarised the theories in which the qualities of maps are emphasised, first, as a representation, a mirror of nature; second, as something that always has a subject. Third, the map as always related to space. Fourth, the map as not transparent. These are theories that give accounts of maps, and which I take together to build my argument which relates to each and all of them. In this same line of thought I identify concepts present in the literature on mapping. Building on what I note as its gaps, I underline the concept of mapping as a spatial practice. Before reviewing its literature, I want to emphasise three points about the wider extant literature on mapping this thesis inscribes itself.

The production of maps is generally grouped according to a binary that opposes “cartography”, or so-called “top-down mapping”, to what is arguably referred to as “participatory mapping”. On the side of “participatory mapping,” there are references to “social cartography”, “*Thick Mapping*” and “mapping as a spatial practice”. The maps and practices of mapping on the side of top-down mapping tend to focus on the map as a thing that enables one to exert power on others. To face and oppose this power, the practices of mapping categorised as “participatory mapping” tend to focus on mapping as an experience, mapping as a process²⁵, which in this research corresponds to seeing it as a transitional process. It is a key argument in this thesis since mapping as a transitional process can inscribe itself in both sides of these binaries as it functions to unite them with a twist. The twist that unites the practices of mapping responds for seeing representations in maps while also seeing maps as representations. This twist allows considering maps and mapping as representing a subject, which is a topic or an author. Maps re-present their authors and the topics they approach through it. Besides, this twist allows a grasp of maps in spite of their lack of transparency and, more interestingly, because of it. The lack of transparency some theories notice in maps are made sense of here as locus for the transitional functions that reveal potentials in maps and mapping.

²⁵ Kitchin and Dodge(2007;2011, p.109), for example, think of mapping as “a process” and as “practices”. This is the core idea in Sébastien Caquard’s ([2014] 2015) work on “post-representational cartography”. Although I agree with Caquard, especially the last paragraph of his conclusion (p.232), I do not identify dialogic mapping as post-representational, because representations, as I defined and explained in this thesis is crucial for its research methods.

From the perspectives I explained so far, I want to emphasise that it is possible to summarise the gaps in the theory of maps I explain in this chapter by the difference between the perspectives of “seeing in” and “seeing as”. I will dwell on this difference in section 3.3, but for now, it might suffice to expand on the third and last element of the gaps that structure my inquiry on maps and mapping. To do this, I recapture the second quality I noted Wood sees in the power attributed to maps, which is the subject. Wood (1992, p.24) is aware of the importance to think of maps as not only authored by a “mapper” (with all his or her idiosyncrasies) “about the world”, but also “in a way that reveals not just the world but also the agency of the mapper”. In writing this, Wood shows his awareness about the agency of “the mapper” and the agency of maps and mapping. Wood (1992, p.32) stated that mapping and mapmaking do things, but he relates the power they have to the agency of these process about the cognitive capacity to make mental maps. To make mental maps relates to figuring out order and lending it to the world. I build on his insights to push further the inquiry on the transitional qualities of these cognitive functions related to maps and mapping.

I have outlined in this section what are the gaps I see in the literature on maps. These gaps will be substantiated in the following section (2.2) with the perspectives that allow me to notice them. In section 2.3, I will detail what concepts are in the construct of each of the transdisciplinary perspectives through which I work on these gaps. When it is essential, I will describe how and recollect why I combine the concepts that enable me to build these perspectives. In the following section (2.2), I detail the perspectives through which I examine mapping as a socio-spatial practice. By the term "mapping perspectives", in the title of section 2.2, I mean that I am locating, conveying and, more importantly, outlining a construct of the perspectives I present in this chapter about the theories I have reviewed on the topic of this thesis. I have outlined these perspectives from the gaps I mapped (identified, located) in the literature on maps and mapping, which were the focus of the present section (2.1).

2.2 Mapping Perspectives

This section presents a literature review that helps to situate what I state here about the agency of mapping and its transitional functions. One way to situate this thesis in the body of academic knowledge is at the intersection of geographer's work on mapping, psychoanalysis, subjectivity, and participatory urban mapping, such as those studied by the UCL Bartlett's Development Planning Unit (DPU). The transdisciplinary character of this research has its perspectives informed by at least five contemporary works related to mapping and spatial practices in the Anglophone world, which I detail in the following paragraphs.

First, in the context of the DPU, the body of work led by Adriana Allen combines participatory urban and mapping practices in ways that not only informs this thesis but also anchors its core inquiry on mapping. Second, my inquiry on mapping shares with Aslihan Senel (2008) her approach to it as what unfixes "positions of knowledge" and questions the relationship between map and mapmaker. Third, the practice of mapping in my research is informed by Cameron Cartiere's (2008) and Grant Kester's (1998;2014) literature on dialogical and public practices. Their literature focuses on art but since it also concerns aesthetics, is fundamental here.

The fourth contemporary scholarly vein I relate here to mapping comes from the discipline of Narratology, as dwelt on by Ruth Finnegan (2011). Her literature enables me to substantiate my appreciation of the multiple voices I combine for a critique of the urban. Finally, the fifth contemporary body of work I link to my study on mapping allows me to see it against a background of Psychoanalysis, Space, and Subjectivity. Key references in this field are the publications by Steve Pile (1992;1995;2014), Nigel Thrift (1995) and Gillian Rose (1992). Moreover, Jane Rendell's works on the crossroads of Psychoanalysis and the built environment are also a central reference for the transdisciplinary perspectives through which I conceptualise the transitional spaces of mapping (Chapter 3). As a summary of references, I will now detail the reviewed literature through which I outline the field of study where this thesis's contribution to knowledge is situated.

The research group on *The Heuristics of Mapping Urban Environmental Change*, led by Adriana Allen at the Development Planning Unit (DPU), University College London (UCL), impels me for a peculiar inspection of mapping, as the group states:

"[...] although there is a growing body of academic research on mapping, in practice, it often remains unproblematized. In many cases, mapping is adopted without fundamentally engaging with the assumptions it is based on and the diverse effects it is able to produce" (Allen et al., London Mapping Seminar, DPU, 2012).

Allen *et al.*'s statement inspires an inspection of the work of and with mapping in participatory processes. Prior to her team, some authors had made confluent remarks. Denis Wood (1993, p.89-90) wrote that the objectivity attributed to maps is a taken-for-granted assumption. John Pickles (2004, p.18) had called for a "deconstructive retrieval of other possible worlds, spaces and mappings" to which he indicates the "analytical, metaphorical and symbolic representational systems" as potential pathways "out of the cartographic canon" (Pickles, 2004, p.15). In this same line of thought, Ana Clara Torres Ribeiro (2012) pointed out the lack of mapping initiatives able to give an account of the actions of society. Ribeiro's critique reinforces what Rolland Paulston (1996, p.xvii) advocated as *Social Cartography*, which helps me to craft here "a ground-level social cartography project with critical potential". My inquiry on maps and on the act of mapping via their functioning and effects on the dwellers' views and stances - of the built environment and of their relations with it – follows the clues of what Eduardo Passos, Virgínia Kastrup and Liliana da Escóssia (2009, p.202-3) call an intervention-research on Mapping and the Production of Subjectivity. For them, the method of mapping contributes to the production of a "cognitive politics" in which prevails "attention to the movements of subjectivity and to the existential landscape".

Along similar lines of thought, Aslihan Senel (2013, p.85) conceived mapping as a performative practice and applied methods she refers to as "critical embodiment, appropriation, and participatoriness". These account for multiple knowledge on the urban, which are "an alternative to top-down urban representations" and which "suggests means to understand, criticise, and re-imagine complex cultural, social,

and physical relationships in the built environment” (Senel, 2013, p.85). In line with Senel’s account, my research shows that the function of mapping as means to glimpse, configure critiques and re-imagine complexities related to the built environment are linked, at least in part, with its transitional functions. As Chapter 3 explains, mapping activities function as a *potential space* for the mapmakers to work on their glimpse of the examined circumstances and can unfold transformative action. Following Passos, Kastrup, and Escóssia (2009, p.203), mapping favours a “cognitive politics embodied in the actions of who faces the task of knowing and intervening in reality.” Senel (2013, p.85) refers to mapping as “means to understand”, whereas I would instead refer to mapping as a means to glimpse things, affects, and relations.

To adopt this terminology, I rely on Bruce Fink’s (2010) advocacy “against understanding” – which will be detailed next - and opt for the term “glimpse” as a type of regard that includes in its field of vision what is beyond reason. What is beyond reason in maps and mapping includes what Passos, Kastrup, and Escóssia (2009, p.203) convey as wire ends that connect with the present, that is, loose wire ends and history-related vanishing points. It is fundamental here because these vanishing points have to be known by the mapmaker and reader since they affect the perspectives built through maps and mapping. My use of the term “glimpse” also excludes the patronising embedded in the definition of maps as “objective sources of territorial knowledge” or as “mirrors of nature” (Pickles, 2004, p.15), which Senel also confronts in her writings and practices. Besides, “to glimpse” denotes my reading of Rose-Redwood *et al.*’s (2018, p.118) awareness of the need “to listen to other voices that may disrupt the sameness of our own monological narratives”; which is a statement I fully endorse. The potential of maps and mapping in the objective-subjective outlining and reading of realities reside in their capacity to help re-cognize the conscious and unconscious forces present in the efforts of domination that condition one’s being in the world, especially in the environments where one relates in the everyday.

My reference to Fink (2010) denotes an influence from psychoanalysis, which led me to adopt the term 'glimpse'. My use of this term demands me to make a short detour since, in this thesis, I adopt the term "glimpse" as an alternative to "understand". I do it motivated by the use of "glimpse" to translate, in the Standard Edition, an idea about dreams Freud (1900) built from his reading of F.W. Hildebrandt. "Dreams give us an occasional glimpse into depths and recesses of our nature to which we usually have no access in our waking state"²⁶. The ideas in this quote inspired me to examine the transitional functions of mapping informed by a potential these authors attribute to dreams. By adopting the term "glimpse", I grasp the functioning of dialogic mapping in comparable ways to how dreams can be interpreted and worked through from their narratives by the dreamer. One of these ways is in the perception of both dreams and maps as organised in layers²⁷. While mapping, the dwellers can give a slanted look on what they map, if compared to how they look at it in their everyday use and perception.

Also implied in the sense of "glimpse", I emphasise that *blickwinkel* is the German word for 'perspective'. *Blickwinkel* conveys 'perspective' literally as 'a look at something from an angle', which, when it is an unconventional angle, is referred to by Žižek (1989; 1991) as an "awry look". I use the terms "glimpse" and "slanted look" in my thesis to convey what maps and mapping can offer through their transitional functions. Relating the origins of "glimpse" to Freud, I rely on Fink to show its application to the theories of psychoanalysis and perspective, which surmount the link between maps and dreams. Through a slanted look, the transitional functions of mapping provide perspectives through which to glimpse what is mapped. Dialogic mapping provides opportunities to look awry and glimpse otherwise unexamined aspects of the dwellers' use and appreciation of space.

²⁶ "der Traum uns wohl bisweilen in Tiefen und Falten unseres Wesens *blicken* lasse, die uns im Zustand des Wachens meist verschlossen bleiben" (Freud, 1900, SE-IV, p.70; GW-II p.73).

²⁷ Freud, [1899] 1900, *The interpretation of dreams*, GW-II p.218;224; SE-IV, p.213;219); Footnote added 1914 (SE-IV, p.219): "The fact that the meanings of dreams are arranged in superimposed layers is one of the most delicate, though also one of the most interesting, problems of dream-interpretation. Anyone who forgets this possibility will easily go astray and be led into making untenable assertions upon the nature of dreams. Yet it is still a fact that far too few investigations have been made into this matter."

After this detour through the psychoanalytic lexicon, my study reunites with Senel's (2013) as we both consider that mapping is a process that helps to glimpse, redefine and reposition the mapmaker, the place, the environment and the outcomes of their encounter. My regard of mapping as a transitional space dwells on the reasons why mapping practices, as Senel (2013, p.86) writes, "diverge from norms and create new places according to individual practice". In dialogic mapping the subject is considered as such since this practice creates a concrete and symbolic place from where to map. I emphasise here that these created places include the symbolic²⁸ places where the dwellers inscribe themselves in the wide range of roles that relate to the production of space and of their subjectivities. I consider both Senel's (2008;2013) and my research related with the concept of "cognitive politics" studied by Passos, Kastrup and Escóssia (2009, p.202) as "it implies the adoption of certain ways of being in the world, of inhabiting an existential territory and of placing oneself in relation to knowledge²⁹. Mapping has the potential to mediate the subjects' mapping of themselves and of the places and spaces where they are inscribed in the symbolic and concrete senses of the terms "place" and "spaces".

Since my inquiry on mapping demands a conceptualization of "potential", I rely on Donald Winnicott to help me on this. Winnicott (1971, p.107) defines the *potential space* "in terms of the position, relative to the individual in the world, in which cultural experience and creative playing can be said to 'take place'." The *potential space* is where creative subjects loaded with their cultural experience can build and appropriate their places and the positions they take from there about their realities. The *potential space* also provides room for the subjects to outline different perspectives from which to examine their places and positions. It is important to note that their places and positions are those they are inscribed by others, those in which they inscribe themselves, and in relation to which they position themselves.

²⁸ For details on the sense of 'symbolic' in this thesis, see Appendix 4.

²⁹ "Aproximar conhecimento e criação, afirmar que a ação de conhecer configura ao mesmo tempo, e num movimento de coengendramento, o sujeito e o objeto, o si e o mundo, não é apenas criar um novo conceito de cognição. É um convite a adotar uma certa maneira de estar no mundo, de habitar um território existencial e de se colocar na relação de conhecimento. Enfim, trata-se de uma política cognitiva" (Passos; Kastrup; Escóssia, 2009, p.202).

The *potential space* conceptualized by Winnicott (1971) gives an account of it as a capacity the subjects carry with themselves wherever they go. The potential space is in itself a potential to create *transitional spaces* where the recognition and changes of objective-subjective position can take place. I build on Winnicott's concept of *potential space* to examine the qualities I attribute to maps and mapping when I note them functioning as catalysts of recognition and as a spur for thought and reflection that goes beyond pure reasoning to include what can be perceived through the senses, memories, narratives and other types of re-presentations. Mapping offers room for the mapmakers to externalise, resignify and reconfigure their inner and outer realities. Mapping constitutes a *potential space* where an act of creation takes place yielding effects that can be recognised by the mapmakers. These effects of mapping can help the mapmakers to take hold of themselves and of the space where they live. The act of mapping can also interfere in the mapmakers' re-appropriation of circumstances and their repositioning about these.

I appreciate the functioning of mapping as a *potential space* and the act of creation it entails in the light of Cameron Cartiere's (2018) focus on the movement created by the presence of people and their art in the public space of the street. The art of people includes their capacity to move, which is represented by their walking in the public space as a form of aesthetic opposition to immobility. Seeing the collective walking as a powerful form of art, Cartiere (2018) throws light on the transect walk adopted as a research method through which the respondents could place themselves in space, map their perceptions of it and move on. The mapmakers' walkings in the *vila* had effects since they are a public manifestation of transformative and embodied action happening in space. The *potential space* of mapping is manifest in the physical activity of the transect walks that share room with the senses of play and acts of creation that reside in the transitional spaces of mapping. Drawing on Cartiere (2008), I consider that the act of mapping is a lived experience and a way of taking hold of a form of producing knowledge.

In line with the references I detail in Chapter 3, Lacan (2016, p.47) refers to the

yielding of experience from the lived experience [*le vécu*] as "that which ensures a remarkable quality to the art of which one is capable." This quote reflects this research's adoption of methods that take into consideration the remarkable qualities of the dwellers who live in an informal settlement, albeit the harsh conditions its circumstances often impose to them. It is relevant since the method of dialogic mapping allows them to re-present and re-cognise their lived experience thus making sense of their circumstances. Through what Gunnar Olsson (2010, p.8) has referred to as the "art of mapping" their re-presentations and re-cognitions can take into consideration combined forms of power, knowledge, and enjoyment. The power of using space is related here to the power to recognise the representations it hosts. Albeit not alluding to recognition, I see Senel's (2008; 2013) mapping practices as inputs to the act of creation involved in recognising spatialized representations and to the power this act produces. To recognize is a dialogic act nurtured by the capacities, opportunities, and investment – including the psychological investment - of reading, writing and speaking about space and its use.

As dialogue and social exchange play a central role in the transitional functions of mapping I rely on Grant Kester (2014) to relate mapping and dialogue with contemporary literature since we both draw inspiration from Mikhail Bakhtin's ([1929] 1984) concept of "dialogic". While Kester (2014) labels as "dialogical" a model of aesthetic experience in which relations become more reciprocal and interactive among artist, artwork, and viewer, I see aesthetic interactions permeating the experience of what I refer to here as dialogic mapping. These include the experience of being taken by the mapmakers to the places they map (analysed in section 8.3), of seeing their embodied presence in space as a voice that also speaks for them (which is analysed in sections 6.2 and 8.4), of being in the symbolic place of who attentively listens to them while providing opportunity for them to listen to themselves along the process of mapping (as analysed in Chapters 6 to 8). These aesthetic interactions are present in dialogic mapping and facilitate the relationship "of a speaker with his own discourse" (Bakhtin, [1929] 1984, p.184). Mapping functions for the mapmakers to listen to themselves even when their

attention is in attempting to be listened to by others.

In the fieldwork, the facilitator doubles the functioning of mapping by punctuating³⁰ the mapmakers' utterances, an act represented in the thesis by the quotations selected and disposed on its pages. When Ruth Finnegan (2011, p.74) dwells on the reasons to use quotations, she explains that they "convey and enact a wider perspective on some immediate moment". The use of quotations in this thesis also rely on their value as what Jane Rendell (2017a, p.222) advocates as "a proliferation of situated or 'micro' narratives of self and others" which allow for an appropriation of these narratives by the readers who, through the quotation, are in immediate contact with the dwellers who proffered them. Here I recall Françoise Choay's (2011, p.41) remark that at its roots the term "immediate" also alludes to the absence of mediator. With this, I highlight that when I quote the dwellers' voices I want to temporarily, and always partially, resign my position as a mediator and place the reader momentarily in the fieldwork where the narratives can be figured out by them. To reinforce this intent, I always quote the dwellers also in their original language, so they can read the selection I made of their utterances even if they are not able to read a thesis written in a language that is foreign to them.

Like the tattoos that speak for them from the surface of their bodies (as sections 6.2 and 8.4 explain), and to the graffiti that speaks for them on their walls (as shown in section 8.8), the words on this thesis' pages also speak for them. Their words on these pages map them for their reading and debate, in the sense that these words re-present themselves from the perspectives of this thesis' framework. Both mapping and this thesis function as screens that möbianly filter and project a perspective of the dwellers and of their environment to be re-captured by themselves and others. Through these screens, which sometimes function as mirrors, as Chapter 8 will show, the mapmakers map themselves. Through mapping, they möbianly find their position and position themselves.

³⁰ Lacan ([1953] 2001, p.108) refers to this analytic function of punctuation in the *Écrits: The function and field of speech and language in psychoanalysis*.

My thesis's inquiry on the functioning of maps and mapping is structured to provide the mapmakers with an opportunity to capture and redescribe the relation they establish with what they grasp as their reality. Embracing and enhancing this capacity to play with the map while mapping themselves in it, the subject of the unconscious within each dweller has the chance to project themselves on the maps with which they work. In this way, this thesis dialogues with what was noted by Steve Pile and Nigel Thrift (1995) on the difficulties of mapping what they referred to as "the human subject", who is always in the making, on the move towards what has not yet been re-cognised, symbolised, re-signified and re-appropriated:

There is the difficulty of mapping something that cannot be counted as singular but only as a mass of different and sometimes conflicting subject positions. There is the difficulty of mapping something that is always on the move, culturally, and in fact. There is the difficulty of mapping something that is only partially locatable in time-space. Then, finally, there is the difficulty of deploying the representational metaphor of mapping with its history of subordination to an Enlightenment logic in which everything can be surveyed and pinned down (Pile; Thrift; 1995, p.2).

I read Pile and Thrift's extract above in the light of Lacan's ideas on "what cannot stop not writing itself"³¹. From this perspective, it seems that the difficulty Pile and Thrift have identified demands a mapping practice that can capture movement, re-positioning, and what is beyond "an Enlightenment logic" of "understanding". If not beyond it, mapping as a subjective process would be a task impossible to devise and categorise. A dialogic mapping practice aims at mapping what repeats itself without recognition, which, in Lacan's words, "cannot stop not writing itself". Lacan suggests to build a *symptôme*³² where it cannot stop being written and thus potentially recognized. Dialogic mapping provides an entry point to glimpse what cannot stop writing itself as symptoms and can tell of their functions. The spoken language and the language of maps, combined, perform the function of writing in the subjective-objective mapping of the subject who is subjected to language.

³¹ *ce qui ne cesse pas de ne pas s'écrire* (Lacan, *Encore* [S-XX-1972-3] 09/01/1973; *Les non-dupes errent* [S-XXI 1973-4] 13/02/1974)) denotes what, in terms of its structure, cannot stop inscribing itself in the history of who or what is analysed.

³² *ce qui ne cesse pas de s'écrire dans le symptôme* (Lacan, *R.S.I* [S-XX-1974-5] 21/01/1975) denotes what cannot stop inscribing itself in the historical account of symptoms in who/ what is analysed. I consider the emergence of informal settlements and gated collectivities one of these symptoms.

For Lacan ([1953] 2001, p.108), the function of language is not to communicate, but to evoke. In dialogic mapping, the dwellers' externalise their narratives in mapped form. This process helps to reveal what hinders the movements of subjectivity in the dwellers' existential landscape. The function of speech in dialogic mapping is to evoke the subjects and catalyse recognition in them. This thesis categorises the functions of mapping so it can be used as analytical categories to help the mapmakers get a hold of their unsuspected and veiled representations. This help can be useful as it favours their movement towards³³ more awareness and autonomy in their positioning about their circumstances and environments. The difficulties identified by Pile & Thrift (1995) in the task of mapping the subject resonate with the "intuitive, introspective strategies" identified by Zelinsky (1973, p.8) in the process of mapping, which for him meant to learn its hidden language. Convinced that such learning calls for a set of analytic techniques, Zelinsky writes:

It is important to dwell upon the probability that some quite deep, subterranean strata of the human psyche will have to be explored before the mission is accomplished and that some shamelessly subjective, intuitive, introspective strategies may be profitable, along with the conventional objective and analytic approaches. (Zelinsky;1973, p.8).

Through Zelinsky's footprints, I see the remark above as a response to his astonishment about the blue ink that covers the whole page of a map, quoted in the epigraph of this chapter. My thesis reflections about mapping require these transdisciplinary concepts to structure its perspectives and widen its views. Zelinsky's (1973) warning about what is important to dwell in maps precedes Gillian Rose's (2001, p.1) verification of the shortages in knowledge about the visual image: "Is it language or not? How do visual images work?" Similarly to Rose's (2001) book aims, my thesis offers methods to pursue an empirically grounded analysis of the visual materials produced by the dwellers. Punctuated by maps and pictures that tell the dwellers' views of their neighbourhood, this thesis shows that the mapping practised in this research was highly visual, as the chapters on methodology and findings show.

³³ For details on why I use 'towards' here, see Appendix 4.

The analytic framing I identify as a potential in mapping is built from my grasp of the way Jean-Luc Godard edits his films, as he highlights an element in the scene “not in terms of what it signifies, but [of] what signifies it” (McLean, 1977, p. 47). It explains why the blue surface in Zelinsky’ (1973, p.8) narrative is valuable not because of what it signifies, but of what signifies it. That is, Zelinsky’s recurrent return to the map, his intrigued seek for something beyond it, his conclusions about it: “What did I see? What was I looking for? I do not know. The map is a mystery.” What has that blue image signified to him beyond the representation of the ocean? The analysis of the images the mapmakers produced is secondary to the function of evoking what signifies them in their perception. This thesis explores the perspectives of what, in the mapmakers’ narratives, signifies the images and maps they produced and dwelt on in the field.

Given Steve Pile’s and Gillian Rose’s (1992, p.131) statement that a mappable space requires “a form of knowing or seeing”, I note that such form needs to go beyond prescribed categories of alterity towards more dialogic and grounded practices. In line with these principles, Ribeiro perceived the map as a 'narration carrier'³⁴ and advocated the praxis of cartography in a transcendental³⁵ sense, which includes the production of the map ‘as thing’, but goes beyond it. As to clarify this sense of ‘transcendental’ I recall Pierre Caye’s (2008, p.311) statement that there is nothing mystical in the scholastic notion of "transcendental". Transcendental is the simple and universal notions that describe the fundamental constitution of things, as well as the conditions that have initiated them as a presence in the world, which are their principles. I take Allen *et al.*'s (2012) and Zelinsky’s (1973) insights on the gaps in maps as a call for an engagement with its principles and with the conditions under which they can produce effects.

Building on the authors above, I bring together Ribeiro's (2012) request for a transcendental approach to cartography and Zelinsky’s (1973, p.2) remark that the

³⁴ “suporte da narração” (Ribeiro, 2012, p.19).

³⁵ [...] *Entao é possível usar a cartografia num sentido metafórico, no sentido, vamos dizer transcendente, imanente, e depois se for o caso materializa a cartografia, mas tem que ver se vale a pena materializar* (Ribeiro, 2012, p.17).

experience of mapping deserves “deep scrutiny”. Mapping might deserve it because, according to Eduardo Passos and Regina Barros (2009, p.170), “the method of cartography implies an ethical-political bet on a way of saying that expresses transformative processes in oneself and in the world.”³⁶ What Passos and Barros refer to as “the method of cartography” is precisely what I identify in Ribeiro’s reference to “the cartography of action”, which I refer to in this thesis as “mapping”. Either as a description (Caye, 2008) or as a way of saying, mapping and narrative interrelate in ways that make me paraphrase Pile and Rose (1992, p.131) and suggest that ‘mapping is a möbian form of seeing and saying’.

To maintain some continuity, human relations and the world need a common reality in which their contradictions, strangeness, and ambivalence are not disregarded. The manicheist polarisation that transects the contemporary world in various scales threatens precisely this: the safeguarding of a common reality where human relations can escape fragmentation and persist. The principles of mapping that make itself a presence in the world function in ways that contribute to produce and preserve such common reality, where space is produced for the human relations and its acts to escape entropy and grip with their remaining issues and virtues.

For a definition of what I mean by ‘principle’, I recall Caye’s (2017, p.16) remarks that the first function of a principle is what antique philosophy called *poiēsis*, that is, producing, engendering, deploying a link with reality. The second function of a principle is what Plato called *sōtēria*: the function of safeguarding, upkeeping and preserving a link with reality. Caye (2017, p.45) highlights that *sōtēria* consists of safeguarding, protecting a link with reality against entropy. Caye recalls that *sōtēria* helps to preserve a link with reality while preventing this link from dispersion since reality has the characteristic of being multiple. While principles are needed to make of something a presence in the world, their components - *poiēsis* and *sōtēria* - help the principles to produce and preserve a common reality.

³⁶ *O método da cartografia implica também a aposta ético-política em um modo de dizer que expresse processos de mudança de si e do mundo* (Passos; Barros, 2009, p.170).

These principles make possible to grasp Ribeiro's sense of transcendental mapping as related to the quotidian production and preservation of a common reality for the "actions of society" that should be able to map itself out. Advocating "metaphorical, transcendental, immanent" use of cartography to map "social barriers, feelings, desires, wishes, dreams, starting from uses and knowledge"³⁷, Ribeiro (2012, p. 14) notes that there are maps of economic agents, political and state agents, but "maps of the actions of society are inexistent". She has named it "cartography of action": "cartography that is built from the action and which [...] does not precede nor follows the action, it has to be all at once"³⁸. As I agree with this simultaneity in time and space, I grasp mapping as a möbian way of relating to the various forms space can take in inner and outer realities and narratives.

I read Ribeiro's remarks in the light of, first, Corner's (1999) theorisation of maps as abstract-analogous representations and transitional objects. It means that, on a map, a double line can be an abstract representation of a wall, which can, by analogy with the separation it re-presents, potentially indicate a social division. It reflects the functioning of maps as a transitional object linking the object objectively perceived (the wall) and the object subjectively created by the mapmaker (the recognition of a social division). Second, I grasp Ribeiro's insights in light of Adam Phillips' (2009a) advice to see maps not only as mere 'things.' Phillips' advice inspires me to follow Corner's approach to maps as transitional objects. Third, in light of Rendell's (2016;2017a) account of Freud's struggle to build a visual representation of the psychic apparatus as he grasped it. These references make me see the respondent's maps as a visual and narrated representation of their grasp of the space where their objective and subjective relations with reality unfold.

Informed by the nuances these references provide for the perspectives through which I inspect maps and mapping, my literature review emphasised so far in this

³⁷ *Cartografar as barreiras sociais, os sentimentos, os desejos, as vontades, os sonhos, começando pelos usos e pelo conhecimento* (Ribeiro, 2012, p.19).

³⁸ [...] *Então isso eu nomeei de cartografia da ação, a cartografia que é construída da ação e que não antecede a ação. [...] A cartografia não antecede e não sucede, tem que estar junto* (Ribeiro,2012, p.19).

chapter what I refer to as gaps in maps, and why and how I link the concepts that help me to build on them. To confront these gaps, I set up a field of study that combines concepts of agency and transitional objects and phenomena. In this section, I deployed a literature review that helps me to outline what in the theory of mapping defines the field in which I inscribe my study on maps, mapping, and their transitional functions. As my grasp of “transitional” is informed by the theory of psychoanalysis, in the following section I review its literature and highlight its rare presence in the literature on mapping.

2.3 Psychoanalytic perspectives

In this section, I show the perspectives the field of psychoanalysis offers to my study. My literature review here explains the psychoanalytic perspectives that are relevant to maps and mapping as it inspects both from what is beyond the power relations they embed. As vastly stated in the literature³⁹, maps are modes through which power is exerted by who maps over who and what is mapped. A psychoanalytic approach to mapping takes into consideration the dwellers’ relations with the following six topics: 1) power; 2) investment; 3) desire; 4) enjoyment; 5) the presence of body in space; 6) discourse. The transitional spaces of mapping request, in a study of their functions, these six topics considered together with the position the mapmaker takes when mapping.

This thesis presents the modes of functioning of maps and mapping as transitional spaces from whose perspectives the dwellers can re-cognise their relations established in, with and through the built environment. Their relations with space denote the six topics mentioned above for whose revealing maps and mapping function. This section details the concepts and perspectives from the field of psychoanalysis that help me to grasp such functioning. The modes of functioning of maps and mapping allow the mapmakers to inspect the stances they adopt in the everyday about the use and production of space in their neighbourhood and

³⁹ Harley (1989); Wood (1993); Cosgrove (1999); Pickles (2004); Olsson (2010).

beyond. Psychoanalysis contributes, for example, with the concepts of *transitional objects and processes*, which also structured James Corner's (1999) inspection of the *Agency of Mapping*. From the field of Math, I bring the topological definition of the non-Euclidean geometry of the Möbius Strip, which is also approached by the psychoanalytic literature reviewed here. From the fields of Philosophy, Social and Critical Theory I borrow the concepts of representation, recognition, and agency. The combination of these multiple fields sets the tone of this study on mapping, as they help me to grip with the raw material yielded in the fieldwork: the dwellers' representations in space and their narratives of these.

As I will detail in Chapter 3, the affects and relations the dwellers need to recognize are present in their representations in space and can be made visible through mapping, even when it yields an 'empty' map (section 8.1 offers an example of this situation). Mapping is a link with reality that helps the mapmakers to identify the conditions that led them to withdraw from the public spaces of their neighbourhood; an act that makes them dependent on the decisions took by others who plan and produce its spaces⁴⁰. By recognising these conditions and their response to them, the dwellers can transform their relations with this portion of reality that is the built environment where they live. This means that an account of these conditions can favour the dwellers' awareness of their inclination for dependence, withdrawal, and servility, and of its temptations, which their desire helps to intensify or confront. Mapping can help these conditions to be re-cognised, as it can: a) emphasise not only this inclination towards dependence but also favour its re-cognition; b) make magnitudes and conditions manifest by redescribing them through language; both the language of maps and the spoken language.

⁴⁰ In *The Loss of Reality in Neurosis and Psychosis*, Freud (1924, GW-XIII, p.363; SE-XIX p.183) outlined two forms of relations with reality [*Realität*]: *Abhängigkeit* and *zurückzieht*. In *Abhängigkeit*, the subject is hanging by a portion [*Stück*] of *Realität*, while, in *zurückzieht*, the subject withdraws [*zurückzieht*] from a portion [*Stück*] of *Realität*. The sense of *Abhängigkeit* when translated into English can range from the conditions of dependence to those of subordination, servitude and slavery. 'Conditions' [*Verhältnissen*] is a term used by Freud (1923d, *Neurosis and Psychosis* GW-XIII, p.391; SE-XIX p.152) when he claims that the effects of what affects the subjects depend on the economic conditions [*ökonomischen Verhältnissen*]. This is to say that they depend on the forms in which the quantitative and qualitative magnitudes of what happens affect their psychic organization.

The transdisciplinarity I pursue between the fields of mapping and psychoanalysis helps me highlight three connections it has with the psychoanalytic literature. First, I rely on Freud's reference to maps, which are in line with many other space-related references he adopted to promote a more accurate grasp of what he means in his theories, such as cities and archaeological sites⁴¹. Among Freud's analogies with maps, I underline A) the commander moving his troops as figures over the space of a map, whose movement Freud (1933, p.89)⁴² relates to thinking, which is a psychic preparation for the greater energy "the I" will invest in the acts performed in the actual circumstances. B) Freud's ([1924] 2017) narrative of the *Ratman* case, which demanded the outlining of a map since the conundrum his patient had faced was directly related with space and was not considered efficiently conveyed to its readers without its representation in a mapped form (See details in Annex 8). C) Freud's (1923;1933) own and also his editors' (1915;[1924] 2017) attempts to show visual representations⁴³ of the psychic apparatus along with his written material.

The second connection is Adam Phillips' welcoming approach to maps in the clinic. I want to emphasise here that this is not to say that Phillip's case is about map making, but rather that he does not refute it and even theorises about maps. When, for example, he describes a certain predicament, Phillips states that "a map was the object of desire, and by the same token, as it were, the object of desire is a map" (Phillips, 2009a, p.13). His connection between maps and psychoanalytic concepts such as that of 'the object of desire' inspired me to be more attentive to the potential links between mapping and psychoanalysis. Phillips (2009a, p.13) has raised questions that are genuinely psychoanalytic about maps: "we need to ask what maps are for" and "the map will work only if we don't read it too closely, if we don't see what it really is". These statements have functioned as a spur for thought in my inquiry on the assumptions and effects of maps and mapping, which corresponds to seeing maps as more than things and mapping as potential transitional processes. Phillips (1993) has narrated a clinical case in which his

⁴¹ See, for example, Freud's (1896a) *Aetiology of hysteria*, and *Jensen's Gradiva* (Freud,[1906]1907).

⁴² Freud 1933, *New Introductory lectures on psychoanalysis*, GW-XV, p. 95; SE-XXII, p. 89.

⁴³ Jane Rendell (2016;2017,p.17-31) shows and works on the drawings in Freud's literature.

patient brings an atlas to the consulting room and draws maps from her atlas. This act of mapping seems to have produced effect on her, which made me highlight the case in my study on the transitional functions and spaces of mapping. My reading of this episode is in Chapter 4 while Phillips' narrative of the case is in Annex 10.

The third link between mapping and psychoanalysis I emphasise in this thesis comes from the transdisciplinary reflections Gilles Deleuze and Felix Guattari⁴⁴ produced, which includes maps and the act of mapping as they grasped it. Following Deleuze's (2002) statements on the importance of speaking, of paying attention to what is said, to the effects of the assessed and signified values and senses⁴⁵, I see maps and mapping owing to his theories not only from the perspectives of their effects but also of the effects of their effects⁴⁶. I see these Deleuzian perspectives in my reading of Freud's and Phillips' consideration of maps both as 'things' and as 'more-than-things' (Annex 8). Maps are both a mere representation and a structuring representation that requires 'möbian eyes' to make sense of their functions.

To make sense of their functions includes glimpsing the relevance of mapping in the effects its dialogic dynamics revealed in my reading of the dwellers' engagement with the production of the built environment. Mapping seems to have unfolded effects within the fieldwork by motivating discussions and by influencing the contents of what was discussed there. As I explain in Chapter 5, the effects of mapping have themselves derived effects. Potential *effects of the effects* of mapping are, for example, the wish to discuss and get something remembered, clarified and sorted out about a specific space in the neighbourhood. Such an effect denotes the potential of mapping to take things out of place, tangible and intangible 'things' that pertain to the mapmakers' existential landscape.

Deleuze is one of the philosophers who incarnate, in the history of knowledge, a

⁴⁴ Deleuze; Guattari, 1995; [1972]2006 and Guattari;Rolnik, [2005]2011.

⁴⁵ "[...] *parce que le sens et la valeur, les significations et les évaluations font intervenir avant tout des mécanismes de l'inconscient*" (Deleuze, 2002, p.188).

⁴⁶ This perspective denotes the influence my reading of Nietzsche ([1887]2009) - which is informed by Deleuze's (1962;1968;1969;1983;2002) reading of him - has in my inquiry on mapping.

classical and recurrent transdisciplinarity between psychoanalysis and philosophy. Among this thesis's references, I include Richard Wollheim, Herbert Marcuse, Axel Honneth, Alain Badiou and Slavoj Žižek. With a PhD in each of these fields, Žižek (1989;1991;1992;2016) draws rapt attention to the slanted look that marks psychoanalytically informed perspectives as he applies them to art and the social and political spheres they help to constitute and critically discuss. Since the topology of the Möbius strip represents one of the perspectives that traverse my research, I rely on the transdisciplinary writings by Steve Pile (2014) and by Žižek (1989;1991;2016) to dwell on its contributions to my inquiry on mapping.

My grasp of the minimally twofold dynamics embedded in the objective-subjective, inner-outer relations unfolded in mapping responds to at least three characteristics of a Möbius strip. First, its möbian topology makes the two sides of a strip be turned one by a reunion of its two ends following a twist. Second, its two sides turned one with a twist imply that starting from one side leads to reaching the other. Third, the non-Euclidean geometry of the Möbius strip implies that the concrete shapes this topology cognitively represents can change without any change in the relations that define that shape. It explains why alterations can be made in the built environment while the relations between the dwellers and the authorities might remain unaltered. Relations characterised by shortcomings in listening, which include listening to the rules, to the other, and even to oneself as subject to the unconscious, do not change automatically as an effect of a change in the environment where they occur. A transformation in the dwellers' realities demands a reunion of the ends of these relations and a twist in their representations. The dialogic form of mapping as a transitional space can function through its application as a möbian tool for the perception of circumstances.

It is from the perspectives of a twist and of a slanted look that I now turn to the most direct reference to psychoanalysis my inquiry on mapping brings in this thesis. From the theories of *Play* and of *Transitional Objects and Phenomena* by Winnicott, at least three concepts are crucial to my inquiry on mapping. First, what Winnicott

(1971, p.107) names *potential space*, which he defines "in terms of the position, relative to the individual in the world, in which cultural experience and creative playing can be said to 'take place'." The second concept in Winnicott's theory that is central in my inquiry on maps and mapping is that of the *Transitional Objects and Phenomena*, since it is linked to the "capacity to recognize" and "to create, think up, devise, originate, produce an object" (Winnicott, 1953, p.89). The capacity to recognise and produce something from this recognition is essential in mapping and has its roots in a functioning Winnicott identified as *transitional* and which he related with objects and processes or, in his terms, phenomena.

The sense of 'transitional' in this thesis is, therefore, a characteristic of the *potential space* and of the capacities it nests and nurtures. Winnicott's elaborations of these theories derive of the appreciation I identify in the ways he re-transcribed,⁴⁷ as written narratives, his lived experience in the clinic with children. I turn here special attention to his emphasis on the taken-for-granted gestures in which his appreciation indicated potential construction sites in the child's existential landscapes. What I grasp as a Winnicott's⁴⁸ indication of potential construction sites in the child's structure is mostly referred to in the literature as symptoms. Winnicott worked through these from the child's words, acts and stances in playing.

Comparing maps with musical scores, which Zelinsky (1973, p.4) sees as a single element of the notational form in the musical experience, he writes that "the map is only an incidental or even expendable, portion of the total mapping experience". The space that hosts the mapping experience is referred to in this thesis as a transitional space where the functions of maps and mapping can transcend their notational form. The dialogic form of mapping practised in this research focuses on the effects it unfolds in the mapmaker as opposed to a focus on the map "as thing".

⁴⁷ I link these ways to Freud's use of the term "re-transcription" and its importance to the "psychical mechanism" he explains in a letter to Wilhelm Fliess in 06/12/1896, whose extract is in Appendix 4.

⁴⁸ My reading of Winnicott nurtures my idea of dialogic mapping as a potential entry point to the transformation of the mapmaker's perceptions of their realities into acts apt to interfere in their existential landscapes. Winnicott (1953, p.95) refers to play as 'construction sites'; as potential entry points for an intermediate area "that is allowed to the infant between primary creativity and objective perception based on reality testing".

While the map produced can be used to contest something with those in power, the dialogic form of mapping emphasises the potentials it nurtures in the mapmaker. The mapmaker can use the dialogic potentials of mapping to recognise their circumstances and relations and to position more effectively about these. In the following Chapter (3), I conceptualise the transitional spaces of mapping as a möbian stance for seeing and speaking. Mapping functions to help glimpse and display, recognise and redescribe, notice and remark. To map helps the mapmakers to produce information albeit their condition as subjects who are divided by language, including the language of maps, their mysteries, their gaps.

In this chapter, I have turned to the literature on maps and mapping to explain my grasp of their potentials through the gaps I notice in their literature. The four qualities that guide my mapping out of their gaps in section 2.1 are those related to representation, the subject, the relation with space and the issues around transparency. I have emphasised in the first section of this chapter the need to account for the ambivalence of these qualities since in them might reside some of the potentials of maps and mapping that are seldom mentioned in their literature. In section 2.2, I explained the gaps I have identified in the theories and practices of maps and mapping through the perspectives that allowed me to notice such gaps. These perspectives enabled me to convey maps and mapping as transitional processes that host representations and facilitate recognition, perception and critical thinking and positioning. The main gap this thesis dealt with is on the oblivion of maps and mapping as objects and processes that have an objective-subjective connection with the internal-external realities of the mapmakers that engage with them. These qualities of maps and mapping characterize them as transitional objects and phenomena, which I conceptualise in the following chapter.

Chapter 3 **Conceptualising Transitional Spaces through Mapping**

This chapter establishes the importance of thinking about spaces of transition and maps and mapping as transitional spaces. The transitional spaces of mapping are those in which maps and mapping can contribute to the mapmaker's inner and outer realities to meet since, in the dialogic mapping activities, the mapmakers place themselves as authors of the map to which they add marks. While mapping, they map themselves in it and become authors of the narratives unfolded through the transitional process of dialogic mapping. These terms here draw their sense from Winnicott's theory of *transitional objects and phenomena* since they are essential to "the individual engaged in the perpetual human task of keeping inner and outer reality separate yet inter-related" (Winnicott, 1953, p.90). The mapmakers' narratives also allow a glimpse of themselves as subjects of language, that is, as subjected to its limitations and therefore divided by language. To recognise themselves as subject to language, including the language of mapping they might not be familiar with, and as yet as authors of their history, make them co-authors of a collective history that goes beyond their existence as individuals.

In this thesis, I refer to transitional spaces from the perspectives informed by the psychoanalytic theories and practices. Jane Rendell (2017a) has dwelt on the spaces of transition from the viewpoint of a psychoanalytically informed consideration of architecture and the production of space. Inquiring "what processes of criticism would allow for the political unconscious to emerge in architecture", Rendell (2017a, p.226) inspired me to think of mapping as one of these "processes of criticism" related to the built environment. I grasp her approach to "how psychoanalysis operates in architecture" and to "how architecture operates in psychoanalysis" as a möbian spur for my conceptualisation of transitional spaces through mapping. I think of mapping as a process whose dialogic practice allows for an encounter of conscious and unconscious contents of the dwellers' inner and outer realities. I rely on Rendell's insights to inquire mapping as a transitional space from where to inspect the dwellers' representations from different perspectives.

I conceptualise mapping in this chapter from the perspectives of what substantiates it as a participatory tool, that is, a concrete and symbolic space for dialogue about the representations it displays, and as a transitional space for their re-cognition. In this chapter, I conceptualise the transitional space constituted through mapping and its transitional functions. I also indicate that maps and mapping owe some of their agency to the transitional space they help to create. To think about mapping as a transitional space is necessary since I am going to argue, first, that mapping is a form of action that can reveal and unfold further action. Second, I infer that the transformative potential of mapping resides in the room it offers for the dwellers' to re-cognise their inner and outer realities from the perspectives of the use of space. Representation and Recognition are concepts explained in the following chapter. They are essential here because a möbian movement between the two: a) is facilitated by dialogic mapping; b) attributes to maps and mapping the potential to function as a transitional space.

The possibilities of maps and mapping to function as transitional spaces are in their qualities to function as tools in the dwellers' spatial education and in the interlocution they can establish with others, which can improve the production of space. James Corner (1999, p.214-215) defines maps as a combined form of analogy and abstraction; a twofold characteristic that can prompt maps to work in certain ways. Maps are abstractions because they depict a portion of the planet through lines, dots, shades, and fillings. Maps are analogous because their abstractions convey shapes, scales, dimensions, and positions that denote contents of the concrete world that maps can re-present. The abstract-analogous möbian quality of maps and mapping substantiates their functioning as transitional spaces.

In the previous chapter, I elaborated on how psychoanalysis has been relatively neglected in conceptualisations of the work of mapping in supporting critical spatial practices. Having provided in Chapter 2 a review of the theory and practices of mapping, I confirmed Allen *et al.*'s (2012) statement that, in many cases, "mapping is adopted without fundamentally engaging with the assumptions it is based on and

the diverse effects it is able to produce". Working with the literature on participatory mapping, I specifically showed how the functioning of mapping remains unproblematized, albeit the prolific academic research on it.

This chapter now focuses explicitly on this theme to present a psychoanalytically informed perspective of what maps and mapping can offer to socio-spatial analysis and research. It means to engage with the assumptions that sustain the experience of mapping from the perspectives of its transitional functions. It also means to engage with the effects it can produce. Scholars agree that maps are powerful instruments. The power of maps is researched based on the external and tangible effects they can produce, but here it is inquired in the following terms: where does the power of maps come from? Does it relate to their functioning as transitional spaces? The perspectives provided by the ways maps and mapping function are on the spot here. Their effects point to the creative and transformative power each mapmaker can reach from the use of maps and mapping in dialogic processes.

I argue in this chapter that, depending on how they are used and practised, maps and mapping can allow people to connect/relate to the/ir built environment in ways that enable them to identify and specify aspects and circumstances and take action about them. Looking forward to the following chapters, this means that maps and mapping can function in revealing representations and in catalysing recognitions. It also means that dialogic mapping can catalyse action and reveal unforeseen aspects of the mapmakers' environment. The identification of the functioning of mapping in catalytic and revealing processes is an outcome of my research's engagement with the assumptions that underpin the application of dialogic mapping in research activities. The functioning of mapping as a catalyst and as a reveal, which is the topic of chapters 4 and 5, also constitutes its potential effects. Dialogic mapping can function as a catalyst and produce effects such as the catalysis of action, and as a reveal whose effects include the revealing of known and unknown aspects in new ways. I analyse in chapters 7 and 8 the ways maps and mapping function as transitional spaces in catalytic and revealing processes.

Having explained in Chapter 2 why my slanted look on the gaps in the literature is fundamental for my inquiry on mapping, I detail in section 3.1 the key concepts that enable me to conceptualise mapping as critical socio-spatial practice. In section 3.2, I explain the references that enable me to inspect the experience of mapping as an experience of space. I explain, based on references that come from multiple fields of study, how crucial it is to use spatial terms to convey affects, perceptions and mental states connected to one's environment. Spatial terms are those I use to state, for example, that *bottom-up* mapping is here an object of *in-depth* scrutiny. The chapters on findings (for example, section 7.7) will show the mapmakers expressions of their perception of the mapped representations of some alleys in the *vila* as "quite tight indeed". In section 3.3, I build on these concepts on the language on space combined with those I borrow more essentially from the field of psychoanalysis to conceptualise maps and mapping as transitional spaces.

3.1 Key concepts in the experience of mapping

To facilitate reference to the key concepts of this literature review, in this section I will summarize the following concepts in topics: i) The concept of dialogic mapping where I situate this research's mapping experience; ii) agency; iii) *Transitional Objects and Phenomena*; iv) Möbius strip; v) representation; and vi) recognition. These concepts are key as they compose the approach to mapping my research dwelt on both theoretically and empirically. Their disposition in topics aims to facilitate returning to these definitions at any point in the reading of the thesis.

i) Dialogic Mapping

In this topic, I present the principles of dialogic mapping and explain why they are key when I think of mapping as a critical socio-spatial practice. The form of mapping conceived here was practised by the dwellers of the *vila* when learning how to read the mapped representation of their neighbourhood. Dialogic mapping was practised by the dwellers to speak of the use of space and its transformation over time. I consider mapping a vehicle for these narratives that take the dwellers' thoughts

and perceptions out of place and unfold their movement from representation to recognition. Maps and mapping as transitional spaces allow for a taking out of place what is in the dwellers' "existential landscape", including their thoughts and perceptions, and unfold – that is, reveal and potentially expand - objective-subjective movements that can interfere in this landscape. Among these movements, I include that from representation to recognition, which is introduced and explained in Chapter 4, then analysed and illustrated in Chapters 7 and 8.

The act of mapping in this fieldwork experience is referred to as a dialogic transitional process. To clarify my use of these concepts, I rely on the following two references: Mikhail M. Bakhtin ([1929] 1984) and Alexander Mitscherlich (1951). Bakhtin ([1929] 1984) theorized "dialogic intercourse" (p.111) and "dialogic relationship" (p.182) as a process that offers⁴⁹ occasion for "the interaction of several consciousness"(p.18). This combines with what Alexander Mitscherlich (1951, p.13) referred to as "a primary lived experience of social consciousness"⁵⁰ that offers "a stable stance from which to evaluate"⁵¹ inner and outer conditions, which link to Winnicott's ideas on transitionality that I will detail in item iii) of this section. Back to Mitscherlich's quote, what he means by 'evaluation' is "one's own reflection of the conception of one's existence in the here-and-now"⁵². He considers that, if this reflexive approach is to be effective, it needs to be discharged through utterances exchanged among the members of a community, who can thus make known "their energy, their wishes and hopes"⁵³. These concepts are pillars in the transitional functions of mapping, whose activities function as dialogic intercourses. These qualities of dialogic intercourse respond for mapping as a critical dialogic practice since its potentials as a transitional space offer space and occasion for interaction between consciousness, perception, reflection and awareness about one's existential landscape, energy, wishes and hopes.

⁴⁹ The verb "to offer", that I repeatedly use to refer to the transitional functions of mapping, imply that mapping creates opportunity without guaranteeing neither its embracing nor any outcome.

⁵⁰ *Sozialbewußtsein als primäris Erlebnis* (Mitscherlich,1951, p.13).

⁵¹ *einen sicheren Standort für die Beurteilung* (Mitscherlich,1951, p.13).

⁵² *eine eigene Konzeption meines Daseins in mir selbst besinnen.* (Mitscherlich,1951, p.13).

⁵³ *ihre Kraft, ihre Wünsche und Hoffnungen* (Mitscherlich,1951, p.13).

When mapping, the members of a collectivity have an opportunity to map while reflecting upon their circumstances. In doing this, they can reflect upon their conditions for transformative action. For Bakhtin ([1929] 1984, p.184), dialogic relationships include those "of a speaker with his own discourse". This idea is key in my thesis because it reinforces my perception that the mapmakers' utterances are essential to help them establish dialogic relations with each other and especially with themselves as subjects. From these concepts in Bakhtin and Mitscherlich (1951), I see "dialogic" as a quality of what operates with language, space, and the psyche. Mapping activities can facilitate the respondent's verbalised utterances allowing these to be re-cognised not only more specifically in terms of contents, but also localised in space. Once re-cognised, the mapmakers can interfere in these circumstances through the agency of mapping, which I conceptualise as follows.

ii) Agency

Maps were first seen as transitional objects by James Corner, who, inspired by Winnicott's theory, published *The Agency of Mapping* (Corner, 1999). Its reading makes me grasp the agency of mapping as an effect of a transitional phenomenon in which recognition takes place. By this, I mean that recognition and agency interrelate as inputs to the production and preservation of a common reality in which the human relations and the world can maintain a continuity albeit its ambivalence, strangeness, and contradictions. The term 'agency' combines the sense of having a voice and of putting one's hands-on something, doing or handling something. Both these senses have a practical connotation concerning what agency unfolds in the concrete world. Through the agency⁵⁴ of mapping, the mapmakers can use it to speak of their use of space and to have a voice in its transformation, of which they might actively participate in various hands-on ways.

⁵⁴ The sense of "agency" combines two perspectives clarified by its German correlate. The first perspective is provided by the term "*Mitspracherecht einräumt*" (Avermaete, 2015, p.165), which allows me to attribute to the act of mapping the function of 'a room for the exert of the right to speak'. The second perspective is that of agency as 'the power to act', which is provided by the German term "*Handlungsmacht*" (Avermaete, 2015, p.167), which refers to a hands-on disposition to act. These two perspectives attribute to agency a combined sense of having a voice and of putting one's hands on something, doing or handling something. Both these senses have a practical connotation that relate to the concrete world.

The agency of mapping is defined here from the perspective of mapping as a space to initiate an active approach to the built environment. Through an objective-subjective movement, the mapmakers translate into words and trace their views of the neighbourhood and their use of its spaces. Doing it, they link their inner and outer realities through the space of the map in the mapping activity. The room for the right to speak expands in this act of creation of a map of their own, that broadens their world and their capacity to create a place for them in the world.

As for a distinction between an act of creation and a creative act that helps to appreciate their relevance to the agency of mapping, I recall Fayga Ostrower's (1995, p.217) remark that an act of creation reflects a grasp that "redimensions the human universe" of who performs it. Walking, for example, can offer an opportunity for an act of creation without being a creative act. Through walking in everyday people can conceive and improve thoughts and ideas, which are acts of creation that might redimension their existence as a presence in the world. The mapmakers can identify or de-identify with their place in the world, both concretely and symbolically, and outline its transformation. The potential for unfolding acts of creation and creative acts characterise the transitional objects and phenomena theorised by Donald Winnicott, which I explain next.

iii) Transitional Objects and Phenomena

One of the characteristics of a dialogic mapping activity consists of its provision of opportunity for the mapmakers to perceive their environment. This stimulus for critical reading can function as a spur for the map-makers acts of creation. This potential of mapping is discussed here in the light of Donald Winnicott's theorisation of transitional objects and phenomena, including that of the children's play. Winnicott (1953, p.90) alerts his readers that "part of the life of a human being" consists of "an intermediate area of experiencing" that should not be ignored since it is where both "inner reality and external life" coalesce. This intermediate area of experience, Winnicott (1953, p.90) writes, "shall exist as a resting-place for the individual engaged in the perpetual human task of keeping

inner and outer reality separate yet inter-related.” The relations between this “intermediate area of experience” with the room provided by the act of mapping substantiate its transitional functions, whose agency I see in the light of a *potential space*, from Winnicott’s (1971) theory. I detail these relations between mapping and its transitional potentials in Section 3.3.

Besides Winnicott’s *potential space* which allows for an interaction of inner and outer realities, I see mapping also in the light of Bakhtin’s ([1929] 1984) concept of *dialogic*. As an activity where “several consciousness interact” (Bakhtin, [1929] 1984, p.18), I consider mapping a dialogic spatial practice that functions in analogous ways to how a *potential space* functions: as a medium for utterances that narrate and tell the engagement of dwellers with the built environment. Dialogic mapping attentive to its transitional character makes the dwellers’ representations in space to be fed back to them so they can recognise something of their inner and outer realities in their use of space. The dwellers’ use of space re-present some of the relations they sustain with the realities they face and the diverse conscious and unconscious contents with which they interact with about themselves and others. To function dialogically as a *potential space* is to provide a platform on which the mapmakers’ subjective and objective worlds can meet and potentially take things out of place along with placing them on maps. I grasp these ideas of objective-subjective, inner and outer, internal reality-external life interrelating in a dynamics represented by the topology of the Möbius Strip, which I explain as follows.

iv) Möbius Strip

Among the characteristics of the topology of the Möbius Strip emphasised by Steve Pile (2014), two are key in this thesis. First, the fact that the two sides of a strip turn into one through a twisted link of its ends that makes its surfaces a continuous whole instead of a two-sided strip. Second, Pile (2014, p.225) explains that contrary to Euclidean geometric figures, in topological structures like the Möbius Strip, “shapes can change while the relationships that define that shape remain the same”. These characteristics of the Möbius Strip are key to explain, by analogy: first,

many of the characteristics of mapping, including their modes of functioning and their effects; second, the mapping of the dweller's representations. I connect the insights by Pile(2014) reviewed so far with Pile and Rose's (1992, p.131) remark that a mappable space requires "a form of knowing or seeing". Linking these quotes, I suggest that Pile's (2014) statement about the Möbius Strip responds to the difficulties Thrift and Pile announced for the task of mapping the subject (1995).

To get a hold of the topology of enabled me to take a fundamental step in this research, which consisted in realising that the movement suggested by the topology of the Möbius strip represents "a form of knowing or seeing" efficient for the perception of the ways dialogic mapping functions transitionally. Figuring out, through the topology of the Möbius strip, the dwellers' mapping of what matters to them from the perspectives of their spatialized representations helped me to conceive mapping as a participatory-dialogic tool and as a spatial transitional practice. Through the topology of the Möbius Strip, it is possible to construct an image of how dialogic mapping offers opportunity, for example, for the mapmakers to relate inner and outer realities, and their ambiguities and contradictions. Through the topology of the Möbius strip, I figure out these constructs as acts of creation linked to the abstract-analogous character of mapping. The möbian character of mapping as a transitional phenomenon can unfold movement from the transformative acts that interrelate in its functioning as a space for creation.

I argue here that playing is a möbian experience analogous to that of mapping. Winnicott (1968, p.597) has stated that play is "always a creative experience", "a basic form of living". I infer from his theory that playing has a heuristic character since he related playing to a "precariousness" that "belongs to the fact that it [play] is always on the theoretical line between the subjective and that which is objectively perceived". The heuristic character I notice in both playing and mapping relates to their serving to find out or discover something, which is a meaning that pertains to heurism in education, which is "the educational practice or principle of training pupils to discover things for themselves" (SOED).

To situate mapping in the transitional space where heurism and education reside demands awareness about the ethical implications of mapping. Mapping as an act of creation resides in the threshold between internal-external, objective-subjective existential landscapes and can expose the mapmakers to a recognition of what they might be unprepared to face. It is why responsible facilitators are needed to listen to the mapmakers as they möbianly move between re-presentation and recognition, which are key concepts for the application of dialogic mapping, expanded on in Chapter 6.

It is along the lines of a spur for an act of creation that I situate the dialogic form of mapping practised in this fieldwork. I grasp Winnicott's observations on Play and on Playing applicable to maps and mapping as they can relate to an act of creation that takes place through embodied experience and over time. As an experience, mapping redimensions, displaces and unfolds movement "on the theoretical line between the subjective and that which is objectively perceived". I also parallel Winnicott's views of play with Gunnar Olsson's (2010, p.8) conveyance of the map ["mappa", as he writes] as a "plane" where "the taken-for-granted" is "cast and preserved". The acts of creation involved in the transitional functions of mapping help the mapmakers to craft a repositioning of themselves in the world and a review of their perspectives from the figurations and narratives they unfold when displaying on a map their objective and subjective existential landscape and history.

The perspective through which I look into mapping is informed by Winnicott's (1953, p.90) warning not to ignore "an intermediate area of experiencing" and Olsson's (2010, p.8), Wood's (1993, p. 89), Zelinsky's (1973, p.8) remarks on the taken for granted subjectivity and objectivity of maps which deploy the mapmakers' inner and outer realities. Adding to these the inspiration I drew from Bakhtin's ([1929] 1984, p.111) insight about the "interaction of several consciousness" through "dialogic intercourse" (p.18), I rely on this combination of references to outline the dearth, the gap in the theoretical reflections and practice of mapping I propose to examine and problematize in this thesis. As a method associated with

mapping, this dialogic form of interaction legitimises, through its psychoanalytically informed perspectives, the act of creation that helps the mapmakers' relate their experience and their representations in space with their inner and outer past and present realities. Following Zelinsky's (1973, p.8) insight that "some quite deep, subterranean strata of the human psyche will have to be explored" to learn "the hidden language of maps", I infer that, as the mapmakers map their representations in space, they re-cognise their inner and outer circumstances. Re-presented on the map for their authors' appreciation, I conceptualise 'representation' as follows.

v) Representation

As the chapters on findings analyse, it is possible to observe the map and the act of mapping working for the respondents to spatialize an inspection of their everyday. It includes representing on a map what relates in some way with the questions asked by the facilitator of the mapping activity. Different from the toll for approval of alterations practised by the government, that so-called participatory initiatives tend to assign to urban planning, the use of mapping is rooted here on the use of space as redescribed by the dwellers engaged in critically mapping and talking about it.

This dialogic form of mapping can favour processes of identification and de-identification with the objective-subjective positions adopted by the dwellers in their past and present circumstances. These positions are made visible through the dwellers' representations in space. The pairing of mapping and speech can help the mapmakers: to recognise the positions they adopt; to discern the conditions of their inscription in a collectivity; to define the directions by which they can contribute to the transformation of these conditions and their circumstances. The appropriation by the mapmakers of the space mapping offers for this exploration in depth depends on their positioning as subjects and not as mere objects, that is, as active co-authors of their history rather than its passive survivors. Their appropriation of the method of mapping can help them to resign regression to withdrawal or extreme dependence in favour of a more active objective-subjective positioning.

To introduce the sense of regression to withdrawal and extreme dependence and to clarify my perception of this möbian functioning of mapping as a form of seeing and saying through representations, I will explain the mapping of something referred to by Nigel Thrift (2009) as essentially non-representational: smell. It is important because, since David Bell (2016) states that “we represent ourselves to ourselves in space”, the reading, on a map, of one’s spatialized representations can be revealing. One’s preference for an area, one’s dislike of something found in there, or one’s longing for it can be represented by how one gets, what one does there and how often. These are forms of representing one’s affects and mental condition in space for reflection. One’s relations with space might be considerably represented in words, colours, sounds, shapes or marks on a map. The presence of body in space, reflected on a map, displays its physical and psychological reactions to it, increasing the chances for more accurate representation and perception of these contents.

If the smell of an area repels people, the maps on which these people mark their detours from this area re-present their reaction to such smell. When speaking about their avoidance of the area, the mapmakers might mention or not the smell. The characteristics of this smell might remain non-representable, but its presence in space and the dweller’s detours from the area can re-present such smell on the maps. It happens because, first, the mapmakers represent in space their dislike of the smell by avoiding the area where they might sense it: they withdraw from it. Keeping away from it, they represented, to themselves in space, their dislike of it. By making visible such avoided space on the map, they mapped their dislike of the smell. They can see in their avoidance a map of the smell which can thus re-present something that needs to be tackled by them as a collectivity. The combination of their maps can give them an idea of the magnitude in which something is bothering them or delaying their development. This potential of mapping also applies to affects such as fear, prejudice, anxiety, isolation, and abandonment. Insofar as mapping facilitates representations in space, non-representational issues, such as smell, can be at least partially re-presented on the map, facilitating their figuring out by the mapmakers. The more ‘things’ and affects are re-presented, re-described

and figured out, the more they can be re-recognised and function as a spur for conscious thought and transformative action.

From what I explained in this chapter, it is possible to follow James Corner and grasp maps as abstract-analogous imprints of the mapmaker's realizations of their circumstances. About the functioning of maps, Corner states that:

As both analogue and abstraction, then, the surface of the map functions like an operating table, a staging ground or a theatre of operations upon which the mapmaker collects, combines, connects, marks, masks, relates and generally explores. These surfaces are a massive collection, sorting and transfer sites, great fields upon which real material conditions are isolated, indexed and placed within an assortment of relational structures (Corner, 1999, p.215).

As support for relational structures, I examine the act of mapping here on how it functions for the mapmakers to read these imprints as these are issued back to them from the surface of the map. This reading-writing möbian dynamics functions in mapping as a spur for recognition⁵⁵, which I conceptualise as follows.

vi) Recognition

Recognition⁵⁶ here is not an act authored by 'an other' in relation to a subject, but authored by the subjects themselves, the mapmakers, who recognise what concerns them and the collectivity where they live. In the context of this thesis, this process includes their recognition: of the circumstances in which they are inscribed, which includes space; of the relations they establish with these circumstances; and of the conditions under which they face these circumstances, affects and relations and make these their own. To make sense of this concept of recognition, I combine psychoanalytic (Mitscherlich and Lacan) and critical-social-philosophical fields (Axel Honneth) to inspect mapping as room for the mapmakers to recognise what their representations in space tell of themselves and of the use and production of space.

⁵⁵ Which relates to Freud's (06/12/1896) account of the "process of stratification" and "re-arrangement" in the "psychical mechanism" that functions as "a re-transcription". See Appendix 4.

⁵⁶ The sense of the term 'recognition' in this thesis is taken from Lacan in *Direction of the Treatment and the Principles of its Power* ([1958] 2001, p. 287) where he writes that "to find oneself as the desirer is the opposite of getting oneself recognized as the subject of it". To recognize oneself makes possible to recognize oneself as subjected to the (O)other's desire, and is a step towards facing it.

My reading of these authors is useful since I want to look at the concept of recognition from a perspective their combined reading contributes with. I take Honneth's perspective on the concept of recognition and reinforce it with Mitscherlich's and Lacan's references from psychoanalysis. This thesis shows that the transitional functions of dialogic mapping as a participatory praxis can impel the mapmakers to go beyond maps 'as things' by using them to speak about their objective-subjective relations with space. While mapping and speaking, the dwellers locate their affects in the space of a map. It favours their *recognition* of the *representations* made evident by their spatialized relations.

To clarify the concept of recognition that I bring to the fore in this thesis, I recall Axel Honneth's interview to Rasmus Willig (2012), from which I emphasise the distinction between the subjects' own recognition of themselves as desiring subjects and two other forms of recognition. The subject's recognition, first, by the other - the fellow-creature; second, by the Other - the institutions that represent the collectivity with and through which the dwellers relate with their realities. In line with Honneth's ([2007] 2009, p.157-164) reading of Alexander Mitscherlich (1951), the recognition my thesis inspects as an effect of the act of dialogic mapping is more related to the subjects' recognition of their own stance as a subject subjected to their own desire. In this thesis I emphasise the potentials of dialogic mapping in facilitating, through its transitional functions, the mapmakers' recognition of themselves and their circumstances, as opposed to the power spread by maps and traditional mapping that instrumentalises the (O)ther's recognition of what is mapped by inscribing these in categories/circumstances. In this way, both vegetation and human beings are recognised through similar colonised burden. The same way a forest is classified either as Equatorial or Tropical, a settlement is classified as formal or informal and is mapped by the Other, for example, as populated by the poor, the immigrants, the illiterate (in the language of the Other). In being categorised like that, 'the mapped' are being re-cognised by the Other, but in a way that opposes those that unfold when the mapmakers map the area where they live in participatory initiatives that allow them to re-cognise it and themselves.

I grasp the recognition considered in this thesis as ideally performed by the subject and by the Other. The circumstances need to be recognised by those in power and by those who are subject to its effects. The subjects who subject themselves to the desire of the Other need to respond to this subjection, but they can only respond if they can recognise the position they take that subjects them. They are submitted in fact by the position they create or adopt about the power of the Other, and to the Other's desire to subject them. If they subject to the desire of the Other, they enslave themselves in it and manifest their subjection through their acts and words. Their spatialized representations reveal their use of space and their engagement in the concrete and symbolic spaces of their neighbourhood and beyond.

The subjects' desire to be subjected to the Other includes their desire to be subjected to categories and circumstances created or legitimised by the Other. The necessity to be recognised by the Other as belonging to a category the Other created, this is a way of subjecting to the Other⁵⁷. The act of mapping can favour the mapmakers' recognition of their circumstances and relations with desire from whose recognition they can position themselves as co-authors of their history. This significance of recognition is in Adam Phillips' (1994, p.13) observation that, through the psychoanalytic grasp, Freud "takes the luck out of accidents and makes them available as non-mystical sources of meaning. What looked like accident or chance was in fact voices from the past pressing for recognition." People live in an informal settlement not merely due to accident or chance, but to circumstances that need to be recognised in their individual-collective history and confronted in the present. Phillips's (1994, p.13) adds that there are "histories inside us, in conflict but clamouring for recognition." Mapping can be useful in helping to reveal what might remain for the dwellers to recognise and move forward.

⁵⁷ While Nietzsche ([1887] 2009) makes a critical mapping of the genealogy of such categorization and of the power its creation and of its naming embeds and reproduces, Andreas-Salomé "refuses confinement to an identity and its representation", writes her translator and commentator Biddy Martin, (1991, p.170). I note that Andreas-Salomé's awareness of the subtle dynamics of subjection are also present in Lacan's ([1958] 2001, p. 287) remark mentioned in the previous footnote, that to be recognized by the (O)ther is to be recognized as subject of the (O)ther's desire, which might indicate one's subjection to the (O)ther's desire.

Through the act of mapping, the mapmakers can recognise issues and virtues of their circumstances which they can identify and de-identify with, as well as identify their desire and the ways it works paired with their demands and positionalities. Reading Freud⁵⁸, Lacan ([1958] 2001, p.284-7) emphasizes that desire (*désir*, in French) is not a synonym of the English 'wish', nor the German 'Wunsch', and informs that *désir* "is also what is evoked by any demand beyond the need that is articulated in it"⁵⁹. It is crucial to recall that *désir*⁶⁰ and 'wish' differ by the fact that *désir* can also direct itself to its non-satisfaction.

This section has reviewed references from the multiple fields of knowledge that promote a perspective of maps and mapping as dialogic intercourse of various consciousnesses. It is what sustains my grasp of mapping as a socio-spatial critical practice. In clarifying the concepts that structure the theoretical framework of this thesis, this section favours a detailed grasp of the gaps in maps and mapping which were outlined in Chapter 2. Drawing on this theoretical framework, I argue that this dialogic practice of mapping unfolds a transitional space in which the mapmakers can möbianly see and say, in different ways, what relates to their everyday lives as experienced in the spaces of their neighbourhood. In the following section, I will present the aspects of space and of its terminology that substantiates mapping as a critical spatial practice. I will explain, for example, the metaphorical and non-metaphorical qualities of the abstract-analogous character of maps and mapping.

This section listed terms that are key to grasp how maps and mapping function. When I mention either maps or mapping, it means that the mode of functioning I refer to will be specified if this is relevant in that specific functioning. For example, I refer to maps as transitional objects and refer to mapping as a transitional process

⁵⁸ *The interpretation of dreams*, chapter III (Freud, [1899] 1900, GW-II p.127-138; SE-IV, p.121-132);

⁵⁹ *Il en résulte bien sûr qu'il n'y a pas de cause du désir que produit de cette opération [S ◊ a] et que le fantasme domine toute la réalité du désir, c'est-à-dire la Loi. Pour le rêve, chacun sait maintenant que c'est la demande, que c'est le signifiant en liberté, qui insiste, qui piaffe, qui piétine aussi, qui ne sait absolument pas ce qu'il veut.* (Lacan, S-XVII-1969-70, 18/03/1970).

⁶⁰ Lacan ([1958] 2001, p.287) claims that *désir* "is certainly that of which the subject remains all the more deprived to the extent that the need articulated in the demand is satisfied". *Désir* sprouts in the gap between need and the demand Lacan defines as what that does not reveal what it wants.

and phenomenon, while I refer to both maps and mapping as catalysts and reveals. It means that the transitional object, process, phenomenon and space they constitute apart or together can either catalyse, reveal or both. The same applies to the modes of functioning by which maps and mapping perform transitional functions. For example, both maps and mapping can function as a mirror for representations. These representations are useful for the mapmakers to get a hold of themselves as subjects, that is, as the divided subjects they are since they are divided by language in their constitution as subjects. To be divided by language means that their utterances need to be read, and the transitional functions of mapping provide room for this reading to happen through mirrors, windows, lens, screens. I analyse these modes of functioning in chapters 7 and 8, but the links between mapping and space are detailed as follows.

3.2 Language and space in dialogic mapping

This section explains what composes my perception of mapping as a transitional space. In line with Zelinsky's (1973) insights, reviewed in Chapter 2, on the need to dwell on mapping as an experience that combines conventional and unconventional objective and analytic approaches, I rely on Winnicott (1953;1971) and the references reviewed in the previous section, to see dialogic mapping as a spatial practice that can function transitionally. It means that participatory dialogic mapping can be applied to approach what is taken for granted in the subjective-objective internal and external realities of those who map.

I propose mapping as a process whose inquiry demands a blend similar to that described by Joseph Kohlmaier (2011, p.312) in his reference to the blend Otto Friedrich Bollnow makes of "academic research, poetry, fiction and personal experience". I applied this blend in the fieldwork and analysis phases of this research because this blend "contains many lucid descriptions of how we experience space, and how this experience is expressed in human culture" (Bollnow, 2011, p. 314). In similar ways Olsson (2010), Wood (1992, 1993), Zelinsky's (1973) and Allen *et al.* (2012) remarked that the potentials of mapping as

experience remain taken for granted, Kohlmaier emphasised, in his introduction to Bollnow's (2011, p.312) *Human Space*, the need to turn attention to "aspects of space that can persist unscathed throughout time". These are, for example: "the landscape, the dwelling and homeliness, the window, threshold, street and path." The same applies to the 'vital functions' of space in human life about which Bollnow turns his attention to, such as "dwelling, wandering, orienting, etc." Kohlmaier (2011, p.312) adds that Bollnow's "way of thinking rooted in experience and the human body" is not only relevant today but needs "to be developed in a new light". My inquiry on mapping in this thesis is a response to these insights since I see dialogic mapping as a participatory method through which to turn attention to what has persisted unscathed in space, in the theory and practice of mapping as experience, and the relations mapping and the experience of space can unfold. The experience of mapping is an opportunity to turn attention to the significant tangible and intangible elements brought about by the materiality of the landscape.

The dwellers' existential landscape I refer to here includes the built environment and the cultural aspects that relate with it and in which the dwellers are thrown into since birth. In analogous ways to mapping as a taken for granted practice, aspects of the existential landscape of the dwellers are also taken for granted. Their importance comes from the 'vital functions' they perform, even if the dweller is not aware of them. The 'vital functions' Bollnow (2011) refers to can be grasped from the perspectives provided by Winnicott (1986, p.39-54) since the idea of vitality dialogues with that of "living creatively" insofar as 'vital functions' demand a "good enough environment" (Winnicott, 1986, p.73) for their creation and continuity. The sense of a lack of place for these vital functions to unfold and the frustrations it entails intensify the shortage of "creative living" in an environment.

Motivated by Winnicott's and Bollnow's references to space, I found in Eugene Minkowski's literature the importance of space for the psychic structure of the subject. It is relevant in my thesis because it allows me to turn attention to the link between language and space in the human psyche and in mapping. In *Le Temps*

Vécu, Minkowski (1933) equals the importance of time and space - rhythms and places - for the stabilisation of the subject's psychic structure. In *Vers une cosmologie*, Minkowski (1936) presents terms that articulate concrete space and psyche, such as the expressions "deep feeling" and "narrow mindedness". He explains these qualitative characteristics of space recalling that willingness serves to elevate us⁶¹, feelings serve to deepen, and knowledge serves to broaden our life. These are all spatial terms of relevance here since Minkowski (1936, p.65) dispenses any "simplistic explanations" that would refer to these analogies as metaphors.

For Minkowski, space and the psychic construct of abstractions maintain a non-metaphorical relation, which is denoted by their conveyance in a blend of abstract and spatial terms. Building on his concept of the term "abstract" I recall Minkowski's statement that "the product of the thinking process is the construct of abstractions"⁶². Minkowski (1936, p.75-6) highlights the spatial sense of these abstract constructs, which helps me to infer that 'distance' is at once a spatial and a psychological term, possible to be represented in a different scale, in a different means (for example, on paper), and through abstract representation (as on a map).

Minkowski's insights were crucial to the sense I make of Ribeiro's (2012, p.19) request for a metaphorical use of cartography. I distinguish their perspectives here to situate both as non-conflictual foundations in this thesis. What Minkowski (1936, p.65) considers non-metaphorical is the relation between space and the psychic construct of abstractions, which substantiates, in my reading, Corner's (1999, p.225) attribution to maps of an abstract-analogous characteristic. For Minkowski, spatial analogies as those quoted above are non-metaphorical since they have a straightforward effect on the psyche of who communicates using them. My combination of these references is central to the transitional functions of mapping since it is through the deep scrutiny spatialized language promotes of the psyche that mapping puts internal-external and objective-subjective realities in relation.

⁶¹"*la volonté sert à nous élever, les sentiments servent à approfondir, et les connaissances à élargir notre vie*" (Minkowski, 1936, p.65)

⁶² *produits d'abstraction que notre pensée arrive à ériger* (Minkowski, 1936, p.63).

Dialogic mapping can give an account of what is non-representable since it allows for re-presentations through a combination of analogy and abstraction. It means to account for the circumstances the mapmakers link to space through mapping. When Ribeiro (2012, p.19), for example, called upon a metaphorical use of cartography, she invokes methodologies able to operationalise the mapping of the actions of society related to either tangible or symbolic "social barriers, feelings, desires, wishes, dreams, uses and knowledge". In my perception this aligns with Zelinsky's (1973, p.8) insights about the "hidden language of maps" whose experience demands the exploration of "some quite deep, subterranean strata of the human psyche". Bringing Ribeiro and Zelinsky together in an example, the avoidance of a certain area by the dwellers of a neighbourhood might be difficult to represent through the analogue notation of language. But the anguish this area represents is readable on a map to which nothing is added to re-present the mapmaker's use of this space. Likewise, lines can be an abstract representation on a map that outlines social divisions, that are difficult to convey through analogies, but which might provoke the dwellers' withdrawal from the social and political spheres in their neighbourhood. The effects of isolation and social division are spatialized while maps can re-present them through their abstract-analogous characteristics.

This approach to mapping as an abstract-analogous space is also referred to by Ribeiro as "transcendental and immanent" and align with three other references. Because I consider them interrelated in fundamental ways for my argument, I will detail them as follows. First, Bollnow's ([1963] 2011, p.18) advocacy for "a return to the basic principles of life which are, as a rule, disregarded". The principles of life I consider here are those of "living creatively" and dialogic intercourse. Second, Lefebvre's (1974a, p.361) opposition of "*l'espace plein*" - where concrete existence of movements and gatherings takes place - to a gestural, lived simulation he referred to as "a promenade". In this topic I see Lefebvre aligned with Minkowski (1933, p.373), who refers to the richness of variety in life as its *ampleness*, or 'the ample space', as in Lefebvre's words. For Minkowski (1933, p.373), "the ampleness of life" embraces the unpredictable, the coincidences, the fortuitous, and the

contingencies that might provide life with difficulties and easiness [*aisance*] which constitute its liveliness. Their link is relevant here because dialogic mapping means to translate into language the spatialized representations of the amplexity of the mapmaker's everyday life. Their act of mapping combines Minkowski's non-metaphorical relation between space and abstract constructs and Ribeiro's metaphorical cartography of the relations established through space. To clarify this combination of concepts, I brought an example from the unit of analysis.

When the mapmakers recall a specific place that existed in the neighbourhood, they are, through memory, situating themselves in that same space, although having experienced it in different moments of their personal histories. Their memories consist of an abstract construct of this space in their psyche which, for Minkowski (1936), is non-metaphorical. It means that abstract constructs have effects on their grasp of themselves and their circumstances. This non-metaphorical characteristic of mapping can have ethical implications. These relate to the psychic effects that can occur since the mapmakers map themselves in their re-presentations of affects about and use of a space that does not exist anymore, except in their memories, narratives, and discourses. Their mentioning of such place denotes how space can unite generations and evoke memories, affects, perceptions, and elaborations related to the "amplexity of life" and to its eventual narrowing over time. An example of this narrowing is present in their account of the replacement of a park where the dwellers could swim, by a shopping mall, as section 8.2 shows in detail.

In this section, I presented space as an entry-point to a process in which ideas, affects and perceptions can be dwelt on and conveyed through their spatialization on the abstract-analogous transitional spaces of mapping. The transitionality of this process can be attributed to the terminology of the experience of space, as Minkowski (1933;1936) sustains in his theory. The following section provides key references for the definition of dialogic mapping as a transitional space from the perspectives of its functioning as room for a redescription of things and approaches.

3.3 Mapping as a transitional space

This section presents a reading of the multiple references I combine to explain my views of the transitional functions of mapping. My perception of mapping as a transitional space combines a reading of James Corner and Adam Phillips. I start from James Corner's (1999, p.225) remark that "maps have very little to do with representation as depiction." Then I read it from the perspectives provided by Adam Phillips' (2009, p.13) statement that "the map will work only if we don't read it too closely, if we don't see what it really is." My detailed reading of these quotes in the following paragraphs reveals how I inspect maps and mapping here. I take a distance from the cartographic rigour to grasp maps as more than a depiction.

Moved by Corner's awareness that maps not only relate with representation as depiction, I inquire about the practices of mapping as a means for representations beyond depiction. This makes me pursue a combined reading of Corner and Phillips, which requests me to rely on the following ideas by six authors: *lived space*, in Eugène Minkowski; *transitional objects and phenomena*, by Donald Winnicott; *representational spaces (conceived spaces)* and *spaces of representation (lived spaces)*, by Henri Lefebvre; *representational seeing*, by Richard Wollheim; *non-representational*, by Nigel Thrift, and *representations in space*, by David Bell. I need these authors because, to push further Corner's idea that maps go beyond representation as depiction, I examined the practices of mapping as a means for representations beyond depiction. These authors assist me in discerning 'representations that are not depiction' and 'depiction of what is non-representational'. This distinction helps me to clarify my view of mapping as a depiction of representations that go beyond the cartographic notation to include what is non-representational. I will next expand on this detail.

What follows summarises my connection of some references to detail this distinction. I use an example of what Thrift (2008) defines as *non-representational* to show what Wollheim (2015) means by *representational seeing*. I do it because a *representational seeing* of what is *non-representational* helps me to explain what I

want to notice in some practices of mapping. I recall Corner's (2011, p.90) views of the agency of mapping from two of the characteristics he sees in maps: they are analogous to space and also an abstraction of space. Stating that maps might not be read too closely, Phillips (2009, p.13) points to the symbolic functions of maps, and the potential relations between maps and the psyche. From Minkowski's (1936, p.65) insights on the relations between psyche and space, I inspect maps and the psyche through what connects them: representations. As I read in Winnicott and Lefebvre the relations between space and representations, I rely on them to consider mapping as a *potential space* for re-presentations of psychic contents.

Since I start my explanation from where the psychic contents can be re-presented, I will start from Winnicott (1968, p.598; 1971, p.100), as he noted that the psychic material demands a specific space to be re-presented which he called *potential space*. Perceiving it as "the intermediate area between the subjective and that which is objectively perceived", Winnicott (1953, p.90) attributed to the *potential space* the characteristic of being "transitional". I attribute the potential of mapping as a transitional process to its capacity to put the objective and the subjective in relation while offering a different perspective from which to perceive their relation. What makes space transitional is its potential for taking out of place the psychic material, unfolding movement from its re-presentation to its re-cognition by who takes the trouble of taking it out of place: the mapmaker. For Winnicott (1968; 1971), an ultimate example of a "potential space" is that of the child's play. The objects that signify such space for the child are named by Winnicott "transitional objects" and the playing itself, a "transitional phenomenon". Corner's (1999, p.225) awareness of Winnicott's theory might be a reason why he declared that "maps have very little to do with representation as depiction". By analogy, I infer that mapping is a process of redescription that goes beyond the maps it makes.

One of the characteristics of a dialogic mapping activity is that the mapmakers are stimulated to perceive their environment from different perspectives. The same applies to the use they make of the environment. I discuss this characteristic in the

light of Winnicott's theorisation of *transitional objects* and *phenomena*. Winnicott (1953, p.89) indicates that the "Transitional Objects and Transitional Phenomena" depend on five characteristics, each of which I refer to after relating it to mapping.

(1) *The nature of the object* (Winnicott,1953, p.89).

The practice of mapping experienced in this fieldwork makes its maps responsive to the mapmakers since a basemap is presented to them, to which they are asked to add information. In Winnicott's (1963a, p.9) practice, it would correspond to "establishing of contact on the basis of squiggles". The making of squiggles is a method used by Winnicott in his interaction with the patients, who were expected to add loops and curls to those he had placed on paper as a means to figure out things and feed their interaction. In the mapping activities, the basemap brought to the table functions as a transitional object analogous to Winnicott's squiggles⁶³. Proposed in this research as an initial and provisional delineation to which the mapmakers add elements, the provided basemap functions as a narration carrier taking forward the question asked for the dweller to answer as a mapmaker.

In addition to this responsive characteristic of the method of mapping practised in this fieldwork, the dialogic form of mapping brings along with it an interlocutor who listens to the mapmaker while they dialogue along the mapping process. In this sense, a mapping activity can provide an environment analogous to what Winnicott called *Holding environment* or a *good enough*⁶⁴ environmental adaptation. It means that mapping can function as a medium for authentic conveyances that pave their way towards more independent and critical approaches created by the dwellers in a mapping/mapmaking environment.

(2) *The infant's capacity to recognize the object as 'not-me'* (Winnicott,1953, p.89).

My reading of it relates this "capacity to recognize" with the capacities to identify

⁶³ Rendell (2017, p.65-79) provides a curatorial work on Winnicott's squiggles.

⁶⁴ To claim this, I draw inspiration from Winnicott's ([1954] 1975, p.256) *Withdrawal and Regression, Ep. 1 and 2*, and Winnicott's (1955, p.92) *The depressive position in normal emotional development*.

with, de-identify and differentiate from what the mapmakers remark through mapping their internal and external, objective and subjective existential landscape. These capacities are an effect of three circumstances. First, maps are external objects the mapmakers read and write, as they add information to it. This reading and writing process creates room for recognition, (de)identification, and differentiation. As an example, they can recognize the replacement of a park by a shopping mall, de-identify with the accumulation of debris and rubbish, and take action that can transform these circumstances. Second, even when the mapmaker adds nothing to the map, it still can function to facilitate revealings. It means that even if they add nothing on the maps they can still be depicting re-presentations. When they leave a map untouched claiming that they do not share the common areas, it consists of relevant information for themselves. Third, mapping catalyses differentiation, that is, it provides room for the mapmakers to identify and de-identify with what they re-cognise, through mapping, in their existential landscape.

(3) The place of the object-outside, inside, at the border (Winnicott,1953, p.89).

The mapmakers look into their inner and outer realities through mapping their representations in space, which link their objective and subjective landscapes. This link reflects the transitional character of mapping, whose functioning helps the mapmaker to look into what they map as an insider and an outsider of that neighbourhood at the same time. The transitional character of mapping is useful for the dwellers' critique of what they experience in the everyday. I owe my grasp of the transitional functions of mapping to the link Winnicott noted in the clinic and then theorised as a link between the *potential space* and *transitional phenomena*.

(4) The infant's capacity to create, think up, devise, originate, produce an object (Winnicott,1953, p.89).

I link the act of mapping to the capacities unfolded by the transitional processes because I grasp mapping as an act of thought and creation. Inspired by Freud's use of an analogy with a work with maps to convey his grasp of the process of thinking, I

note him using “a map” as a figuration link to explain his ideas about the investment of the psychic energy the act of thinking entails:

The ego helps itself with a technique which is at bottom identical to normal thinking. Thinking is an experimental action carried out with small amounts of energy, in the same way that a general shifts small figures about on a map before setting his large body of troops in motion (Freud, 1933, p. 89)⁶⁵.

In this quote, I note Freud conveying the psychic dynamics of the thinking and decision making processes through analogy with an image of a commander moving figures that represent his soldiers over the ground of a map. A couple of decades earlier, on the topic of "considerations of representability", Freud (1911, p.360)⁶⁶ had emphasised that "the process of transforming a thought into a visual image involves a peculiar faculty". Such transformation of a thought into an image, which is involved in imagining and in figuring out things, demands to be narrated, Freud (1911, p.360) writes, by "the creator of these representations". Freud advocates that this narration process can help the narrator, who is the creator of these representations, "to be able to explain their meanings". The creators of a representation can grasp its meanings assisted by a reading of what signifies it in their narration. Here I recall what I explained in section 2.2 about Godard's emphasis on objects in his scenes "not in terms of what it signifies, but [of] what signifies it" (McLean, 1977, p. 47). I will expand on this in Appendix 4, but it might suffice to note here that I see Freud linking to language and to speech the act of realising, figuring out, thinking and creating different angles from which to glimpse one's narrations.

Now I want to link it back to mapping as a transitional process that shelters the mapmakers' capacities "to create, think up, devise, originate" and "produce an object" that is a mapped representation of their use and production of space. As a narrative, a mapped representation needs to be listened to, and this is what explains the relevance of combining mapping with what Bakhtin ([1929]1984, p.18)

⁶⁵ Freud 1933, *New Introductory lectures on psychoanalysis*, GW-XV, p. 95; SE-XXII, p. 89.

⁶⁶ Freud, 1911, *Additions to the Interpretation of Dreams*, GW-II, p.365; SE-IV, p.360). This quotation is in a paragraph the Standard Edition (SE) informs to have exceptionally never been published in German, therefore the referred page on the *Gesammelte Werke* (GW) edition does not contain it.

conceptualised as a “dialogic relationship.” Recalling Corner’s (1999) insight that the work with maps can represent more than the tangible aspects depicted on their surface, I recall that I owe the connection between mapping and narration to Ribeiro’s (2012, p.19) figuring out of a map as a “narration carrier.”

In tune with both Corner and Ribeiro, I read Phillips’ (2009a, p.13) statement that “map is not the same as ground”, and his inquiry on “what maps are for” closely linked to his claim that maps also work “if we don't read it too closely, if we don't see what it really is.” I grasp in similar ways the narratives I quoted from Freud. Maps are beyond depiction to the extent that their contents can also be read beyond what they display in cartographic notation. The commander's work with the map seems to include the "peculiar faculty" Freud refers to. My combined reading of Minkowski (1936) and Bakhtin ([1929] 1984) helps me to realise that thought is built from the capacity to create analogies and abstractions, for whose construct a dialogic relationship is necessary. The connections exposed here justify the need for a closer inspection of the acts of mapping in which maps *per se* are not read too closely. In dialogic mapping, maps function as means for the connections between spatialized thinking, word presentations, representations and recognition.

(5) The initiation of an affectionate type of object relationship (Winnicott,1953, p.89).

One of the most difficult aspects of participatory politics is the need to get people engaged in the elaboration, improvement and implementation. If a mapping can unfold an affectionate type of relationship between the dweller and what it maps, it might have a role to play in the improvement of participatory politics for the production of space. The link I see between the activities of mapping and *Playing* can point to the möbian relation between the agency of mapping and the mapmaker’s inscription as a presence in the world, which I reviewed in section 2.2. In my reading, the characteristics Durkheim ([1922] 2010) attributed to education also apply to Winnicott’s (1953, p.90) definition of *Playing* as a transitional phenomenon that helps inner and outer reality to be kept “separate yet inter-

related”.

As a spatial educational tool, mapping aligns with Émile Durkheim's ([1922] 2010) definition of education as a competence that consists of a human propensity that has to be practised with effort to favour one's inscription as a presence, and not as an absence, in the world. Such inscription links with Lefebvre (1980), as I explain further on. Given the multiple connections between the theories I bring together in this chapter, I will now emphasise these links in detail. I will start from the connection between Winnicott's and Freud's terminologies. Their connection enables me to grasp mapping as a transitional space for the building of *auxiliary constructs* through which Freud (1930) notes the subjects can detour from extreme dependence and withdrawal. Their detour can unfold towards what Freud (1920) conceived as *higher development*⁶⁷, which I define in more detail in Chapter 5, where I discuss mapping as a revealing transitional process.

Connecting my reading of Minkowski's theory, introduced in section 3.2, with the references mentioned above, I improve my perception that, in mapping, representation can include the representations of the mapmaker's psychic material. I draw this from the relation Minkowski shows between space and the psyche, which makes me think that since the psychic material is re-presented in space, it can be re-presented through mapping. As seen in section 3.2, for Minkowski (1936, p.65) the interrelation between psyche and space can be re-recognised from the expressions used to define psychic-related contents, such as the broadening of experience, the depth of feelings and the elevation of willingness. These terms attempt to re-present psychic-related contents through words that allude to space. For Minkowski, this re-presentation is not of a oneway road, since space has connections with the psyche and produces effects on it. It helped me to perceive mapping as a möbian process and build my grasp of Corner's (2011, p.89) remark that mapping “may emancipate potentials” and “enrich experiences”.

⁶⁷ The Freudian term translated into “higher development” is *Höherentwicklung* (Freud, 1920, GW-XIII:II, p.12) in *Jenseits der Lustprinzips [Beyond the pleasure principle]*.

Having connected their ideas above, I will now present another argument in favour of the relation between maps and the psyche from my reading of Corner (1999) and Minkowski (1936). While Corner attributes to mapping the twofold characteristic of abstraction and analogy, Minkowski notes that the product of the thinking process is the construct of abstractions⁶⁸. Since mapping involves abstraction, it is a form of thinking. To make sense of this, I recall Pile and Rose's (1992, p.131) statement that a mappable space requires "a form of knowing or seeing".

As a form of thinking, knowing and seeing, mapping can unfold movement in the psyche and take things out of place. These expressions are in themselves analogies since unfolding movement and taking out of place can express what happens in space but also on the map and in the psyche. The relation between mapping and space is favoured by what Minkowski (1936, p.75-6) noted: space has the characteristic of being analogously represented in a different scale and a different medium, which facilitates its functioning as a form of thinking, knowing and seeing. Minkowski theoretically substantiates the ideas of abstraction and analogy announced by Corner and a perception that, though the language of space, these abstract-analogous characteristics also apply to the psychic functioning. From the combination of these references I suggest that the conceptual basis for the agency that literature attributes to mapping is the abstract-analogous characteristic of maps and mapping. The transitional functions of mapping unfold movement in the psyche paving the way to the catalysis and revelations the mapping activities facilitate. Likewise, it is the abstract-analogous characteristic of maps and mapping that unfolds the taking out of place which produces effect in their external realities and in the mapmaker's psyche.

As seen above, expressions in the language show the link between space and the psyche. To this, I add one more element that sustains my grasp that the transitional functions of maps and mapping have a close relation to the psyche. From David

⁶⁸ *produits d'abstraction que notre pensée arrive à ériger* (Minkowski, 1936, p.63).

Bell's (2016) statement that "we represent ourselves to ourselves in space"⁶⁹, I infer the following: if there is a representation, there is a need to read it, and the map is a medium for this transitional reading to take place. Bell's statement helps me sustain the link I notice between space and representation. I see the transitional functions of mapping as a means through which to read these representations, an argument I rely on Lefebvre (1974) to sustain. I need both in my transdisciplinary theoretical framework since Bell represents the psychoanalytic field while Lefebvre, the sociological. Even though David Bell's broader work does not focus on notions of 'transitional space', his insight that "we represent ourselves to ourselves in space" offers my work a specific standpoint. From the perspective of Bell's statement, I recall Lefebvre's awareness of the presence of unconscious factors in the production of space. The presence of unconscious contents is undeniable in the spatialized representations that denote the use of space which takes part in its production. All these representations need to be read, which explains why I turn to Lefebvre as an indispensable reference I detail next.

Claiming that space can be read and that it is written through its use, where use is both a form of representation in space and a form of its production, Lefebvre (1974) looks into representations as performed by the presence of the body in space. By opposing ample space [*l'espace plein*] and "a promenade", Lefebvre (1974, p.361) distinguished 'spaces of representation' from 'representational space'. *Representational spaces* and *spaces of representation* are interrelated, which does not eliminate the importance of their distinction. In the field of mapping, these are categories through which to see and reflect upon space and the psyche. As a space of representation/representational space, the process of mapping offers room for the subjective movement between representation and recognition to take place, since in both "we represent ourselves to ourselves in space".

When I made sense of these categories put forth by Lefebvre, I grasped them as möbially related. It means that they constitute a double-sided characteristic turned

⁶⁹ He wrote it to me by email after having said it in the book launch of *Architecture and the unconscious*, held at UCL Bartlett in November 2016.

one by a twist. *Spaces of representation* and *representational spaces* constitute a twofold characteristic turned one by a möbian twist that unfolds movement between the two. This twist marks the spot of representation, which has a twofold meaning: it can both reinforce a presence and consist of a gestural, lived simulation. My thesis consists of a psychoanalytically informed inquiry on maps and mapping that recognises *representational spaces* and dwells on them as spaces of representation. It is an unobstructed path⁷⁰ between the two that allows for the psychic contents to circulate through maps and mapping, taking things out of place while placing them on paper. Freud's (1896d) reference to paths (*Wege*) substantiates my perception of the favela as a representation of the unconscious. In my analogy, the alleys are these paths through which one can have access to the affects, which reside in the dwellings. I think of the unconscious as an informal settlement whose access is difficult, albeit revealing. Working to widen, pave, drain and sewage its alleys, one is unblocking and taking care of the access to affects that can thus circulate. The characteristics of mapping as *representational spaces* and as spaces of representation allows me to perceive maps and mapping as transitional spaces where the mapmaker's subjective and objective inner and outer realities can relate inter-dependently in ways that facilitate their access to affects and consciousness. When affects circulate and are talked about they can become feelings, and feelings are conscious from the start, as Freud⁷¹ notes.

Building on Minkowski, Lefebvre, and Corner, I substantiate my perception of the möbian character of space, maps and mapping on the topic of representation. Minkowski alerts me to the likeliness of representing space in abstract and analogous ways; Corner attributes these same characteristics to maps; Lefebvre inspires me to see not only maps but also mapping as *representational spaces* and spaces of representation. Seen in the light of Winnicott's theories of the *potential*

⁷⁰ "Wege", in Freud's (1896d, GW-I, p.388;392;398) remarks on the neuro-psychoses of defense. "Wege" is a German term for "path", missed in its translation into English (cf. SE-III-, p.170;174;180).

⁷¹ In *The Ego and the Id* [*Das Ich und das Es*, 1923] GW-XIII, p. 247;SE-XIX, p.20; 2011, p.24, Freud explained that "anything arising from within - that is, internal to the subjects, apart from feelings, which are "conscious from the start" - that seeks to become conscious must try to transform itself into external perceptions". This enables me to think of dialogic mapping as a resource in favour of such externalization of positionalities and perceptions.

space, and of the *transitional objects and phenomena*, maps and mapping become a transitional space to grasp the dwellers' spatialized representations, affects and perceptions. Together, these authors substantiate the link between maps, space and representation, and thus the link I see between maps and the psyche. As stated above, I notice in the psyche the möbian characteristic of functioning through abstraction and analogy and realise that the psychic content represents itself through allusions to space. In my perception, this combination allows for the grasp of a process that can take things out of place (also in the psyche) and unfold movement as one of its effects. To inspect what happens in the psyche, one can turn to space, and this is precisely for this reason that I turn to Lefebvre again.

The attention Lefebvre called for the presence of the body in space gives me crucial clues to my inquiry on mapping. I found in Lefebvre's literature⁷² many categories of analysis that inform the perspectives through which I make sense of the dwellers' representations in space. An extract from Lefebvre's contribution to the theory of representations - which opposes theories in which representation is considered merely as depiction – helps me to grasp his categories of space as möbianly related:

The theories of representation [...] aim to change consciousness and life by ceasing to subordinate experience to knowledge, creative action to productive action, the everyday to technology, quality to quantity, the individual to the homogeneous, etc. This implies a global change of perspective, already in progress but lacking theoretical openness; because it is not a question of condemning and destroying the quantitative, the exchange, the rational, knowledge, the techniques, and so on. On the contrary, it is a question of overcoming the pseudo-dilemmas and choices motivated by opposing ideologies, equally and symmetrically limited (rationalism and irrationalism, etc.). (Lefebvre, 1980, p.243).⁷³

⁷² *Rhythmanalysis* ([1992] 2013), *Toward an architecture of enjoyment* ([1973] 2014), *The Production of Space* ([1974a] 1991), 'The Right to the City II: Space and Politics' [*Le droit à la ville suivi de Espace et politique* (1974b)] and 'Presence and absence: contributions to the theory of representations' [*La présence et l'absence: contributions à la théorie des représentations* (1980)], these two unpublished in English to date.

⁷³ *Les théories de la représentation et de la présence-absence, de l'oeuvre et de l'action poétique (individuelle) complent une lacune mais vont au-delà de cette opération limitée. Elles remplissent un vide en ce qui concerne les fins et finalités de la praxis; elles fixent comme objectif stratégique à long terme l'espace mondial comme produit et oeuvre (totalité concrète). Mais elles visent aussi à changer la conscience et la vie en cessant de subordonner le vécu au savoir, l'action créatrice à l'action productrice, le quotidien à la technologie, la qualité à la quantité, l'individuel à l'homogène, etc. Ce*

In this quote, Lefebvre advocates the priority of experience over knowledge; of the acts of creation over the productive action; of the everyday experiences over technology; of quality over quantity; of singularity over homogeneity. I read in this quote Lefebvre reinforcing his ideas, central in *The Production of Space* ([1974a] 1991), that the use and production of space shall be thought of in layers. He states that to bring to the fore everyday experiences, acts of creation, quality and singularity does not mean to destroy what opposes it, but displace it to the background. The movement Lefebvre announces demands his way of thinking in layers, that is a characteristic mapping according to Corner (1999) and Wood (1992).

I appropriate Lefebvre's concepts and categories of analysis to endorse the principles of the experience of mapping as a practice of spatialized representation. In the practice of mapping, the mapmakers take a critical stance about their inscription in the world as a presence of prevailing spatialized experience. Thus my grasp of the cognitive and embodied political movement that mapping unfolds, which responds to Zelinsky's (1973, p.4) call for a consideration of mapping as experience. In the extract quoted above, Lefebvre (1980, p.243) emphasises that this consideration demands a change of perspective that I infer requires to be theoretically and bodily explored through the ample space of the lived experience.

As I detail in chapter 6, an example of this Lefebvrian praxis is in the transect walks that compose this method of dialogic mapping. The transect walks allow the mapmakers to externalise a grasp of their inner and outer realities through the walks they make in the field and the pictures they take of it. In line with the spatial practices of walking put forth by Jean-François Augoyard (2007 [1979]) and by Michel de Certeau (1984), mapping combines the Lefebvrian perspectives of critically placing and moving one's body in space in the everyday to inspect what it

qui implique un changement global de perspective, d'jà en cours mais manquant d'ouverture théorique; car il ne s'agit pas de condamner et d'anéantir le quantitatif, l'échange, le rationnel, le savoir, les techniques, etc. Il s'agit au contraire de dépasser les pseudo-dilemmes et les choix motivés par des idéologies adverses, également et symétriquement limitées (rationalisme et irrationalisme, etc.). My translation since it remains unpublished in English to date.

unfolds. Walking unfolds movement as it allows, as mapping also do, access to areas where the mapmakers wanted to approach. It makes me grasp transect walks as transitional walks since they can function like the transitional space of playing.

Functioning as transitional spaces, maps and mapping can favour the improvement of the mapmakers' lived experience in space, from the critical scrutiny the mapmakers can make of their environment through the experience of mapping. Like the pairs of elements I quoted from Lefebvre (1980) and commented above, I note 'seeing in' and 'stepping into' as möbianly related categories of analysis. Since dialogic mapping möbianly relates the internal and the external, the objective and the subjective, the spaces of representation and the representations of space, its practice confronts what Lefebvre criticised as "the seductive power of fetishised knowledge". Suggesting its replacement "for the lived [*le vécu*], for the practical experience, for art", Lefebvre (1980, p.244)⁷⁴ aligns with Ribeiro's (2012) note of the need to de-fetishise maps and to practice mapping as an action, which she referred to as mappaction [mapaçãõ].

Maps and mapping function taking out of place and unfolding movement that interrelates psyche and space. They do it by shaking, mirroring, and revealing the psychic contents re-presented in space through the use made of it by the dwellers. Writing it in these terms, I reflect Winnicott's (1953, p.90) insights through which I grasp maps and mapping as a transitional spaces that mediates what is subjectively-objectively perceived. In Lefebvrian terms, the transitional functions of mapping offer perspectives to make sense of presences and absences and what they signify. While *representational spaces* make of space a place for the representation of the desire of the Other, the 'spaces of representation' align with their user's *Désir*. Both are representations related to the mapmakers' objective-subjective acts about the

⁷⁴ *La théorie et la critique radicale se rejoignent. A propos du concept et des constellations conceptuelles, l'essentiel a été dit, ici et ailleurs. Dans cet ouvrage, le concept a le premier et le dernier mot, mais accompagné de sa critique et auto-critique: en éliminant, ici également, la puissance séductrice du savoir fétichisé - en laissant leur place au vécu, à la pratique, à l'art.* My translation.

use and production of the built environment⁷⁵. It is from the combination of these references and empirical contents of the unit of analysis that I glimpse the transitional functions of maps and mapping.

Attentive to the relation between mapping and the psyche, Corner (1999) conceived some practices of mapping and referred to them as “the techniques of ‘drift’, ‘layering’, ‘game-board’, and ‘rhizome’.” Inspired by the use The Situationists’ made of maps in their *dérives*, Corner refers to ‘drift’ as a practice of mapping in which “the contingent, the ephemeral, the vague, fugitive eventfulness of spatial experience becomes foregrounded in place of the dominant, ocular gaze” (Corner, 2011, p.95). What strikes to the eye here is the similarity between Corner’s statement and that of Lefebvre (1980, p.244) in what both refer to prioritising one thing while another goes to the background. It reinforces the horizontality that characterises the taking out of place as a transitional functioning of maps and mapping. What is taken out of place and placed on the map for further scrutiny is the spatialized experience and elements of the dwellers’ existential landscape, which is re-presented along the process of mapping. There are cases, analysed in the chapters on findings, in which mapping allows a glimpse even of what is non-representational.

Attributing to maps an “openly cognitive” character, Corner (2011, p.95) states that their “highly personal and constructive agency” can render “new images of space and relationship”, which make them “quite unlike the detached work of conventional mapmakers”. Corner advocates the use of maps “as instruments for establishing and aligning otherwise disparate, repressed or unavailable topographies”. In his mapping experiences, maps are “‘set-ups’ that both derive from and precipitate a series of interpretative and participatory acts”. Albeit Lefebvre has not directly referred to maps and/or mapping, what I see Corner doing here is similar to what Lefebvre inspires me to do when I attribute to maps and mapping the möbian characteristic of functioning as ‘representational spaces’ and

⁷⁵ Examples of this can be found in the chapters on findings (7 and 8), especially in section 8.8.

‘spaces of representation’ in the use and production of space. “Conventional mapmakers” produce maps to be read and recognised by others. Dialogic mapping produces maps whose effects and processes of production are more relevant to the mapmakers than to others. Mapping as a narrated act of making marks on maps contributes to the mapmaker’s figuring out “new images of space and relationship”.

The mapmakers figuring out process is an act of creation explained in section 2.2. To inspect how this imaginative process of creation can happen, I rely on Richard Wollheim’s awareness of “the range of things that we may ‘see in’ something as opposed to those which we may see something as”. Since Wollheim (2015, p.140) distinguishes ‘representational seeing’ from what he calls ‘seeing as’, I note a möbian link between these categories and those of Lefebvre I explained so far in this section. For example, there can be a qualitative difference in the enjoyment of space produced to be seen as a playground and space where one plays. This difference explains a potential gap between the playground as a representational space and as a space of representation. For Winnicott, both can function as transitional spaces where one’s inner and outer realities interrelate since their transitionality depends on their appropriation by the subject who enjoys it. For Lefebvre, a representational space and as a space of representation can occupy the same place in space, which does not mean they are all the same. A representational space can be produced by the Other regardless of who will use it, whereas a space of representation is built by its user regardless of who has tangibly built it, if at all. From Wollheim’s and David Bell’s contributions to my thesis framework, I remark that a transitional space can be ‘seen in’ where one plays, while it can be ‘seen as’ a space of representation, that is, where one re-presents oneself to oneself in space. Combined, ‘seeing in’ and ‘seeing as’ substantiate the “cognitive politics” Passos, Kastrup and Escóssia (2009, p.202) related to “the movements of subjectivity”.

Given Richard Wollheim’s centrality in my thesis’ framework, I want to emphasise now the ways he helps me to note ‘seeing as’ and ‘seeing in’ as a twofold seeing that favours mapping as an account of the production of space. Attributing to this

twofold seeing a möbian dynamics, I consider this combination a response to Steve Pile's and Gillian Rose's (1992, p.131) statement, quoted in sections 2.2 and 3.1, that a mappable space requires "a form of knowing or seeing". As for a summary of Wollheim's (2015) explanation, suppose an artist needs to produce a painting of a saint with a lamb on her feet. If this artist has no lamb available to sit for him, he can use a dog if he sees it as a lamb, which he depicts. For Wollheim (2015), the quality of this painting reveals the artist's capacity for what he calls a twofold seeing: seeing X (the dog) as Y (a lamb) and Y (a lamb) in X (the dog). In both, X is the medium and Y is what the artist aims to represent. 'Seeing in' and 'seeing as' are concepts Wollheim (2015) has put forth about art, but whose sense I apply to many fields and which I prefer to see as möbian and not as simply twofold. The mapping experience practised in the fieldwork involves a cognitive activity that reflects the everyday lived experience of the mapmakers and a form of seeing that potentially embeds the abstract-analogous character of maps. The urbanisation of an area can be seen in this möbian way, which means to see the informal settlement as an urbanised area, and an urbanised area in the informal settlement.

My combination of Wollheim's (2015) and Pile & Rose's (1992) insights is useful in the production of space since it calls for "new images of space and relationship" to unfold a critical view of its social, political and landscape characteristics. These critical views can be directly useful to the production of the built environment, as both the architect and the dweller should see the plot of land as an edifying resource and an edifying resource in the plot of land to be developed. The adjective 'edifying' can qualify the process of producing experience [*Erfahrung*] from a lived experience [*Erlebnis*]. Using the term "poetic practice" to refer to this process, Lefebvre writes, in *The Production of Space*:

Such poetic practice transfigures the quotidian, transforms the residues left behind by knowledge, without any other assumptions than the ability to grasp lived experience in itself in order to overcome it. Lived experience is the sensory and the sensual, pain and pleasure, anguish and joy. Overcoming it implies that we can get beyond the ambiguity, uncertainty, and blindness of lived experience. (Lefebvre, [1973] 2014, p.10).

This overcoming of the lived experience can be helped forward if the "residues left behind by knowledge", which include the dwellers' representations in space, through their mapping and narration in dialogic mapping. Thus, Wollheim's theories contribute to the functioning of maps and mapping as a representation of representations. Lefebvre's and Wollheim's theories help me to note the lived experience in space and the map as a medium for the representation of experience. As explained before, because they are abstract-analogous, maps and mapping can be möbianly represented as a *representational space* and as a *space of representation*. In mapping, perceptions, knowledge, gestures, and experience are re-presented because they can present themselves in the abstract forms of lines, shapes and colours placed on the space of a map that is analogous to the ground. For example, the perception of a social division can be re-presented by a wall on the map. Maps can re-present a wall as a double line. To see the social division in that line and a wall as a social division are distinguished potentials that request and reveal the möbian "seeing in" and "seeing as" that mapping can unfold.

My analysis of the findings examines the marking, on a provided map, of the dwellers' perceptions of space and their representations in space. The research question inquired the evidence collected from their markings on this map and of their description of it in words. It asked: What are the transitional spaces of mapping and their functions? Which means to ask: what are the spaces offered by maps and mapping for the transition from re-presentation to re-cognition? In its attempt to answer this question, my thesis presents ways in which maps and mapping functioned as transitional spaces and phenomena. These are the ways I noticed mapping functioning to spur thought on mapping as a redescription of representations, and of what it could potentially unfold to those who marked these maps. What unfolds depends on what is made of what is marked on the maps.

From the example of the mapping of smell used to explain the mapping of the non-representational, I perceive Wollheim's twofold seeing as follows. The avoidance of the area is a medium for the representation of the dislike of a smell. In this

example, what is at hand to be looked at is the avoidance of the area which, like the dog, is X. What is represented is the smell, thus Y. Mapping is the act of seeing X as Y and Y in X. It means that mapping is the act of seeing both the avoidance of an area as dislike of a specific smell and dislike of a smell in the avoidance of an area. In this example, the avoidance of the area represents in space the dislike of a smell. Mapping is the act of representing this representation on the map. This thesis presents many possible attributions to X and Y. There are situations in which X is withdrawal from the collective spaces of the *vila* and Y is grief. Mapping allows a seeing of an emptied map as grief and of grief in the withdrawal.

Another example is of X as disapproval of events and Y as the frustration it brings. Mapping allows for seeing the emptied space as frustration and of disapproval in the emptied space. Inspired by Lacan's (1966) talk in Baltimore, both situations make me ask "Where is the subject?" Mapping can help devise the representations that indicate where the subject is and subject to what. In the example of grief and withdrawal, mapping seems to function as a transitional space for the representation of grief via the representation of withdrawal from the public space. In the other example, mapping functions as a transitional space for the representation of frustration via the abandonment of the space that is the focus of such frustration. In this story, both grief and frustration seem similarly represented in space, while dialogic mapping might offer the wherewithal to distinguish the two.

Mapping allows the mapped representation of these spatialized representations. Maps and mapping create room for taking out of place the psychic and embodied contents, unfolding movement from their representation towards their recognition. It is how I make sense of, first, Corner's (2011, p.89) view of mapping as a "productive and liberating instrument". Second, Passos, Kastrup and Escóssia (2009, p.202) connections between mapping, "the existential landscape" and "the movements of subjectivity". Given the "abstract-analogous" (Corner, 1999, p.225) character of maps and its pertinence to cognitive politics, I recall Phillips' (2009a) and Ribeiro's (2012) notes that maps might be used not only as things. If maps and

mapping function as more than things, what do they displace and what movement do they unfold?

Mapping functions taking out of place elements of the mapmakers' existential landscape and unfolding movement in their subjectivity. It means that their positioning about the world and themselves can be examined and potentially interfered with through mapping. Since Corner (2011, p.90) notes that maps are "directly analogous to actual ground conditions", and Phillips (2009a) highlights that maps are not the ground, I infer that maps are not the same as ground, but they ground. Maps ground as they nest analogies needed to redescribe and face one's existential landscape and subjectivity. Maps ground as they provide room for abstractions that are a vehicle of thought. Maps are abstractions since a blue line in them can represent a river. Maps are analogies once a specific blue line in a specific map can represent the river that flooded and marked the childhood of who speaks about it in front of his son. It unfolds a movement from representation to recognition within his subjectivity while he shared with his son his existential and historic landscape. Along this process, they could identify and de-identify with each other and with their past and present circumstances.

In this chapter, I have turned to space and the psyche to explain my ideas about the transitional functions of mapping. The abstract-analogous characteristic of maps and mapping unfold perception and the thinking process. These take part, together or independently in recognition of the representations that reveal the mapmaker's engagement with the production of space. These perceptions, thinking, representation and recognition are about the mapmakers' both external and internal world. The transitional space of mapping offers room for this internal-external and objective-subjective movement to unfold. Given the transitional space they provide, I suggest that maps and mapping catalyse recognition, discernment and differentiation. Since recognition as an effect of dialogic mapping can help the mapmakers to reposition themselves, it can facilitate their discernment of the conditions they should interfere in and the differentiation they want to effectuate.

The repositioning as subjects might still reflect their awareness about elements of their enjoyment and investment that maps and mapping can help to reveal.

This chapter has provided a conceptual framework through which I think of the transitional functions of maps and mapping. In doing this, I drew inspiration from Lefebvre's statement I appreciate in dialogue with Winnicott's quote in this thesis epigraph. While Winnicott (1968, p.592) stated the need to help original ideas to be "easily assimilated and turned into instruments that can be used", Lefebvre has repeatedly noted the need for theory, that is, the need to use concepts to make sense of the lived experience or, in his words, *le vécu*. In the concluding chapter of *Rhythmanalysis*, Lefebvre ([1992] 2013) links the possibility of concepts to that of thought, and adds: "Thought strengthens itself only if it enters into practice: into use". My inspiration from Lefebvre and Winnicott motivates me to put forth an inquiry on mapping informed by a transdisciplinary framework that combines concepts that aim to contribute with the practical use of maps and mapping.

In the following two chapters, I introduce the ways I perceived maps and mapping functioning in the fieldwork and still turn to space and the psyche to introduce my perception of their functioning in this specific experience. In Chapter 4, I present mapping from its perspectives as a catalyst of Recognition, Discernment and Differentiation, which are categories inspired by components of a psychoanalytic diagnosis (Dunker, 2015, p.275). In Chapter 5, I turn to space to explain the functioning of mapping as constructed openings. Like the openings on the walls of a building, mapping makes visible – through what is presented here as Enjoyment, Investment and Effectuation - what is held in, with and through space. The möbian relation maps and mapping have with these six elements topologically re-present their functioning as catalysts and as reveals.

Chapter 4 **Transition, Mapping, Catalyst**

This chapter establishes the relationship between maps and mapping as transitional spaces and how they function as catalysts in such space. In this chapter, I show that maps and the act of mapping catalyse transitions as follows. Mapping allows the mapmakers to re-present and re-cognise their representations in space, which means to grasp their representations from a different perspective. From such recognition they can discern the roots and effects of their representations. As explained in Chapter 3, through the transitional process of mapping their spatialized representations, the mapmaker's inner and outer realities can be re-cognised, discerned and kept "separate yet inter-related" (Winnicott, 1953, p.90). It shows that the mapmaker's re-cognition of her relations with the environment can have effects in her approach to both the relations the environment. It can also have effects in her re-positioning about them. To explain the transitional functions of maps and mapping as catalysts, I emphasise three connections as specific targets for catalysis.

The first connection targeted by the functioning of mapping as a catalyst is between representation and recognition. The transitional function of mapping catalyses the link between these in ways I grasp from the topology of a möbian strip, in which a double inscription is made possible without an edge being crossed. With the potential space it constitutes, mapping offers room for the transition between representation and recognition to take place in an unrestrained and singular motion. Unrestrained because it can gather everything it re-presents, including memories and gestures, words, presences and shapes. Singular because it responds to the mapmaker's inner and outer realities. The second connection targeted by the functioning of mapping as catalyst is between recognition and discernment. From the recognition of the mapmaker's representations, things like thoughts, affects, perceptions, circumstances, causes and effects are potentially taken out of place. Once taken out of place these things can be discerned and reassembled in different ways that re-present the mapmakers to themselves anew.

The third connection the functioning of mapping as catalyst targets is between two of the main potentials my thesis attributes to mapping. The first of these potentials is to take things out of place, and another is its potential to unfold movement. It is a movement of differentiation in which the mapmakers' lived experiences are taken out of place and can differ from their present re-presentations. The mapping's potentials for taking out of place are analysed and illustrated in Chapter 7 through the eight modes mapping was noted to function. As a jolt that wiggles the lived experiences (7.1); as a thread that marks a way out of the process (7.2); as a platform where transference can be established with what re-presents the mapmaker, that is, his or her map (7.3); as a link through which one's thoughts and perceptions can be figured out (7.4); as a board where disclosures can be enunciated (7.5); as a runway for tensions to be dispatched (7.6). As an educational tool (7.7); as a means for more specific and localised attention (7.8).

The work of mapping as a catalyst stimulates the three connections described above. The sense in which I use the terms catalysis and catalyst, which I borrow from the field of science to the transdisciplinary field of this thesis, is built up from its use in science as what speeds up a reaction. Here I replace speed by stimuli, where catalysis stimulates a re-positioning of prior components. To illustrate the transitional function of mapping as a catalyst, I bring an example from the psychoanalytic clinic. In this case, mapping seems to have catalysed the patient's recognition, discernment and differentiation from her previous stance. Mapping functions as a catalyst unfolding movement as stimuli for action. The transformation catalysed by mapping is more in the patient's positioning of herself about what she mapped than in the transformation of what she mapped in the external world. In this case, what she mapped is the distance between her analyst and herself while he is on holiday. It means that the transformation catalysed by mapping does not change the reality of her analyst's displacement but, rather, her positioning about it. Initially acting out as if his presence "made no difference", her use of mapping catalysed a move since one of the potentials attributed to the act of mapping is of unfolding movement.

The movement mapping unfolds does not necessarily have the connotation of a political movement. Mapping can also unfold an intrasubjective movement, in which the mapmakers re-position themselves about and within the space they occupy in a relation. As introduced in the previous chapters, mapping can unfold a signifying re-positioning that includes the subjects who maps themselves in the process. The potential of mapping to unfold movement was perceived in this fieldwork from the nine functions mapping was noted to perform. These functions are named and analysed in Chapter 8 from elements to some extent related to the field of vision in an environment: 8.1) mirror; 8.2) frame; 8.3) lens; 8.4) window; 8.5) door; 8.6) playing field; 8.7) canvas; 8.8) surface; 8.9) screen. To clarify these functions of mapping, I refer to a use of mapping in the psychoanalytic clinic, but before introducing the case, I want to make two observations. First: my reading of the knowledge that can be drawn from this fragment of a clinical case aims at guiding an introduction to a transdisciplinary study on the transitional functions of mapping in the field of the production of the built environment. Second: the functions of mapping examined in this thesis are contextualized in the production of the built environment of the vila whose assessment by its dwellers has their statements transcribed in the extracts shown from Chapter 7 onwards. This clarification is relevant since my reading of this clinical case is that of an outsider.

What follows is a fragment of the clinical case of a twelve-year-old girl, whose analyst, Adam Phillips, was intrigued by the way she usually reacted with indifference to his holiday breaks (his narrative of the case is in Annex 10).

And then in the session before the third holiday break she arrived with an atlas. I had told her [...] that I was going away for two weeks to America. In what sense she had heard this I had no way of knowing. But in this session she went straight to the table and traced maps of America and Britain. She then reproduced them on a piece of paper and said to me, "While you're there [pointing to America], I'll be here [pointing to Britain] making the tea." I said, "That's amazing! T is the difference between here and there"; and she grinned and said, "So I'll be making the difference". A lot can be made of this, but for my purposes here I would say that she could allow herself to recognize the holiday as an obstacle only when, in fantasy, she could bring it within the range of her own omnipotence: when she was making the tea (Phillips, 1993, p.84-5).

In this narrative, Phillips connects the act of mapping and the capacity to recognise. Mapping helps forward the patient's ability to be faced with what Phillips notes she had constructed as an obstacle for her: her analyst's holiday displacement. The girl faced what she might experience as his withdrawal by making two things: map and tea. These re-present her effort to take herself out of a position when her dependence and withdrawal have put her in trouble. By "making the difference" she signals a desire to minimise both her dependence and her drive to withdraw.

At the end of this story, Phillips' (1993, p.83-5) patient differentiates herself from the girl who could not resist the drive to withdraw given an obstacle. In his narrative, her withdrawal included acting out of indifference as if she "was oblivious but in no way puzzled" by his holiday breaks. This story introduces in a general way the functioning of mapping as a catalyst of recognition, discernment and differentiation. In the present chapter, I introduce how I read this case using the categories of analysis proposed in this thesis for the transitional functions of mapping. Winnicott's (1953, p.90) definition of the *potential space* as "an intermediate area of experience, to which inner reality and external life both contribute" inspires me to think of Phillips patient's use of mapping. I see her using it as a transitional space like those that will be outlined through the seventeen modes of functioning analysed in chapters 7 and 8. I will introduce in the following sections these modes of functioning by what they catalyse: Recognition and Discernment (4.1), and Differentiation (4.2).

4.1 Recognition and Discernment

In this section, I will explain how I dwell on the evidence of recognition provided by the episode of Adam Phillips' patient. I will do this using the categories of analysis offered here to refer to the potential effects of mapping; in this case, the mapping potential to catalyse Recognition. As explained in section 3.1, the concept of 'recognition' this thesis adopts is that of a recognition undertaken by the mapmakers about themselves, about their everyday experiences and their environment. Such environment encompasses alterity that can include the institutions and authorities (Other), and the fellow creatures (other) with which the mapmakers interact in the everyday. The transitional functions of mapping can, as I will emphasise in this section: first, facilitate the recognition of the mapmakers as a presence in their environment from the effects maps unfold in them. Second, help forward the mapmakers' recognition of themselves as subjects in the sense of authors, and not only as objects of History nor of the movement of (O)others.

I will now present evidence of the functioning of mapping as a catalyst of recognition using three aspects I identified in Phillips' narrative of his patient's case. First, he states that she recognised to have constructed his holidays as an obstacle. Second, I noted her recognizing that she could do something about this construct. Third, she recognizes that what she could do about it is in the way she positions herself about it, in the use she will make of it. It might be useful to notice that her recognition comes first in the form of an attitude and only later it takes the form of words. With the initiative to use an atlas, she became a mapmaker, and the act of mapping helped her to re-cognise this obstacle he suggests she had constructed.

Through the functioning of mapping as a frame, she could grasp her construct of the distance between her analyst and herself as an obstacle parallel to a geographic distance, which she could re-present on a map outlining distinguished continents. Here, Phillips' use of the term 'construction' contrasts if not opposes Freud's (1937,

p.257)⁷⁶ use of this term to define the work of the analyst constructing a view of what is uttered by the analysands. Phillips states that to “make the difference” is an attribute of the subject, not of the object. It seems to indicate that it is not tea nor him or his absence what makes a difference, but the fact that she is making something with her time to replace the obstacle she had previously put to stand on her way. Following Freud almost to the letter, what Phillips (1993, p.83-5) does in this episode with his patient is to construct a place from where her recognition can unfold movement, which he does by highlighting that “T is the difference between ‘here’ and ‘there’”. From this place he constructs for her from the signs she provided, she could utter: “So I’ll be making the difference”. The purpose of the analytic work, Freud writes (1937, p.45), is to position the patient [*den Patienten dahin zu bringen*] so he or she can repeal the repressions [*die Verdrängungen*] of their early development to replace them with reactions that “would correspond to a state of psychic maturity”. The process Phillips patient endures in the treatment is similar in its logic (analogous) to the effects of mapping in the dweller who maps. Mapping potentially unfolds through the re-cognition of re-presentations, discernment and differentiation that aim at awareness and autonomy.

Through the functioning of mapping as a frame, Phillips’ patient could re-present an obstacle she had constructed and built a way out of it. Darian Leader notes that the frame is a reminder of the fact that what one looks at is a representation. "A frame divides space. And, in a very precise sense, it draws attention to whatever lies within its boundaries" (Leader, 2008, p.101). As a catalyst of recognition, mapping functioned drawing her attention to what it frames. It made her utter something her analyst used to construe a place from which she could move on. Other functions of mapping can be layered on top of this one in its catalytic functioning as follows.

Through the functioning of mapping as a mirror, she sees herself being left in Britain, her environment, in which she is immersed in a culture in which making tea symbolises an action that mixes reflection and indulgence. Her idea of making tea

⁷⁶ Freud’s, 1937, *Constructions in Analysis*, GW-XVI, p.45; SE-XXIII, p.257.

as a good investment of her time reflects her identification with a culture in which one can feel like putting oneself together along the process of making and having a cup of tea. The functioning of mapping as mirror consists of a mirror of this kind: it allows the exam of her insertion into the environment from which she can discern what she identifies and de-identifies with. Lou Andreas-Salomé (1968, p.9) contributes to this line of thought through her account of Narcissus' reflection on the lake which includes, in the reflected image, the environment that surrounds him. In contrast with Narcissus' lake, Andreas-Salomé opposes the trickiness of ordinary mirrors, as for her these emphasise the detachment from the surrounding environment of who or what such mirror reflects. Andreas-Salomé (1968, p.9) states that the ordinary mirror reflects the person as if he had "become homeless" [*obdachlos geworden*]. Reinforcing this "less obvious aspect" of Narcissus' lake, Andreas-Salomé alludes, in her diary of 1913, to "the persistent feeling of identification" with one's environment as Other (Andreas-Salomé, 1964, p.108-11).

With mapping functioning as a frame and as a Narcissus' lake kind of mirror, Phillips' patient could re-present an obstacle she had constructed and built a way out of it through an icon of her own culture: tea. Through the functioning of mapping as lens, she could focus on herself and this icon and glimpse something to do with her time. Through the functioning of mapping as window she sees her analyst out there, in America, locates him in a continent and herself in another. Through the functioning of mapping as door she enters a world she was resistant to recognise: a world in which there is a gap between her and her analyst like the gap between Britain and America. Through the functioning of mapping as a playing field, she could play with this distance and fantasise she could bring his holidays "within the range of her own omnipotence" which she exerted by making tea 'here' while he is 'there'. As Phillips (1993, p.84) wittily observes that 'T' is the difference between 'here' and 'there', she realises that she will be "making the difference".

In Winnicott's (1963b, p.339) terms, Phillips' patient realises that this temporary absence of her analyst does not put to risk the *Holding* environment his analysis

provides her with. Besides, by making tea she symbolises her taking of a more active position in the adaptation of her reality to her own needs. Winnicott (1953, p.94) considers this an achievement of the infants' growing more independent from what exerts the function of the mother for them and reflects a "growing ability to account for failure of adaptation and to tolerate the results of frustration". This example shows mapping within the holding environment of the psychoanalytic treatment as a mediator for this process to take place.

Through the functioning of mapping as canvas Phillips' patient could re-present her issues with her own colours, not only mapping the distance between herself and her analyst but more important than that, mapping herself in it; mapping herself in this unavoidable gap between them. What does it mean to map herself in it? It means to re-present her issues for herself on canvas of her own authorship. Or, in Bell's (2016) terms, she re-presented herself to herself in the space of a canvas: a map. In all these categories mapping functions as a mediator in recognising what is marginal to the map: what relates herself to the (O)ther, which includes the environment that separates her and her analyst, while also putting them in relation.

My analysis of Phillips's narration of this case grasps mapping as a mediator of the gaze whose absence his patient has constructed as an obstacle for her. The map she draws represents the position he placed her within the *Holding environment* his analysis produced for her, and which is not threatened by his absence. From this place, she can fantasise and create ways through which she can feel to be looking after herself by making the tea. This case inspires me to grasp the transitional functions of mapping categorised in this thesis as these screens with which the mapmakers play to recognise and take ownership of their representations.

Given Pierre Caye's (2017) remark that one is not enslaved but by one's own representations, a possible exertion of the freedom of movement - ["*libertad de circulación*"] about which writes Jean Oury ([1986] 2017) - resides in use made of the resources available. Immobility of thought, action and desire can be effects of the relations maintained with one's own representations. Through the functioning

of mapping as surface Phillips' patient could bring to the surface (of a map) something formerly unreachable for her. Through the functioning of mapping as screen, she could project her anguish and re-capture it differently. As such screen mapping offered room for her to look awry - that is, from an unprecedented perspective - to her circumstances, altering their effects on her.

Through the functioning of mapping as a jolt, she had her affections wiggled by the re-presentation of the distance between her and her analyst while he is away. Mapping out the gap between them, she could re-present and create a way out of the anguish she was trying to avoid. The transitional functions of mapping make it work as a platform that shelters their transference while she waits for her analyst to return. And because of the functioning of mapping as a figuration link, she could figure out a geographical distance that symbolises the gap she felt dependent of. Mapping eases her anguish by relating an image to her initially non-representable affects. Functioning as a Repository for disclosures, she uses the map to enunciate what she had not hitherto found the words to do so. In doing this, she relieves the tension she tried to disguise with her acting out of indifference about his trip.

About her spatial education, it does not seem the case that she would learn about America and Britain as distinguished continents in her working with this map. However, by drawing a map of these continents, she might have learned about the symbolic space she occupies on this map where she could figure out the gap that makes her analyst temporarily unreachable for her. Awareness about this gap, facilitated by mapping, helps to put her in charge of her *potential space*, where dwells her omnipotence, and where she is free to create the ways she wants to live.

In this section, I used a case from the psychoanalytic clinic to present evidence of the functioning of mapping as a catalyst of recognition and discernment. Phillips' patient recognises: i) her analyst's holidays as an obstacle; ii) that she should do something about it; iii) that what she can do about it is in her positioning about it. This recognition helps her to discern between him and her, which happens in three subtle ways: first by noting that her *Holding environment* can grow independent of

his presence. Second, that his absence is independent of her wish, that she cannot control it and is not omnipotent about it. Third, she could discern the field of her omnipotence as what encompasses only her own decisions and acts. From this discernment, she could build an approach through which she differentiated herself from the girl whose acting out included indifference about her analyst's holidays.

Having found a way of enabling the *holding environment* of the analysis to continue in her mind in the analyst's absence, Phillips' patient could move on to figure out what to do with her creativity and cultural experience while he is away. This phenomenon in the clinic consists of a re-creation of a process that might be well enough held at the environment where the child is brought up. In this example, map and tea are analogous (similar in their logic) to the reel or spool [*Holzspule*] in Freud's (1920, p.12)⁷⁷ observation of his grandson's play (*Fort-da*). In Freud's interpretation, while playing with a spool his grandson symbolically makes his mother disappear and show up as he wishes. Freud notes that by doing this his grandson exerts his fantasised omnipotence about the presence and absence of what he wants (his mother). Thinking of Freud's views in Winnicott's terms, the spool functions as a transitional object in the process of re-presentation and symbolic elaboration that favours what Freud (1920, p.11;43) referred to in this same text as development [*Entwicklung*]. The children's fantasised omnipotence is essential in their development process. The term 'development' here conveys ideas of advancement and externalisations which, like the subjects who author them, are also subjected to their unconscious. These processes relate to the inscription of their lived experiences in the symbolic realm, a "domain" where the subjection to extreme dependence, negation and withdrawal can be minimised, favouring their potentialities for transformative creative living. The symbolic is one of the layers in the transitional spaces of maps and mapping.

Having emphasised in the present section the catalysis of recognition and discernment, I will detail in the following section the potential functioning of

⁷⁷ Freud, 1920, *Beyond the Pleasure Principle* [*Jenseits des Lustprinzips*], GW-XIII:II, p.12.

mapping in catalysing differentiation.

4.2 Differentiation

In this section, I will explain the evidence of differentiation provided by the episode of Adam Phillips' patient from three aspects I identified in his narrative of the case. First, she differentiates herself from a position of dependence to the presence of her analyst by moving out of such position. She moves out of this position of dependence by finding something interesting to do while he is away from her. Second, by finding something interesting to do, she becomes aware of her scope of independent action. She feels to have control of the situation, and this helps her to review her previous position of dependence. Third, her enunciation that she will be making the difference was construed by her from what he emphasised in her utterance. Nevertheless, it is she who takes the reins of her use of time, which she invests in making tea, therefore in "making the difference".

The episode recounted by Phillips illustrates the girl's movement from a position of dependence [*Abhängigkeit*] to a position of who endeavours a modification of her reality [*Realität Abänderung bemüht*] (Freud, 1924, p.365)⁷⁸. Her reality is not anymore that of who suffers waiting for the analyst to return from his holidays but, rather, of who invests time and mental energy, first, in this endeavour to modify her relation with this circumstance, and, second, in enjoying her time having tea. In the first movement, she is favoured by the act of mapping, in which she outlines the distances between him and her, reflects about the significance of this distance for herself, and decides what direction she will take as a desiring subject: she wants to "make the difference" about her circumstances.

The "lack of place" sort of uneasiness implied in her hitherto oblivious reaction to her analyst's holidays relates to what Freud called *Unbehagen*. To trace the relations it has with space, Christian Dunker (2015, p.192-212) dwells on the term used by Freud (1930) in *Civilization and its discontents* [*Unbehagen in der Kultur*].

⁷⁸ Freud, 1924, *The Loss of Reality in Neurosis and Psychosis*, GW-XIII, p.365.

By releasing the term *Unbehagen* of its prefixes and suffixes, Dunker derives “*Hag*”; a noun that conveys an old, poetic idea of “grove” and “hedge”. “*Hag*” designates a place whose added German prefixes and suffixes attribute to it either the function of a noun or a verb. As a noun, “*Behagen*” conveys the idea of ‘contentment’ and, as a verb, ‘the act of pleasing’ and yet ‘the act of liking’. As both “*Un*” and “*Dis*” are prefixes for negation, it follows that a sense of ‘displeasure’ and ‘dislike’ is conveyed by the terms that translate “*Unbehagen*” into English: “uneasiness or disquiet, discontent and discomfort”. The etymological origins that Dunker surveys about *Unbehagen* reassert its conveyance of uneasiness with space through the idea of a ‘lack of place’.

In Phillips' patient's story, her outlining of a map offers her not only an image of where they will be when apart, but also allows her to figure out her *Unbehagen* about it. Hence, mapping functions as a resource for her to realise that subjection to *Unbehagen* is not insurmountable and can be minimized by the transformation of her relations with her environment. Essentially a non-representational psychic condition, the feeling of a lack of place is representable by the word *Unbehagen* which, as Dunker (2015) shows, is difficult both to explain and translate. Her lack of place represented itself through her reaction to her analyst's withdrawal to another place yet disguising itself as indifference about it. The process through which she could re-position herself about it has shown to depend on a relation with space and with language, which was re-presented on her map and her utterances.

Resigning her representation of *Unbehagen* as indifference, she decides to make the difference, and these word presentations do not represent here a mere word game. Situating herself in the space created by this difference, she gives a step towards "living creatively", as Winnicott (1986, p.39-54) would have put it and represents her re-positioning by ideating to make “the tea”. Space and interlocution, represented in the act of mapping and of interacting with her analyst, are intertwined in her re-signification of the analyst's change of place, and on the advancement of her relations with her fantasised and concrete realities. She is using

her capacity to fantasise about resignifying her relations with her external reality. This re-signification depends on the psychic space where discernment and differentiation can occur and on the room where such relations can take place.

Either as “an instrument of training, or of exploration in-depth” (Lacan, [1953] 2001, p.44) psychoanalysis has its entry point in this space, where the room for the emission of utterances and their re-signification can be created. It is through the encounter language promotes with what happens in their lived experience, as they recount it, that the subjects - who are not only subjected but also divided by language - can access the unknown no matter the effects it produces. Through language, which in this thesis I include the traces and signs in mapping, the mapmakers can re-call a lived experience, re-cognise elements in it, reflect about them and direct their action towards the surmounting of obstacles placed in the path of their higher development, or *Höherentwicklung* in Freud (1920, p.12)⁷⁹.

The connection I see between mapping and an unfolding movement steered to differentiation is catalysed by the effects of a combination of two characteristics potentially intrinsic to the act of mapping. First, an intrinsic characteristic of the work with maps is that it consists of a change of means: the re-presentation of a lived experience is displaced from the actual space to the space of a map. An example of displacement in the act of mapping is provided by Freud (1933) as he recounts the thinking of a commander when planning his troop’s attacks with toy soldiers on a map⁸⁰. The thinking of this commander is facilitated by his act of re-presenting the movement of his troops on a map which feeds his decision-making process. Working in this way with the map the commander takes things out of place, where ‘things’ include his soldiers but also his perception of the circumstances, his views of the constraints and his ideas about how to proceed. By helping him forward while taking these things out of place, mapping outlines gaps where his critical views can transform the decisions he makes and the actions he takes.

⁷⁹ Freud, 1920, *Beyond the Pleasure Principle [Jenseits des Lustprinzips]*, GW-XIII:II, p.12.

⁸⁰ Freud, 1933, *New Introductory Lectures on Psychoanalysis*, SE Vol XXII, p. 89, GW-XV p. 95.

The second characteristic that allows mapping to function as a catalyst is the opportunity this “taking out of place” offers for a change of position. For example, in the act of mapping, the commander became a mapmaker, and this change of role potentially implies a change of position from which to examine what he looks at. As a mapmaker, he assumes the position of an author of a map, his map, about which he decides what issues to consider, and why. It is an active position-taking that might provide room for his critical views to become more specific and localised. The commander’s critical views and positioning can help him to transform the decisions he makes about where he wants his troops to go and of what he wants them to do envisaging their survival and triumph. A combined effect of these characteristics of a change of means and position configures a potential change of perspective.

This chapter takes mapping as a potential catalyst of such a change of perspective. One of the roles of this thesis is to explain in detail how mapping facilitates it. Through mapping, the mapmakers can re-cognise ‘things’ which include faulty, absent and good-enough elements and the relations they establish with these. Displaced to the map, these ‘things’ are inspected from the perspective of the mapmaker, who has the power to decide and take action about them. In this process, the mapmakers can moreover re-cognise the direction something is taking and decide whether or not to differentiate from it. By offering itself as a potential space for perception and recognition of inner and outer realities, mapping can catalyse the mapmakers’ change of approach about what is at play. It means that a change in one’s positioning of oneself about the perceived circumstances and possibilities can be catalysed by the transitional functions of mapping.

On the way to conclude this chapter, I will now summarise the theoretical points I have combined with this clinical example to explain the functioning of mapping as catalyst. The feeling of a lack of place that made Phillips’ patient react with indifference to her analyst’s trip can be seen as framed by his forthcoming temporary displacement to another place. How comes that he could find room ‘there’ while she would be left with a lack of place ‘here’? But it might have been

precisely this discomfort that allowed her to reproduce symbolically what he did geographically. Like his moving out of his place, she moved out of the position she occupied before: a position of dependence on his presence to assure her a place. This place her analyst assures her to have was built through the transference and consists of what Winnicott (1963b, p.339) refers to as a *Holding environment*.

Freud (1937, GW-XVI, p.45) alluded to this place also when he notes that the analyst's job is to position the patients in a place from where they can repeal the repressions of their early development to replace such repressions with reactions that "would correspond to a state of psychic maturity". This capacity to replace reactions describes what Winnicott (1953, p.94) refers to as "living creatively", which represents one's "growing ability to account for failure of adaptation and to tolerate the results of frustration". It describes an ability Freud (1924, p.365)⁸¹ had referred to as that of who takes a position to enterprise a modification of one's circumstances. Such modification can unfold from the omnipotence that originates the subjects' creative capacities.

The transitional functions of mapping facilitate the mapmakers' perception of their circumstances. The ways it functions are presented in this thesis as two groups: those more related to taking out of place (Chapter 7) and those more related to unfolding movement (Chapter 8). The taking out of place and unfolding movement, which are potential effects of the transitional functions of mapping, can catalyse a re-cognition of the circumstances the mapmakers can discern through mapping. It configures the möbian dynamics through which mapping makes possible a double inscription without an edge being crossed. Such double inscription can take the form of recognition and discerning processes in which the effects of mapping might unfold action and nurture a process through which the mapmakers can "make the difference". It means that, by the act of mapping, the mapmakers can be helped forward to differentiate themselves from their previous circumstances. It relates to Adriana Allen *et al.*'s (2012) inquiry, commented in Chapter 2, on the diverse effects

⁸¹ Freud, 1924, *The Loss of Reality in Neurosis and Psychosis*, GW-XIII, p.365.

mapping can produce; among which I include its catalysis of Recognition, Discernment, and Differentiation.

These catalytic effects of mapping are presented here as outcomes of the transitional functions of maps and mapping, which involve a change of means, a movement, and a re-positioning. In mapping, a change of means corresponds to displacement, to the space of the map, of experiences occurred in, with and through the environment. This change of means implies a movement whose effect can be a change of direction in the mapmakers' potential response to their utterances and approaches. In this displacement, the affects related to the mapped circumstances can be re-described through the language of mapping. Hence, these affects go beyond their representation in the lived space; they gain the transitional space of mapping to be re-cognised. This re-cognition can lead to the change in the direction of the mapmakers' positioning of themselves about what they map. The moment when they recognise something in themselves, and in the relations maintained with space as alterity, a dialectical seed is planted and has the potential to be cultivated considering its possibilities for discernment and differentiation.

In this chapter, I presented the transitional functions of mapping as catalysts of Recognition, Discernment, and Differentiation. The story that illustrated the potential functioning of mapping as a catalyst also presented three elements unapproached here. First, elements of her discourse approached by her psychoanalyst: either a spoken or an acting out discourse in which her psychic resistance can be noted. Second, elements of her enjoyment (map and tea) which are revealing for the transformation of her positioning about what this episode emphasises: her construct of an obstacle and her indifference. Third, her investment in doing something to make a difference. She differentiates herself from her former positions by making tea, which symbolises the difference she is making when reinspecting her attitudes albeit her analyst's displacement for holidays.

Before proceeding to the next chapter, I want to restate two observations demanded by my lay reference to the use of mapping in the psychoanalytic clinic.

First: my reading of the knowledge drawn from the fragment of a clinical case is applied here to guide my inquiry into the transitional functions of mapping outside the clinical situation. Second: The transitional functions of mapping are inferred here from an experience in which the dwellers map the use and production of the built environment. In this process, the use and production of the built environment are assessed by the dwellers of an informal urban settlement, whose voice enlivens the extracts shown in this thesis' from Chapter 7 onwards. In the following chapter, I introduce what their maps, narratives, and the process of mapping can reveal. Recalling Phillips' patient's case, I grasp her "making tea" as a potential space where she combines Enjoyment, Investment and Effectuation, all detailed in Chapter 5.

Chapter 5 **Transition, Mapping, Reveal**

This chapter establishes the relationship between maps and mapping as transitional spaces and how their transitional functions are revealed in such space. It means to show the functions of mapping as a Reveal through which the mapmakers can see the issues and virtues of their neighbourhood and of the use they make of it. I borrowed from the field of architecture the sense in which I use the term 'Reveal'. The Illustrated Dictionary of Architecture defines the term 'Reveal' as "The visible side of an opening for a window or doorway between the framework and outer surface of the wall; where the opening is not filled with a door or window, the whole thickness of the wall" (McGraw-Hill, 2012). It means that a Reveal is an opening in which a window or a door might be placed, but a Reveal can also be devoid of a frame. To explain what role plays a Reveal in the transitional functions of mapping I will expand a bit more on the example that illustrates Chapter 4. I relate the effect of Phillips' patient's act of mapping to the transitional functioning of mapping as catalyst that also functions as a Reveal.

A Reveal is a tangible opening I use to refer, by analogy, to the symbolic functioning of maps and mapping as chinks through which to glimpse the footprints of Enjoyment, Investment and Effectuation. Along her treatment, Phillips' patient could glimpse her Enjoyment of distance, her Investment in making the tea and the difference it all effectuates. From the perspectives of Enjoyment, Investment and Effectuation, mapping reveals the unknown and helps what was concealed to emerge. The combination of mapping and dialogue functions as a Reveal to glimpse through representations, and favours the continuity of the mapping activity. Section 5.1 focuses on the enjoyment the mapmakers assign to the use of space. Section 5.2, on the investment put and withdrew in relations with space; and 5.3, on the effectuation of spatialized transformative action. It is possible that the enjoyment that pervades some respondents in the act of speaking about themselves and about the (O)ther can, with the triangulation of a map, strengthen the implementation and broaden the application of participatory mapping practices.

As explained in Chapter 4, this is the story of a twelve-year-old girl whose analyst, Adam Phillips, was intrigued by the way she usually reacted with indifference to his holiday breaks. The complete quote is in Annex 10, and I retell this story here willing to clarify the functioning of maps and mapping as a Reveal. This story started when this girl was ten years old. My reading of Phillips' (1993, p.83) narrative of the case makes me suppose that for a while then, she had been experiencing a lack of place (*Unbehagen*) in her family. She perceived it sectioned in two groups: her parents and her sisters, of which she felt excluded. Falling in the trap of her unconscious desire to have their love for her reassured and restated, she asked her parents if she could go to boarding school. For her dismay, this request was promptly answered, and within three months she found herself in a public school three hundred miles from home.

Initially taken as sweet and helpful at the boarding school, after a year she had managed to organise an array of symptoms into a school phobia. It indicates that that the school she had initially thought of as part of a solution took the place of an obstacle against the attention she might have wished to get from her parents. When after a few months in analysis her analyst announces his holiday break, she had a reaction that she had perhaps fantasised her parents would have had when she asked them to go to boarding school: she ignores her analyst's words. As she repeatedly showed no signs that she was listening to him, he felt as if he was talking in her sleep. There is no way of knowing what she fantasised about the cause of her sisters' and parents neglect of her, nor of knowing why she experienced it like that. Whatever it is, what this story makes clear in the end is that she decides that this time things will be different. Under analysis she seems to react as she thinks her parents should have reacted to her request: taking the time to think it through, which is symbolized by making and having tea. Then they could perhaps let her speak about her reasons to do that and create, together, ways to tackle her discomfort without the extreme action of her displacement. Both displacement (to boarding school) and replacement (of the family's by the holding environment of the psychoanalytic clinic) were her attempts to heal from a feeling of lack of place.

As a link to the concepts explained in Chapters 2 and 3, an example of a non-metaphorical use of mapping is the connection Phillips' patient makes between the distance she will keep from her analyst - as she remains in England while he goes on holidays in America - and the recognition it facilitates of the distance her parents kept from her, which she might have wanted to emphasize by asking them to be sent away from them. In short, she did not get what she might have wanted with her parents but could symbolise and get it, make sense of it, through her mapping in analysis. Analysis creates and sustains ways for symbolic mapping to take place.

As Phillips remarks that 'T' is the difference between 'here' and 'there', I notice it is the same 'T' one adds to 'here' to get 'there'. 'To get there' in this case means 'to get what she wants', which is the reassurance of the love of her parents. As her attempt to get it by asking to go 'there' fails, she decides to make it different this time, and start from 'here' to get 'there'. I want to emphasise from my reading that she was unable to put her discomfort in words without the interlocution with her analyst, who yields this enunciation from her utterances.

In his narrative of the case, Phillips (1993) emphasises her construct of an obstacle. A lot can be set up as an obstacle, even what initially was perceived as a solution. For example, if a community centre is built in a neighbourhood, and instead of serving its dwellers, it is appropriated through private enjoyment that expels others, it illustrates a case of a solution that turned into an obstacle that contrasts with the aim for which it was conceived and built. The function of mapping as a Reveal includes offering an opening through which the mapmaker can grasp this contrast. Something that at a point was a solution becomes part of the problem: an obstacle for development, an obstacle that intensifies excessive dependence and withdrawal. Similarly to Phillips' patient in this story, as the dwellers become mapmakers, they can grasp from a different perspective the histories built up by the overlaying of discourses over time, and create a place for themselves in it.

Following David Bells's (2016) statement that "we represent ourselves to ourselves in space", mapping allows these representations to be issued back to the

respondents. This movement of their own representations being issued back to them characterizes the functioning of mapping as a Reveal. That is, as an opening through which they can glimpse their own representations from other perspectives. This movement allows them to glimpse not only their representations but also the Enjoyment, Resistance and Investment embedded in the relations maintained in, with and through space. The connection of these three phenomena with the transitional functions of mapping assists the mapmakers in positioning themselves as Subjects attentive to the production of space; their enjoyment of it, the investment channelled into it; and the resistance it can all entail.

What matters in this sense of Reveal is its reference to an opening that more importantly than being itself visible, makes things visible. As explained before the things made visible are the same of those taken out of place through mapping, and include perceptions, affects and approaches. While Chapter 8 shows maps and mapping functioning as a Reveal analogous to windows and doors, this chapter shows maps and mapping functioning as chinks through which to pry into the mapmakers' representations of themselves in space. While Phillips's patient's representation in space was to fantasise that her displacement to a boarding school would wake up her parents for her need to have reassured their love for her, she glimpsed other arrangements from the Reveal mapping opened to her.

As a Reveal, mapping allows the dwellers to glimpse their engagement with the built environment from the perspectives of their Enjoyment, Investment and Effectuation. Chapter 4 introduced the transitional functions of mapping from their potential effects as catalysts in processes of Recognition, Discernment and Differentiation and reasserted the potential of maps and mapping to derive effects. Albeit it is impossible to precise whether and how such effects will occur, the present chapter shows mapping functioning as an opening, a Reveal through which to inspect the perspectives maps and mapping allowed for in this fieldwork.

Since they are möbianly related, the functioning of mapping as a Reveal can be an effect of the functioning of mapping as a Catalyst, and vice versa, at the same time.

An effect of this functioning of mapping as Catalyst and Reveal is to unfold the Recognition of Enjoyment, Investment and Effectuation, from where other varieties of functioning can derive. This thesis discerns, selects, categorises and displays these modes of functioning from the empirical examples yielded from the fieldwork experience. This selection can condition one's grasp of them, but it does not intend to determine their reading.

The discerning process this chapter emphasises between what "outside of us, delimits us" can take place in the transitional spaces of maps and mapping. The unit of analysis in this research illustrates what is recognised, discerned and effectuated by the mapmakers through three analytical categories: Enjoyment, Resistance and Investment. This discerning process can be thought of in the light of Freud's (1933)⁸² conception of psychoanalysis as a second upbringing [*Erziehung*] through which the Subjects can grasp [*Verständnis*] their own experience [*Erfahrung*] anew. The second upbringing Freud (1933)⁸³ proposed as Psychoanalysis depends on the Subjects' interest in learning how to read their own and the (O)ther's conscious and less conscious representations and build their own inscriptions in the world informed by these readings. Mapping helps this process forward as it outlines a perspective of the representations it displays through the mediation of a map.

Drawing inspiration from Žižek (1991) in *Looking Awry*, the transitional function of mapping as a Reveal sanctions a way of looking awry into representations. Inspecting the phenomena through an opening allows them to glimpse their representations re-transcribed⁸⁴ into the language of maps, the dwellers can view their contingencies in different ways and spur transformation. The capacity to map can be grasped as an education that suits Émile Durkheim's ([1922] 2010) definition of it as a competence that cannot be considered a natural inheritance. Rather, it is a human propensity that has to be practised with investments (of effort, time and

⁸² Freud, 1933, *New Introductory Lectures on Psychoanalysis*, GW-XV, p.155-7; SE-XXII, p.145-7.

⁸³ Freud, 1933, *New Introductory Lectures on Psychoanalysis*, GW-XV; SE-XXII.

⁸⁴ Freud uses the term "re-transcription" and describes its importance to the "psychical mechanism" in a letter to Wilhelm Fliess (06/12/1896), whose extract is in Appendix 4, where I detail my grasp of it.

resources) that favour one's inscription as a presence, not an absence, in the world.

In unison with Durkheim, Freud and Ferenczi agreed that the building of a presence in the world is not spontaneous but can become voluntary. Freud notes that higher development [*Höherentwicklung*] depends on the subject's response to "external forces pressing for adjustments"⁸⁵, while Ferenczi emphasises that further development [*Fortentwicklung*] needs "external stimuli"⁸⁶. For Durkheim ([1922] p.8; 2010, p.35), the role of the educational process consists in engaging [*susciter*] the subjects in physical and psychic states that favour the persistence of diversity in their society. Through its functioning as a Reveal, mapping expands the sense it makes in education by increasing one's critical engagement with space and with its significance within educational processes. This links with the importance Paulo Freire (2011) gave, in his pedagogy, to the critical consciousness of one' relations with space. The effects caused by the dwellers' reading of their mapped representations in space can function as stimuli from external forces pressing for recognition, and as spur for thought and a transformation of their contingencies.

Awareness about Enjoyment, Investment and Effectuation is relevant for the education favoured by the dwellers' engagement with the built environment. Engagement improves education by the critical link it has with the lived experience. The dwellers' lived experience can be crafted into knowledge through a transitional process that both denotes and improves their capacities as mapmakers. By outlining the limits of their responsibility in the production and enjoyment of the built environment, the mapmakers have a perspective of the external circumstances that condition them. The mapmakers' lived experience can also lead them to figure out procedures and priorities. A map of where the garbage accumulates in contrast to

⁸⁵ *Höherentwicklung wie Rückbildung könnten beide Folgen der zur Anpassung drängenden äußeren Kräfte sein und die Rolle der Triebe könnte sich für beide Fälle darauf beschränken, die aufgezwungene Veränderung als innere Lustquelle festzuhalten* (Freud, 1920, *Beyond the pleasure principle* GW-XIII:II, p.43).

⁸⁶ *Bei konsequenter Durchführung dieses Gedankenganges muß man sich mit der Idee einer auch das organische Leben beherrschenden Beharrungs-, respektive Regressionstendenz vertraut machen, während die Tendenz nach Fortentwicklung, Anpassung usw. nur auf äußere Reize hin lebendig wird* (1913, p. 137).

where and what time it must be placed for collection illustrates the function of mapping in making things visible and in favouring a work upon the alternatives.

Mapping catalyses the transition of the mapmakers' lived experience into recognised knowledge. Mapping helps the mapmakers to i) recognise the circumstances to which they are exposed, including the "external forces pressing for adjustments"; ii) discern "external stimuli" for these adjustments to be effectuated; iii) differentiate and build ways against the obstacles to their "higher development". In this working-through process, where the transitional functions of mapping are operative, the mapmakers can "make the difference" from their representations of themselves to themselves in space. Mapping favours this re-editing process that includes a re-view of the mapmaker's Enjoyment, Investment and Effectuation. These are introduced in this chapter from analytical categories that denote suspensions in the use and enjoyment of space (section 5.1); in their psychic, physical and material investment (section 5.2); and in resoluteness (section 5.3).

5.1 Enjoyment

One of my thesis's contributions to knowledge about the production of space resides in its inspection of the power relations through mapping. The power relations were made evident in this mapping experience as they revealed the dwellers' enjoyment of their environment. Through mapping, the respondents can recognise and reveal for themselves some aspects of their relations with space. To infer that mapping can function as a Reveal is to say that it can function as an opening able to shelter edifying effects - like an opening in the edifice of culture - that renders graspable, from the enjoyment of that space, the relations it produces. A mapped inspection of enjoyment and of what hinders it can help to take things out of place and unfold the mapmakers' change of position about their circumstances.

Either as a change of position, a movement or displacement, these terms all echo Minkowski's remark, seen in Chapter 3, that references to space and the psyche,

once combined, are not merely metaphorical. Mapping helps the mapmakers to take hold of at least three issues in the enjoyment of space: i) the disposition of places and the relations it implies; ii) the circumstances to which the users of space are exposed, including on their way to and from the places; iv) the change in appearance albeit devoid of improvement, which characterizes many interventions.

Mapping offers an opportunity for the mapmakers to place themselves in a position to build their critical engagement with the production of space. Stimulated by the perception of obscure meanings and of forces pressing for recognition and adjustments, the mapmakers can see things from the perspective of their everyday lived experience. The use of tangible and intangible space can lead them to move to other configurations and transform their circumstances according to what is important for them. Since it plays the role of an Other for the dweller, space is represented through mapping as it is used by the mapmakers and as that in, with and through which they establish relations and represent themselves.

I consider space as alterity for the dweller, that is, an other with and through which the dwellers can have access to their internal and external realities at the same time. Space can also function as a means of enjoyment. This section presents mapping as a Reveal through which to glimpse representations that disclose the enjoyment of space or its lack and shortcomings. I will comment my inspection of these representations inspired by two authors: Lefebvre and Pierre Caye. Lefebvre because he considered enjoyment a component of the production of space; Caye because he comments about the use and the domination exerted through utilisation. These theoretical recollections help me to reflect on stories in which a suspension of possibilities of the use of space affect the dwellers. These references to theory clarify my grasp of the impacts the lack of space can have: the literal and metaphorical effects of reducing opportunity for the dwellers to build ways out of where they are in the circumstances their realities impose to them.

These suspensions include narratives of the replacement of a leisure space open to their appropriation and a shopping mall, with its closed forms of enjoyment. The

suspension of possibilities includes the loss of spaces that function as social condensers⁸⁷ and of what signifies these spaces for the dwellers. If the possibilities of using these spaces are subtracted from the dwellers' everyday, this suspension of use is not devoid of effects for them and for the society they compose and reflect. The environment built by a collectivity is not an instrument of transformative action without also being effect of the recognition of its capacity to transform itself. The enjoyment of space has an important function in this transformative process. Enjoyment is proposed here as the use-value that interests the dwellers and their higher development from the use they make of space in the everyday.

The decrease in opportunity for *enjoyment* and investment is evident when comparing the use of space made by two or three generations in a sequence. The functioning of mapping as a Reveal of enjoyment shows the contrast between the quietness of children using digital games and their physical activity in more embodied forms of sports and leisure. Mapping shows it through the emptiness of spaces where these embodied activities could take place. Such quietness can dialogue with what Minkowski ([1927] 2002, p.64) categorised as *atrophy of activity*, which composes his five classified "active-affective dispositions". *Atrophy* and *hypertrophy* are the intensity factors that interfere in these dispositions: *activity*, *sociability*, *avidity*, *kindness* and *emotivity*. Their atrophy and hypertrophy can imply a wide range of pathological combinations.

Since mapping allows these dispositions to be re-presented from the dwellers' everyday experiences, it helps them to glimpse their past and present circumstances from different perspectives. Dialogic Mapping provides a transitional space for the dwellers to map and tell their opportunities for everyday leisure before and after the transformations in the production of the space they help to

⁸⁷ According to Ruth Stevens *et al.* (2016, p.150), the quality of a *social condenser* responds, in the built environment, for reconfiguring (parts of) everyday life as a means for helping people's elevation to their full potential. In Rem Koolhaas words, the social condenser "encourages dynamic coexistence of activities and generates, through their interference, unprecedented events" (McGetrick&Koolhaas, 2004, p.73). IT is relevant in my thesis since Rendell (2012, p.136; 2017) studies the social condensers as "a specific kind of transitional objects and spaces", which I relate to the functioning of space as alterity for the subject of the unconscious with which one shares a living.

map out. Mapping allows for a recognition of the enjoyment originated in having space available, in the uses made of it, and in making the most of its contents. These contents include their natural characteristics, which also compose the dwellers' existential landscapes. The mapping of their enjoyment unfolds critiques about the production of space and the environmental issues it implies.

Mapping functions as a Reveal through which the mapmakers see elements of the environment that affect the dwellers' everyday life. These include what was subtracted from their everyday, and what was added to it, which can be the noise and danger of heavy traffic. Along with the act of mapping, the mapmakers narrate their enjoyment of space and reveal the knowledge behind their lived experiences. These show that enjoyment does not require the entitlement of land, once the use of land and the effects of its use are not attributed by ownership, but by the presence of body in space. Enjoyment is also present ascribes to a neighbourhood the agreeability inherent in the nearness to greenery. The dwellers' use of these premises can partially reconstitute to them an enjoyment they tend to be deprived of in their everyday lives.

Enjoyment here relates to the use of space, which can be suspended either through "subtraction" - as conveyed by Žižek (2008, p.407) and Pierre Caye (2017, p.152) [*effort de sustraction*] - or "dispensation" as explained by Caye (2008, p.19; 2017, p.219). A reason why I use different words and concepts to refer to (at least in part) similar phenomena links to this thesis' subtitle whose word "perspectives", in the plural, emphasizes the different perspectives through which to make sense of what it analyses. Its analysis includes enjoyment, space and their subtraction and dispensation, which might relate to the same effect (the loss of space) from different dynamics of its production, such as "de-densification", urban alterations, and neglect. Because of this, I recall Marx's remark that "The principle of the bourgeois State and the bourgeois society is enjoyment and the capacity for enjoyment."⁸⁸ The dwellers' enjoyment and capacity for enjoyment can condition

⁸⁸ *Das Prinzip des bürgerlichen Standes oder der bürgerlichen Gesellschaft ist der Genuß und die*

the degree of their dependence on the conditions of the society they are in.

As one more of these perspectives, I relate enjoyment to Minkowski (1933, p.373) concept of "the ampleness of life" [*l'ampleur de la vie*], reviewed in Chapter 3. One's "ampleness of life" can be grasped as a signifying response to the modalities of enjoyment it upholds. Enjoyment of space feeds what Winnicott (1953, p.94) refers to as "living creatively", which includes one's ability to deal with failure and frustration. This combination of references is key for this thesis grasp of enjoyment. Enjoyment is not a synonym of pleasure; as a category of analysis it refers to what is available for the person to relate to, even when devoid of pleasure. A dweller might not take pleasure in using public transport, but it is there to be used, to be enjoyed. The unavailability of such system can produce effects in the dwellers' "creative living", including reduction in their "ampleness of life". This reduction reflects a diminution in the potentialities of enjoyment⁸⁹. These reductions might indicate their embedment in a logic that overdetermines them by suspending or subtracting enjoyment from their everyday or by making them dispense with it.

From the literature recalled above, I show that domination can be exerted through a subtraction in the possibilities for enjoyment, whereas subjection can be achieved through a dispensation of such possibilities. The subtraction and dispensation of possibilities of enjoyment configure a subtraction of transitional spaces and all their potential, whose functioning this thesis inquires and examines. Enjoyment can be subtracted and dispensed as an effect of destruction, neglect, displacement, replacement, or withdrawal from the built environment by those who use the space or who provide and regulate its use. Subtraction, displacement and dispensation can be effect of actions and not taken by the dwellers and by the (O)others, which can affect both. The dwellers' representations of themselves in space denote their affects and vulnerability about what they make of their enjoyment. If an investment is put or withdrawn from an area, the dwellers can either be expelled or subtract themselves from the place that hosts their lived experience [*Erlebnis*]. They can as

Fähigkeit zu genießen (Marx, [1843-4], *Zur Kritik...*).

⁸⁹ *Herabsetzung der Genußmöglichkeiten* (Freud, 1930, *Unbehagen...GW XIV:II*, p.437)

yet have their lived experience deducted from them.

As a means for enjoyment, space is also a means for the dwellers to give a destination to the drive [*Triebe*] and its vicissitudes in productive non-predetermined ways. I propose the consideration of enjoyment as a category of analysis for the transdisciplinary field of planning the built environment⁹⁰. Taking into consideration Enjoyment and Investments in the relations experienced in, with and through space, dwellers and planners can produce more effective participatory initiatives. These relations tell of the investment that entangles physical, psychic and financial aspects of what the dwellers spatialize in their everyday and which can be inspected from their spatialized representations in mapping.

I now recall that Chapter 4 introduced maps and mapping from the perspective of their function as catalysts of Recognition, Discernment and Differentiation. In the sequence, Chapter 5 shows mapping favouring these three processes as a Reveal that makes visible Enjoyment, Investment and Effectuation. Since Chapter 5 presents maps and mapping as a Reveal through which to inspect the production and use of space from the perspectives of Enjoyment, Investment and Effectuation, the following section focuses on the views provided by the investments made.

5.2 Investment

This section emphasises the functioning of mapping as a Reveal of investment. Through mapping, the dwellers can deploy their views of the investment made in their neighbourhood. Investment is here a way out for the dwellers' dependence on practices that undermine the enjoyment of the built environment. The investment analysed through mapping can be of built infrastructure, but also of time, money,

⁹⁰ I draw inspiration from Jane Rendell (2013, p.128) to import psychoanalytic concepts to critically discuss the production of space since she, aware of the transdisciplinary character the production of space and the lack of "critiques of [its] institutionalized relations", applies several concepts, including "the notion of 'transitional space' put forward by D.W. Winnicott". As explained in this thesis' introduction, on what relates to maps and mapping, my inspiration to refer to them through psychoanalytic perspectives comes from James Corner (1999), who also referred to the Winnicottian notion of transitional objects and processes.

and capacities, such as those of a gardener, or a political representative. Investment is a power revealed by the dwellers' through the role they play with their engagement with space. The dwellers' engagement with space denotes their enjoyment of it as a *biotope*. "A place where life can achieve a balance between its various forms and perpetuate itself", defined Mitscherlich (1970, p.50)⁹¹ among the comments he addressed to the urban planners. The mapping of investment and enjoyment can constitute a participatory spatial practice that favours development.

I draw the sense of Investment here from Freud's (1896a) definition of a combination of concern [*Interesse*]⁹², occupation, and engagement. The *Interesse* Freud (1896a) remarks in a story he tells about a researcher [*Forscher*] inspired me to note that the sense Freud (1983)⁹³ had given to investment is useful to inspect its channelling into mapping. Referring to this combination as Investment⁹⁴, I inquire mapping from the perspective of the dwellers' engagement with the transformation of their contingencies. Through investing their energy in their environment, the dwellers can oppose entropy. Their investment gives a destination to what Freud ([1915] 2014)⁹⁵ referred to as the drives [*Trieb*] and its vicissitudes [*Tribschicksale*]. Known in English as the "death-drive", the term *Todestrieben* is a characteristic Freud (1924)⁹⁶ attributed to the drives he indicated as conducting the impellent of life [*Lebenstrieben*] to the quietness of the inorganic state [*Todes*], which, likewise the entropic states, opposes lively experiences. Minkowski's (1933) sense of "lived time" and space helps to conceptualise 'lively experiences' as investments of time in an embodied enjoyment of space embedded in his sense of the "ampleness of life".

As explained in Chapter 1, the emphasis put on this thesis inquires mapping as a powerful tool for the dwellers since it is an opportunity for them to make sense of

⁹¹ [...] *un biotope, c'est-à-dire un endroit où la vie atteint un équilibre entre ses formes les plus diverses et se perpétue*. My translation.

⁹² Freud, 1896a, *The Aetiology of Hysteria* [*Zur Ätiologie Der Hysterie*], *GW-I*, p.426; *SE-II*, p.192;

⁹³ Freud, 1893, *Frau Emmy von N, Case Histories from Studies on Hysteria*. *GW-I*, p.144; *SE-II*, p.89.

⁹⁴ The translation of *Besetzung* as "investment" is endorsed by Merton M. Gill, 1988.

⁹⁵ Freud, 1915, *Instincts and Their Vicissitudes* [*Triebe und Tribschicksale*], *GW-X*, p.210-232; *SE-XIV*, p.109-140;

⁹⁶ Freud, 1924, *The economic problem of masochism* *GW-XIII*, p.371; *SE-XIX*, p.159.

their engagement with space. Mapping can reveal and situate in space the dwellers' occupation of their time, investment of capacities and engagement with space. The enjoyment of space is a possibility for the occupation of time by the dwellers. The reduction in their options of enjoyment can make room for time devoid of space, which can open the door for *Unbehagen* as a lack of place. The subtraction of room for enjoyment can trigger physical and mental disengagement in the dwellers. To move afar their room to play or its displacement to an area where play disrupts other dwellers illustrates the triggering of *Unbehagen* and the frustration it entails.

The effects of not having room to play were not left unveiled by Winnicott (1986, p.73), who inspected the effects on the development of the lack of a "good enough environment", where play can take place. Play allows for the combination of enjoyment and investment that favours the capacity to resist the impacts of frustration. The combination of enjoyment and investment can also minimise the natural resistance against pursuing higher development, in Freud's terms, and autonomy and awareness, in Freire's terms seen in this thesis' introduction. The dearth of room to enjoy hinders the subject's capacity to recognise since one of the ways to re-cognize reality is through playing. This link between enjoyment and recognition relates to the effects the production of space can cause in the dwellers' capacity to transform their realities. I will now detail how it links with mapping.

Mapping can produce effects potentially able to help forward the enjoyment of places, the reshaping of their configurations, and the reviewing of their rules. The interaction of the dwellers with the maps and with mapping dialogues with Žižek's (2008, p.403) pleas for actions that would exert a "new appropriation of State apparatuses" and for a "specific and localized identification of demands" (Žižek, 2011, p.399). I grasp his statement as a spur for an appropriation of the mechanisms to regulate and plan the production and use of space. It means, first, appropriation of planning and forms of planning. Second, "a new appropriation of State apparatuses" implies to have agency in the conversion of these plans into regulations. This knowledge and agency demand from the dwellers a control upon

the effectuation of such plans. It does not necessarily mean the dismantling of the State but does imply, as Žižek notes, putting it to the service of citizens critically engaged in the destination of its resources. "A new appropriation of State apparatuses" by the dwellers means to be more aware and actively engaged in the utilisation of resources. A more engaged approach should include the imposition of limits to what is used and the directions to how it is invested, guided by an assessment of how it is used in fact and under which conditions in the everyday. This imposition of limits demands engaged dwellers able to relate to the dynamics of the use and production of space, its discourses, resistances and investments.

Through engagement the dwellers can build a path out of the entropic ensnarement in the labyrinths of bureaucracy. This path passes by the opposition of resistance that might come from themselves as subjects of the unconscious, from the collectivity where they are inscribed, from the State apparatuses they have to face. The dweller's engagement with the built environment can unfold a dialectical spatial practice which, potentialized by maps and mapping, acts upon space and its alteration. Enjoyment can unfold recognition, which can help forward the psychic and physical investment needed for the transformation of contingencies.

The dwellers' attitude of appropriating space for the benefit of the collectivity denotes a form of engaged relationship that citizens might be able to establish with the State, constituting, according to the reading Žižek makes of Alain Badiou, "a new form of politics, the 'politics of subtraction'" (Žižek, 2008, p.407). These are "political processes that are at least partially 'independent of - subtracted from - the power of the State." In the production of space, this form of politics demands citizens critically engaged with the built environment and with the collectivity who lives there. The dwellers capacity to take care of space reveals that they know how to manage as a space of and for the *res publica*, that is, a space that represents an asset of them all. The dwellers' capacity to do it illustrate Žižek's (2008, p. 403) remark that "a political truth can only be generated as (the fidelity to) a local event, a local struggle, an intervention into a specific constellation." In this thesis, Chapters

7 and 8 contain examples in which a spatialized dialectical practice undermined the Other's discourse from which the users of space have subtracted themselves.

Mapping helps development as it shakes things up and takes them out of place. Combined with dialogue, mapping can favour not only the spatial education of citizens but also their positioning in a space governed by politics in its very forms and scales. The production of space is political from the outset, and the structure of its discourses follows the logic of what is built in it. The discourses of repetition - of replication of architectural shapes, of replacement of the function of a park for that of a shopping mall - are events that have effects which cannot be left unquestioned.

Critical engagement is needed to counter-act investments that undermine exhaustible natural resources, such as water, but also to resist the practices and discourses that establish the priorities and destination of investment. Enjoyment can integrate an ethical approach to the production and use of space as by the enjoyment of space the dwellers' power upon their fate can be effectuated. The subtraction of its enjoyment from the collectivity reveals an area as an object of the Other's enjoyment, making of it more an emblem of servitude than of collective use.

Caye (2017, p. 219) emphasises from his reading of Proclus that "domination is a power of utilisation, while slavery is a power of servitude." To use and appropriate space is a form of power the dwellers can exert. Mapping is useful in this active positioning of the dwellers as it helps them to glimpse something revealing about their relations with space and with the (O)ther. Building on Žižek (1989, p.34), to "look awry" can help the dwellers' to glimpse their unconscious desire, which can be "supported, permeated and distorted" by enjoyment, its resign and suspension.

Through mapping, the dwellers' narratives reveal⁹⁷ possibilities for Recognition,

⁹⁷ I use of this term either for its sense as an architectural element (a reveal) and as a process (of revealing). I do it as another example of a pair made by a noun (like maps) and a verb (to map) that helps me to denote the möbian relation between the 'thing' and the action. Because of this relation, it is possible to think of a map a dweller worked with in this research as a symbolic reveal, and of

Discernment and Differentiation. Appropriated by the respondents, these possibilities can interfere in their grasp of the issues and virtues expressed through their utterances, even if these are not directly related to space, its production, its use. The transitional functions of mapping work as a Reveal because it offers opportunity for the dwellers to listen to themselves and glimpse their circumstances from different perspectives. In this sense, mapping can be subversive because it can take things out of place and display them inside-out without worrying about who, among the hierarchies of power, might be upset by this. One of the things *mapping* can take out of place is the resistance that prevents the dwellers from recognizing alterations in their enjoyment and the investment they witness or effectuate.

The architectural sense of the term 'Reveal' synthesises the referents of the built environment that endorse the symbolic functioning of maps and mapping. The mapmakers' representations of themselves in space can help them grasp the power they conquer through their investment in their enjoyment of the built environment. The functioning of mapping as a Reveal allows them to grasp their opposition to the enjoyment of pure complaint. Mapping helps the dwellers to realise that they can do more than complaining about a place and its governance. Dwellers can do more than displace their investment from one place to another. As a summary of this section, as if circulating on the one-sided surface of a map, enjoyment and investment, thus turned into categories of analysis, function as chinks through which to glimpse the magnitudes and directions attributed to each element of the built environment. As Chapter 6 will explain, enjoyment and investment, now as psychic and physical dispositions, took part in the mapping activities, revealing its effects and the catalysis of recognition about its transitional functions and spaces. Awareness about the magnitudes and directions attributed by 3% of the dwellers to a neighbourhood's past and present key issues and social condensers can be a starting point for effectuation of their specific and localised wishes and aims.

mapping as a revealing process in potential. Analysis of the forms they took in this "specific and localized" research, are shown in Chapters from 6 to 9.

5.3 Effectuation

In this section, I indicate what can be glimpsed, from the Reveal of mapping, as its possible effects. Mapping allows the respondents to position themselves, qualitatively, about a building or an area in their neighbourhood. They position themselves as they attribute a magnitude to what they inspect. The dwellers can define, with the help of mapping, the direction they see a certain space taking, the limits conditioned by its past and present circumstances, and the direction they want it to take. Mapping can derive effects that surmount the space-time of the mapping activities. In doing this, experience with mapping can offer opportunity for the realisation about potential *effects of effects* of the mapping activities, including its functioning as a Jolt (7.1) that makes something that was not being discussed anymore return to the agenda.

The avoidance or dismay that might be effect of the dwellers' positioning as who 'does not what to know anything about something or of who 'does not go there anymore' are forms possibly taken by the symbolic death of the dweller a co-author of the built environment where he or she lives. To author one's environment as a holding environment is an effect of the *potential space* the subject creates and re-creates where it goes. This creative process takes place in the intermediate area where subjective and objective realities meet. This encounter consists of the "creative living" theorized by Winnicott (1986, p.39-54) and the 'vital functions' theorized by Bollnow (2011), explained in chapters 2 and 3. From my reading of both, I infer that vitality depends on a "good enough environment" (Winnicott, 1986, p.73), while both are necessary for "living creatively". The sense of a lack of place and the frustrations and chagrin it entails do not collaborate with the "creative living" that favours transformative effects.

The mapping activities seem able to unsettle the political atmosphere of a neighbourhood. It can be noted by the opinions and positionings that are taken out of place, making room for questionings, comparisons and discussions. In these, the dwellers might raise issues of governance and upkeeping and of their participation.

The unsettling atmosphere can surmount the sphere of the research participants and spread the *effects of effects* of mapping on ampler extensions of land. It means that the dwellers affected by the *effects of effects* of mapping can outnumber the mapmakers directly involved in the activities.

The responsiveness of mapping reveals to have effects on the mapmakers, including *effects of effects*, and inspire some questions. How do the dwellers move on from these effects to action? This question can inspire an alternative title for this section since it relates to the unfolding of movement from effect-to-action. The movement unfolded by mapping is twofold. On the one side, a movement between representation and recognition. On the other side, a movement from effect to action. As representation encompasses the representation of affect, the movement mapping unfolds includes that from affect to action. I insist that this movement is möbian; the turn from affect to action is unguaranteed albeit topologically possible.

As a version of what Ribeiro (2012) called "mapação", and which can be grasped in English as 'mappaction', effect-to-action encompasses the path between the effects of mapping and the taking of action, the movement it might unfold. The mapmakers map their representations in space, through which they re-present their affects, perceptions and attitudes which are also externalised and objectified in their relations with the built environment. Functioning as a locus for re-presentation, therefore as a transitional space, mapping favours the transformation of affects into actions and the movement from affect-to-action. Nevertheless, mapping also reveals the link between frustration to inaction. As explained in Chapter 4, the term *Unbehagen* was used by Freud (1930) to convey the affects of feeling out of place, of being displaced, of feeling a lack of place (Dunker, 2015, p.275). The experience with mapping reveals that *Unbehagen* also encompasses the feeling of not being heard and of not having one's views considered in decision-making processes.

Through the opportunity offered to her by the act of mapping, the dwellers can locate what in their perspective functions as a source of *Unbehagen* in the neighbourhood. The dwellers can still attribute a magnitude to what functions as a

source of it, and tell the direction they see it taking, and that they want it to take. The direction the dwellers gave to their concern can unfold as the proposition of meetings and discussions, as well as proposition for further mapping activities. These activities can function as opportunities for accountability to be demanded by the dwellers and provided by the local association or other institutions potentially in charge of implementing the directions they give to elements of the environment. The effects of mapping can be tangible and intangible, visible and perceptible only through other senses.

This chapter dwelt on the subversive character of mapping when it functions as a Reveal allowing an awry look of the production and use of space from the perspectives of Enjoyment, Investment and Effectuation. In 5.1, this chapter dwelt on the Enjoyment revealed by the dwellers' use of space. In 5.2, it reflected upon the psychic, the physical and other investments that can be directed to and subtracted from the use and production of space. In 5.3, the emphasis was put on the transition mapping can unfold from its effect to action and from affect to action. Another way to describe what these sections emphasised is through what they showed to have been subtracted. This chapter focused on the subtraction of, respectively, (5.1) the dwellers' enjoyment in the use of space, (5.2) the protagonism of the government in investing in the spaces that are relevant for the dwellers. Besides that, section 5.3 shows the subtraction of resources that could be used by all. The functioning of mapping as a Reveal allows the mapmakers to inspect the use they make of space; the ways they speak of spatialized signifiers, and the room these places occupy and have occupied in their everyday.

This chapter showed the functioning of mapping as a Reveal that can be used to reveal issues and virtues in the use made of the built environment. Mapping is crucial in all the elements highlighted in this chapter because it allowed the mapmakers to indicate, first, where their spatialized enjoyment is or used to be in their neighbourhood. Second, it allowed the mapmakers to locate - that is, specify and spatialize - the investment they recognise in their neighbourhood. Third, it

allowed the mapmakers to locate the investment they considered to have been suspended or misdirected in their neighbourhood and which had effects as a spur for affects and re-actions. Mapping relates to enjoyment not only as a mapped content but also in what sustains it as an activity. Mapping reveals that its power is in the creative capacities it stimulates and the investment it entails.

The action of mapping shares some characteristics with the action of using space. One of these is their openness to experiencing and re-cognising enjoyment. Mapping and space offer room for both these transitional phenomena to take place. As explained in Chapter 3, this common characteristic of mapping and space cannot be considered metaphorical, and moreover endorses Pierre Caye's (2017, p.219) advocacy of 'utilisation as a power of domination'. The use of mapping and space re-present the power of domination through utilisation, as what is being used can hardly be subtracted. Through the opening it offers for revelations about the use and enjoyment of space, and of its significance for the dwellers, mapping can be a powerful instrument for the transformation of contingencies. The enjoyment and resignification of the act of mapping can help space to occupy its place as alterity in the dwellers' critical engagement with their circumstances. The mapmakers circumstances are re-presented by themselves on the map, grasped from a different perspective, discussed and potentially transformed. Mapping, through its transitional functions, can take part in these moves, helping forward the transformation perceived as needed or desired. Mapping also favours the outlining, discussion, attempts and accomplishments to be effectuated. For the act of mapping to be used as a tool and produce effects it needs a method for its application, which is the topic of the following chapter.

Chapter 6 **Methodology**

This chapter presents, from three perspectives, the methods that allowed an inspection of the transitional functions of mapping. The first perspective is the theoretical and practical configuration of this methodology for mapping. The second perspective is the conditions the methods faced in the field and their responses to such terms. The third perspective is the potential effects of the use of maps and mapping in this research experience. This chapter explains what made possible the transitional functions of mapping to be identified in the transitional space constituted by the fieldwork experience where this methodology was applied. The combination of well-known methods in a dialogic manner is the crucial element of this methodology. Seen in retrospect⁹⁸, the dialogic qualities of this methodology allowed a grasp the two components that became key in this experience with maps and mapping. These two components are the dwellers' presence in space and their narration of it in the form of maps and words. Through these, the dwellers represent their use of space, which conditions and reveals their acts and relations.

The dwellers represent themselves to themselves and others in their use of the spaces in the *vila*. This use is re-presented to themselves and others through the act of mapping. In retrospect, it became clear that these möbian dynamics of re-presentation and re-cognition constitute two of the functions of mapping. First, to re-present the mapmakers' representation of themselves and their perception of the representation of others. Second, to assist the formation of experience via the re-cognition catalysed while mapping their lived experience. This möbian model demands that the approaches to the respondents' experiences with mapping to be deprived of pre-conceptions of how things should happen in the field. Subjection to preconceived methodological models can shadow the much ampler world revealed through facing, as Deleuze ([2003] 2006, p.346) says, "the unknown knocking at the door". This mapping methodology is attentive to the unknown and the unexpected.

⁹⁸ For more on my use of retrospective thinking and perception in this thesis, see Appendix 3.

The decision to research an informal settlement includes an invitation for the unknown and the unexpected to join the experience. What follows is an example of the surprises the everyday of an informal settlement embeds. In the middle of a mapping activity, we heard people shouting, and their noise was quickly getting closer to us: someone was running after someone else with a brick in her hands. The persecutor managed to hit the victim, who ran away bleeding on the forehead. It was shocking but motivated the dwellers to disclose information about previous events that link with their reaction to the presence of homeless people in the *vila*. This situation shows that the unknown and the unexpected could be beneficial if approached with openness, flexibility, caution and a notion of Winnicott's *holding environment*. Any idea of object-driven research had to be set aside and replaced by a consideration of the subjects' singularity I was keen to dialogue with ethically. It helped forward their mapping of the *vila* and of their own spaces and relations.

These relations include those of the subjects with themselves and with alterity; which encompasses the fellow-creature (the other), institutions and collectivities (the Other), and the built environment whose functioning as alterity I was eager to inspect. These relations demanded from the methodology its dialogic character, which favours the experience of mapping as a dialectical experience, that is, a re-signifying, transdisciplinary, and potentially transformative experience. The möbian configuration of mapping as dialogic and dialectical will be detailed in this chapter, but for now these two concepts will be summarised as follows. First, the insights I drew from Bakhtin's ([1929] 1984) concept of "dialogic intercourse" (p.111). Bakhtin's "dialogic relationship" (p.182) can set up "a whole formed by the interaction of several consciousness" (p.18). Inspired by Bakhtin's (p.182) "dialogic angle" and by Rose-Redwood *et al.*'s (2018, p.118) notes on the relevance of listening to the other, I see interlocution in the transitional spaces of mapping. Interlocution includes dialogue but also the disposition for it, the openness to listen to the other, even in silence. Interlocution is a key element in the transitional use of mapping this chapter presents and analyses.

The second concept, dialectics, is an effect potentially unfolded by the use of maps and mapping in this research. The dialectic potential the combination of mapping and interlocution can unfold reflects the sense I grasped from Engels' ([1876-8] 2015, p.171) definition of dialectics as constitutive of both the movement and the evolution of thought. Lefebvre⁹⁹ ([1974b, p.273] 2016, p.151) recalls dialectics as a movement between two extremes: the objective and the subjective. This movement between extremes demands a balance I bring from Winnicott's (1953, p.90) ideas on the creative task of "keeping inner and outer reality separate yet inter-related". The transitional spaces of mapping shelter the dialectical movement this task demands. Since it is an everyday task, I also link this dialectical movement to what I noted in Chapter 1 about Agnes Heller's reading of Georg Lukács'. For Lukács, everyday life is "as a primary source of aesthetic thought and behaviour" which, once recognized and re-appropriated, can help "reshape and re-structure everyday life anew" (Heller, [1970] 1977;1984, p.47). The re-shaping and re-structuring are of this re-appropriation and re-signifying process are expressions of the dialectical movement between the internal-external, objective-subjective I propose as potentials of the transitional spaces of maps and mapping.

I read the term 'aesthetics', in Lukács quote above, recalling Anthony Vidler's (2000) attention to Freud's (1930, SE-XXI p.82; GW-XIV p.440) grasp of it as 'a theory of the qualities of feeling'. It means that, in my combined reading of these references, I grasp that the re-appropriation and re-signification of thought and behaviour relate to the affects the everyday might awake, appease, displace and replace. The use made of the spaces of one's neighbourhood in the everyday is crucial in this process. In the re-cognition of the uses of space, and the enjoyment and investment it involves, resides opportunity for the reshaping and restructuring of the spaces and maybe of the relations the dwellers have with it and with themselves. These can be effects of the combination of dialogic mapping with the "aesthetic thought and behavior" that structures this methodology.

⁹⁹ In a text entitled *La classe ouvrière et l'espace* [The working class and space], presented by Henri Lefebvre at the Association Française de Sciences Politiques, in Paris, on 03/11/1972.

All these references are gathered here to sustain the psychoanalytically informed perspective of mapping as a transitional process whose methods of application depend on a dialogic approach and whose effects might include, depending on the mapmaker's relation with it, a dialectical resignification of inner and outer realities. I build on these references to consider the use of space as a combined form of thought and behaviour intertwined with affects. The subjects are affected, think and behave, in which they might be benefitted, together with their collectivities, by their re-cognition by themselves and others of their use of space. These references help me to devise the transitional functions of mapping unfolding a movement in which objective and subjective elements can be recognised and discerned by the mapmakers. From this they can decide upon the differentiation they want to pursue and take action to produce effects. Mapping is considered here a möbian dialogic-dialectical process in which interlocution and resignification interrelate like the two sides turned into one that characterises the topology of the möbian strip.

As explained in chapter 5, this thesis focuses on the effects of this transitional möbian process, which includes awareness about the potentials embedded in the enjoyment of space and in the imposition of limits to such enjoyment of space. These effects put in a möbian relation the experiences involving the use of space and the use of signifiers, including the spatialized signifiers and the words attributed to them, such as alleys, walls, buildings. Through the functioning of mapping as a transitional space, that is, as a symbolic¹⁰⁰ ground for these terms to be re-presented by and for the mapmakers, a ground is prepared where the seeds of re-presentations can dialectically grow into the re-cognition of experience. The use of mapping in this fieldwork suggests that to map is to offer room for re-presentations to be re-captured by the mapmakers. It made me read Adam Phillips' (2009) statement that "maps are not the same as ground" in the following way: map is not the same as the ground, but it grounds. A dialogic-dialectical process of mapping grounds because it sets the basis for things to be taken out of place, unfolding movement and moving forward.

¹⁰⁰ For details on the sense of 'symbolic' in this thesis, see Appendix 4.

This chapter presents the methodology that allowed me to identify the two kinds of transition examined in this thesis: ‘taking out of place’ and ‘unfolding movement’. These transitional functions of mapping will be detailed and analysed in chapters 7 and 8 while, so far, the chapters in this thesis have: situated this experience of mapping in literature (Chapter 2); presented the theoretical concepts that structure it (Chapter 3); shown the functioning of such kind of mapping as a Catalyst of Recognition, Discernment and Differentiation (Chapter 4); and the functioning of mapping as a Reveal through which to glimpse the space-related Enjoyment, Investment and Effectuation (Chapter 5). Chapter 6 has two sections: 6.1 presents the methods applied to turn the dwellers into mapmakers. It outlines the methodological operation through which the dweller’s representations of themselves in space are displayed on the map that they, as mapmakers, produce. Section 6.2 explains this methodology as a means for these representations on the map to be read and analysed in favour of potential transformative effects. It presents the methods applied to grasp the effects unfolded by the dwellers’ turning into mapmakers. The effects of mapping are taken from what they see, say and do.

6.1 Operational outline

*The worst of all is when the person doesn't listen to the other.
O pior de tudo é quando a pessoa não escuta o outro.*
RXFB20, 2016, 00:38:00

This section details a methodology where words, slips, mistakes, silences, absences and marks on a map are recognised as a taken-for-granted content in need of space to be properly voiced and listened to. The transitional space of mapping takes in spatialized re-presentations and word presentations uttered by the speaking being who marks the maps. The aim of this section is to detail the operational outline of a methodology through which these presentations and re-presentations were uttered and displayed. This operational outline is organized here in the form of five descriptions: i) of the neighbourhood that hosted this research's methodological approach; ii) of the risks associated to conducting the fieldwork and how they were mitigated; iii) of the selection of respondents and their participation in the research;

iv) of the limitations of the work; v) of the methods of data collection, including the questions asked to the respondents to turn them into mapmakers. Section 6.2, in the sequence, expands on the methods of data analysis through which the transitional functions of mapping are outlined.

i) Description of the neighbourhood that hosted this methodological approach

The host neighbourhood has three main characteristics that justify its relevance to this research. First, it consists of a consolidated urban informal settlement, whose level of urbanisation varies within its portions. The fact of it being at once an informal and a consolidated settlement is one among the many local paradoxes. These will be expanded shortly, but for now, it might suffice to explain that the dwellings of this *vila* vary between the flats built by the government and the self-provided houses where one or more families dwell through rent or concession. Here I want to highlight two modalities: one in which the government provided the dwellings, and another in which the re-urbanisation did not include the provision of dwellings. It reveals an undeniable reality fully considered here: the self-provision of dwellings constitutes an ever-expanding component of the local housing policy.

The second characteristic that justifies the choice of this neighbourhood to host this research is that some of its portions were de-densified in re-urbanisation processes. The signifier 'de-densify' is used here to translate the Portuguese term "desadensar" that describes the redesign of the highly-dense urban fabric of these informal settlements. The existence of this term is a symptom of an ordinary mode of the production of space in Brazil, where the dwellers occupy space and the government comes with decades of delay to de-densify the occupation and re-urbanise the land. It implies the dwellers' subjection to the government's assessment of the living conditions of the settlement according to the parameters defined by the public authorities and assumed to be endorsed by the dwellers. In the host *vila*, these dynamics in the production of space opened room for some buildings to be added to the re-designed urban fabric while other of its portions remain untouched.

The relevance of mapping as a participatory tool includes the possibilities it opens for the dwellers to assess their attempts to characterise their settlement as urban and its re-urbanisation practiced by the government. This neighbourhood has a large number of interventions made by the government in its built environment if compared with other informal settlements of Belo Horizonte. Most of these interventions are motivated by the assumed need for de-densification. Controversies around these topics substantiate the unit of analysis with the issues and virtues of the dwellers' and the government's initiatives that were mapped and discussed in the activities whose extracts I analyse especially in chapters 7 and 8.

The third characteristic that justifies the relevance of this neighbourhood to this research is that the dwellings are not maintained by the government, regardless of who built them and of the number of families living in them. As opposed to this, the maintenance of the collective social infrastructures built by the public authorities, such as the Community Centre, can have the government's financial and operational contribution, which is nevertheless conditioned by a collectively organized demand and public budget allocation. It is important because the upkeep of the built environment originates issues the dwellers map and talk about in the activities. In addition to these key characteristics of the neighbourhood, I want to emphasise its small scale, mild topography and clear territorial limits. The *vila's* extension of about 1 hectare contributed to several research practicalities, including the plotting of its map on a clipboard-friendly A4 format. The *vila's* small scale also contributed to the easiness with which the respondents could traverse the entire area in the transect walks.

All these singularities of the *vila* enriched the unit of analysis that still reflects: a) the history of its formation and its transformation through time; b) the level of urban infrastructure that surrounds the downtown location of this site that counts with the highest level of urban infrastructure in the metropolitan region of Belo Horizonte; c) a record of the transformation verified within its limits, in which a significant part advents from the local government initiatives funded by the

participatory public budgeting scheme.

These characteristics of the host neighbourhood allowed an investigation, through mapping, of the engagement of its dwellers with the built environment. It is from this investigation that the transitional functions of mapping could be inferred. It is important to emphasise that these characteristics that favoured this investigation also provide the risks associated with this fieldwork: the scale, the history of its formation, its location, its experience with government initiatives. These will be detailed in item ii) of this operational outline in which the topology of the möbius strip also functions as a reminder that what facilitates can also undermine by the same token. Awareness of this ambivalence of the *vila*, and of the fact that it would be necessary to create ways to make the most of its characteristics, compose key tactics that made possible for the fieldwork research to take place, and which is described below in item ii). Before this, I will describe some aspects of this methodological approach that resonate with the host *vila*.

These characteristics of the *vila* condition the mapping activities and are noted in the extracts selected to illustrate this thesis. They are relevant here because they all relate with space, thus contributing to the inspection of the transitional functions of mapping in this methodological approach of the dwellers' engagement with the built environment. I consider this an action-research oriented approach, in which mapping activities are conducted to problematize mapping from the assumptions it is based on and the potential effects it can unfold. In retrospect, this approach was re-cognised as a means through which to expand knowledge on the transitional functions of mapping. It was also in retrospect that I could make sense of the research question organising this approach: What are the transitional spaces of mapping and their functions? This methodology combines methods for mapping representations that möbianly connect maps and space.

The turning point responsible for unfolding movement in this möbian connection is constituted by the 'representations' that allow the mapmakers to place themselves where Winnicott (1953, p.90) defined as "the intermediate area between the

subjective and that which is objectively perceived". Since the mapmakers represent themselves to themselves on the space of a map they can recognise their use of the concrete spaces of their neighbourhood and the symbolic space it offers for their pursuit of higher development, awareness and autonomy. As explained in section 3.3, representations were considered by Lefebvre (1980) a key element in a movement between two extremes: the objective and the subjective, which is where I identify the transitional functions of maps and mapping reside. The topology of a möbian strip is an analogy I adopted here for this movement that also represents the dynamics between the research question and this account I present of this methodology.

Research question and methodology are the two sides turned one of a möbian strip that allows research, its methods and its unit of analysis to be reflected upon and written about in retrospect and with no borders. If, as Pascal Quignard (2002, p.161) writes, "method is the road after we traversed it", in this fieldwork, mapping was the act of traversing it. To provide space from where to turn an "awry" - thus de-centred and critically perspectival - look to both the road and the experience is a function of this chapter on methodology, that looks at the methods and at the effects of their combination. About the use and production of space, one of the transitional functions of maps and mapping is to provide a symbolic space from where to turn such awry look to both the practice of its production and to the experience of its use. In this reside the dialectical potentials of dialogic mapping that reveals and unfolds perspectives on the use and production of space.

This methodology offers room for the respondent's narratives of their experiences held in, with and through space, by which their engagement with it is re-presented. In this process, the respondents outlined spatialized representations by adding marks to the provided maps, through which they could inspect their use of space. To learn from this study, or, using Winnicott's (1968, p.592) words in this thesis's epigraph, for its contents to be more "easily assimilated and turned into instruments that can be used" its difficulties and insights are outlined as follows.

ii) Description of the difficulties associated with the fieldwork and how they were mitigated

Apart from the risks included in researching informal settlements, this specific location revealed more than its favourable aspects mentioned in item i). It means that its small scale brought with it the question: would it be possible to gather enough respondents that meet the research criteria? The history of the *vila*'s formation implies that there could not be enough dwellers to recount the history of its transformation in the time frame I wanted to cover in the research (1994-2014).

Facing the risk of not gathering enough respondents, I noticed two potential reasons for the dwellers to dodge the activities: tenancy and frustration. The location of the *vila* in the city centre indicates an elevated proportion of tenants, but, as it is an informal market, there is no reliable record of their quantity and exact location. The unit of analysis ended up having no tenants engaging in the research, and I only managed to contact one of them, who arranged a meeting but did not show up. The absence of tenants in the unit of analysis should not be interpreted as evidence of their divestiture from the built environment of their neighbourhood, but their absence is a shred of evidence in itself. The same can be said about the dwellers' frustration with previous research experiences with the government and other institutions, which they perceive as considering them more as objects than as subjects. This perception might have led some dwellers to avoid another frustrating experience as research participants, which was voiced by one of the respondents as follows: "[...] never anyone came here willing to know what we think [...] for us to have ideas" (RXFB20, 2016, 00:38:00). I will shortly detail this paradox as it was one of these government institutions who took me to the *vila*.

The criteria for the public authorities to entitle land or concede a dwelling in the social housing scheme excludes tenants. It is only those who occupied the land and built the structure who are eligible to reclaim it and be entitled to it. This policy is paradoxical because, on the one hand, it demotivates speculative approaches to the production of the built environment in the informal settlements as people tend to

prefer to build than to rent. On the other hand it complicates the access to secure dwelling to those who still could not afford to build one for themselves. If they cannot afford to build one, they rent it, heating the speculative market and one of the paradoxes that characterise the production of space in informal settlements. These paradoxes need further studies and here lies one of my frustrations with this research. For lack of participants that rent their dwellings, this experience with mapping did not gather data on the use of the neighbourhood's space by tenants. As a consequence, the tenants' perspectives on the use and production of space were not found in this unit of analysis. This is a considerable gap further research should examine since these are the dwellers whose possibilities to build for themselves are as narrow as the alleys where they informally rent structures.

The local support I received was fundamental in the fieldwork. It helped in gathering the respondents, in adapting to their conditionalities, in identifying the ambiguities, and in refining approaches and methods. Three components of the support I received were crucial — first, the support I received from Prof. Celina Borges Lemos and her students. Prof. Lemos offered me local support through her presence in the fieldwork, and her constant availability for interlocution and supervision. She has excelled in guaranteeing dignity to the supervision meetings, which means, providing a Winnicott's (1986a) holding environment for the interlocution and advancement of ideas. The respondents in the fieldwork felt it too, as shows the epigraph of this section. Prof. Lemos infuses dignity into interlocution as her extensive experience in research, and in research supervision, has shown her the relevance of listening to ingenuous and fragmented ideas. Prof. Lemos makes the most of her ingenious capacity to help transform ideas into instruments that can be easily assimilated and used.

Prof. Lemos went with me to the field on three unique occasions and provided my research with the accompaniment of undergraduate students engaged in the Programme for Tutored Education (PET) she coordinates at the School of Architecture at UFMG. Recognised by UCL as my tertiary supervisor, her dignified

and generous stance towards trainee researchers is undoubtedly an example to be followed by institutions that take care of their teaching and tutoring approaches. Considering the research students as subjects that have a voice worthful of being listened to, Prof. Lemos has played a role in the building of my technical self-confidence; in offering the backdrop of a local university known by the dwellers; in providing a technically experienced and intellectually qualified interlocution; in providing infrastructural support in the form of a group of students who, with their presence, have helped to attract more and diverse dwellers to the research activities.

Two aspects are essential about the support I obtained from the architecture research students of PET:

1) trained to apply the methodology in workshops held at PET in March 2016, they helped to intensify my re-cognition that the planned methodology needed to be adapted or at least rearranged. This recognition was an important mitigation measure to the dwellers' refrain, because, as they were around 12 students, they created an atmosphere of movement and openness to the unknown that awoken the dwellers' curiosity. I suppose that in case the dwellers had been more interested in collective activities, the presence of the students could have favoured the application of this research method. Notwithstanding, the dwellers were more inclined to individual activities, in which the students also participated in pairs.

2) The presence of the students seems to have created an atmosphere of movement and openness because students, as Lefebvre¹⁰¹ points out, have "an intense need for theory", for a new theory in whose elaboration they want to participate. Students transmit a sense that things can be done differently and in ways that adapt to their needs and aspirations, which they are often eager to realise. The presence of the students might have represented a contrast with previous research experiences a respondent commented as follows: "[...] never

¹⁰¹ "The students have rejected ideologies; this is one of the meanings of their struggle. Do they want to do away with all ideology? No. What is involved is not "de-ideologization", but the expression of an intense need for theory. Those who are beginning to move want a new theory; they want to participate in its elaboration for their own use." (Lefebvre, [1968]1969, p.25).

anyone came here willing to know what we think [...] to come deep, to research, to make people have an idea of where we live [...] they just come here to do like this: 'How do you like the vila? What are the negatives and positives?' This everybody is tired of knowing" (RXFB20, 2016, 00:38:00).

The student's participation in the fieldwork activities fits the research programme at PET as an optional activity conditioned only to their availability and disposition. The fieldwork activities were followed by debriefing sessions that functioned as an opportunity to speak about the experience immediately after its undertaking. These sessions intended to promote a transitional space where to translate the lived experience into words. The debriefing sessions aim to help the researchers to ease the potentially traumatic impacts the fieldwork could have on everyone. It is crucial because this work with mapping was an experience with the unknown, the unforeseen, and the ambiguities exposed here.

The third key element of support I received during the fieldwork was from Urbel, a government institution where I work as an architect in the Projects' Department. Urbel is the municipal company assigned for the urbanisation of informal settlements in Belo Horizonte. My first contact with the company prior to my working there was at the end of 2005 when I decided to learn more about the *vila* (Vila Ponta Porã) to produce my final planning work required for a diploma in Architecture at UFMG. At the time, I was advised to talk to the sociologist Antônio de Pádua Silveira Melo (Toninho), who kindly took me with him in one of his visits to the *vila*. It explains some of the pictures taken before the fieldwork timeframe. Many of the issues I noted there at that time stayed with me and influenced my choice of this area to host my fieldwork research.

Once in the fieldwork, in 2016, when I noticed that I was in a deadlock and needed help to get the dwellers of the flats engaged in the research, I asked his help again, and he promptly agreed to visit the buildings with me. His role in the fieldwork was specific and indispensable, as well as of my colleague Carlos Alberto Viana (Carlinhos), who went to the *vila* with me to meet the leader of the dwellers'

association and learn about her interest in getting involved in this research. The same is valid for other colleagues from government institutions who helped me to get the maps and surveys to compose the basemap used by the respondents.

The infrastructural role of Urbel in my research was key and discreet. I was hired by them eleven months before being granted the scholarship, which means that I had been to the *vila*, in the role of an architect from Urbel, only once (in January 2014). The dwellers clearly did not remember me when I returned in 2016 for the fieldwork, albeit I told them I had been there and that I was on leave from Urbel, making it clear to them that the research was technically independent of the government. Besides, the meetings with the dwellers, to which Urbel was invited were not with employees who knew me from my workplace. My experience in the fieldwork was favoured but not determined by my circumstance as a member of its permanent staff. Due to the experience I meet with and enjoy from working at Urbel, I felt far more confident and willing to dialogue with the dwellers in the *vila*.

Urbel was invited on three occasions during the fieldwork: first, by the leader of the dwellers' association who summoned the meeting to discuss local issues and to introduce me as a researcher. In this meeting, I told them of my research plans. The second occasion was when I visited the apartment buildings with the sociologist as an attempt to get the dwellers involved in the research. Third, similarly to the first meeting mentioned above, Urbel was called to discuss some issues while the dwellers could also get the institution's feedback for what had been discussed in the first meeting. Apart from these difficulties and challenges, especially the initial disengagement of the dwellers with this research, it also had to face the lack of place for the mapping activities to take place, as I detail below.

One of the practical difficulties in the fieldwork was to find/define a place where the activities, either individual or collective, could be pursued. While I had previously considered the Community Centre the ultimate place for the mapping activities to happen, its controversial use as a beauty salon had turned it unavailable for the collectivity. The Community Centre's actual use, the opinions the

dwellers have about it, its maintenance and conditions, and even its denomination as "Community Centre", among many other aspects, are approached and contested in a high percentage of the meetings. The Community Centre is mentioned in all of the mapping activities and is a key referent in this research's findings. For reasons of its unavailability or inappropriateness, for example, due to the noise emitted by the hairdryer in the hair salon, or due to the dwellers' preference for keeping a distance from it and from what it represents for them, the mapping activities were pursued in eight different places: the respondent's own dwelling; someone else's dwelling; the restaurant "Better World" (Fig. 8-2); underneath the external roof of the Community Centre (Fig. 8-1); at the public area outside the Community Centre (not under the roof) (Fig. 8-23); at The Little Garden of the Mall (Fig. 6-2); at FrankEar's Bar; and FrankEar Square.

Three resources to mitigate the initial disengagement of the dwellers with the research are valuable to highlight here. To grasp the importance of its mitigation, I explain some characteristics of their attitude as follows. After the initial introductions, the first attempts to set up a group of participants to engage in the research activities were unsuccessful. People did not show up, and the ones who showed up manifested their concern about two things — first, the lack of participation of the other dwellers. Second, their neighbour's lack of interest in any collective discussion that would not mean a horizon of personal gain. These could include the entitlement of land, improvement of their tenure condition, a more convenient arrangement of car parking facilities for themselves in the area. The dwellers inspected a horizon of personal gain as they looked for information about the research: "What will I get from this?", "What will it change?" "What is it for?".

The dweller's approach when asking the questions mentioned above was respectful but uninterested. I grasp this resonating Dunker's (2008, p.230) remark about typical behaviour in Brazil, which shows "politeness without ritual, reverence without distance, fraternity without commitment". I faced their ambivalent attitude with the openness that is characteristic of the method of dialogic mapping, as it is

open to what the dwellers are ready to offer and sustain. The ambivalent approaches identified by Dunker (2008) has, on various occasions, taken a threefold shape. It combines presence without engagement, attentiveness without participation, helpfulness without involvement. This third category is crucial because it was clear that some of the activities were motivated by a disposition of the dweller to help me as a student to do my homework. The reasons why they eventually decided to engage are less evident than the fact that they have indeed participated, contributing to the body of primary data gathered in this research.

Three practicalities were key to mitigating the dwellers' overall disengagement. First, my interest in their everyday, for their opinions about living in the *vila*, for what they do for a living. I did it instinctively, only latter to learn that Alba Zaluar (1985) used to buy products made by the people she researched. She notes that it offers opportunities to start a conversation, a contact and an engagement with their everyday. Considering that it could only work concerning the dwellers I would meet by chance in the open spaces of the *vila*¹⁰², the dwellers of the apartment buildings were out of reach, then the second practicality was to ask for the help of Urbel, which was already detailed. The third practicality was, as explained before, to have had the support of my UCL tertiary supervisor Prof. Celina Borges Lemos, who provided research assistants whose presence in the fieldwork activities enhanced the dwellers' interest in it.

These difficulties were faced with the openness and flexibility that are characteristic of interlocution. My experience in trying to face these difficulties was useful to note that theory helped me to approach the difficulties through other perspectives and realize that I needed to rearrange the methodology for the dwellers to engage with the fieldwork activities. The rearranging of the methodology consisted essentially in replacing the initially conceived focus groups by the individual mapping activities.

¹⁰² In order to help the readers to identify the places in the 'vila', which are mentioned in the extracts from Chapter 7 onwards, a basemap where key places are identified is provided in Appendix 1. In Annex 7, a 2005 aerial view is also provided with key places identified on it.

As soon as the methodology was rearranged and the dwellers perceived that they were taking part in something open to be changed according to their inputs, they got involved as participants. From this, I started to notice what peculiarities of this methodology could characterise it as responsive to the respondents. One of these peculiarities is that either more or less consciously, both students and dwellers used to react, in a range between attention to exhilaration, every time a question was followed by "does it make sense to you?", "would you put it differently? How? Why". The dwellers responded in much more engaging ways to their approach as singular subjects than to their approach as a group of dwellers. It is similar to the ways the students react to lectures and supervision: they want to realise that their presence is relevant, that they are being considered in their singularity and that they are ethically included.

iii) Description of the selection and the respondents' participation in the research

Among the 43 meetings arranged with potential respondents, 30 were selected based on the criteria defined in the research's ethical approval, which are: functional literacy; age ranging between 18 and 70 years old; being or having been a dweller in the neighbourhood for at least 5 years, so they could have a say about its transformation in this research time frame. The 13 dwellers that did not meet some of these criteria did not have their data processed in the unit of analysis, albeit my conversation with them was, on all occasions, an invaluable experience. In these meetings, I sought to adopt an attitude that combined: interest without intrusion, proximity without intimacy, empathy without commiseration. This approach was appropriate enough to be naturally adopted by those involved in the individual and collective mapping activities and in the transect walks, which made them productive and devoid of incidents.

iv) Description of the limitations and achievements of the methodology

There were limitations in getting a balanced set of data in the group of respondents. There is unbalance in gender, in the specific location of dwelling

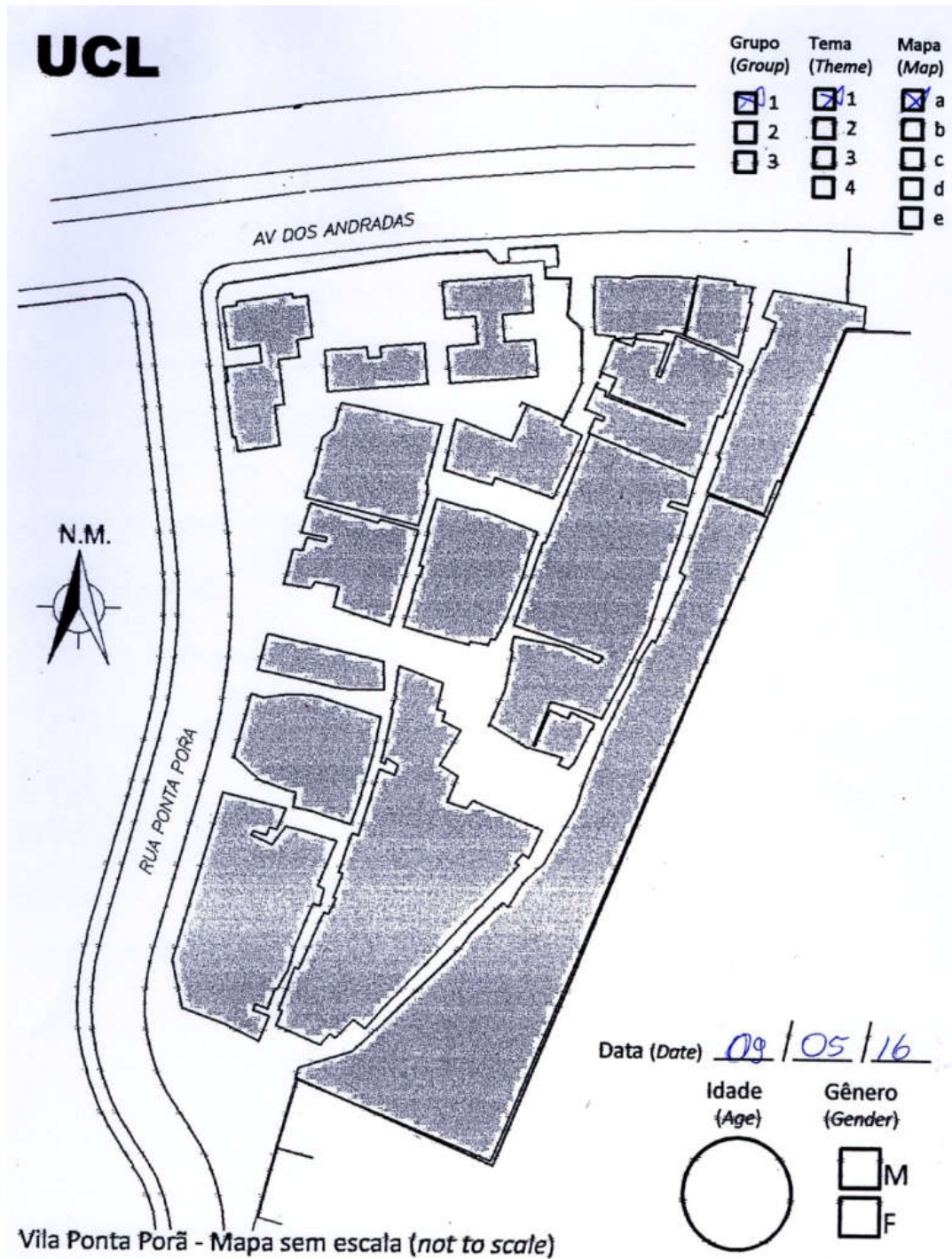
(either in the apartment buildings or not), and in the respondents being tenants or not, long term dwellers or not. Other limitations show that future research should be prepared to include blind dwellers in the activities, even if it means to use a 3D map and a consent form in Braille. This methodology was nevertheless able to be used by a respondent with speech difficulties caused by a brain vascular accident. The success of her mapping activity testifies that mapping functioned in responsive ways to her conditions and was vital to make her feel included in the activities. In this particular case, the simplicity of the paper basemap was fundamental in the inclusion of those to whom digital equipment can be an issue or a nuisance. The paper-based configuration of the material used in the mapping activities eliminates potential technical failures that could put all this research's effort at risk. Technical failures could eventually enlarge the list of obstacles that stun the respondents. Like the built environment itself, this mapping methodology uses the representation of space on a paper map to reflect upon the use of space and upon its effects as a non-digital nor virtual element in the dwellers' everyday lives.

v) Description of the methods of data collection

As I detailed in item ii) of this section, the slow unfolding of the dwellers' engagement with the fieldwork activities made clear that some adaptation was needed from the initial methodology. The methods approved by UCL ethics committee did not change, but the prevalence of the activities was rearranged. While initially collective activities were staged as the preferable ones, in the fieldwork individual activities stood out. Moreover, individual activities seemed to be, right from the first beginning, the only way to connect with the dwellers. After this rearrangement, mapping meetings started to be scheduled with dwellers, according to their interest and availability to take part in the research. Nevertheless, two mapping meetings were held in pairs, both rendering relevant contributions to this research. The mapping meetings consisted of weaving of the praxis of mapping into the classic research methods of semi-structured interviews, transect walks, and participatory photography.

The activities held during the mapping meetings are referred to here as a mapping activity in which, first, questions are asked to the respondent as in a semi-structured interview. These questions aim to get the dwellers to speak about what they consider related to the question asked. Speaking about what they see through mapping gives them opportunity to make specific and localised observations. Second, the respondent - now turned into a mapmaker - answers the question orally while at the same time marks it on the map (Fig. 6.1). For reasons of clarity in the processing of the information, a blank basemap is provided for each new question, whose answer was audio recorded to capture the word-presentations from the respondents' speech.

About why a blank map is provided for the mapmakers to answer each of the questions, I want to make three considerations here. The first is about the simplicity of the applied method; the second is about the implications it has since it prevents the mapmakers to see the contents of their maps layered up as a combined one. The fieldwork activities demanded a variety of digital and analogic techniques applied to prepare the basemap provided to the research participants, but in the here-and-now of the activity the tools were pen, paper, clipboard, basemap, digital camera, and voice recorder. As explained in this thesis' introduction, I draw inspiration from Ribeiro (2012, p.11) work on "extremely simple" methods and tools for mapping to be done regardless of the conditions available where it takes place. The second consideration on the provision of a blank map for each question was an effect of a choice to be inclusive to the dwellers that have a more longitudinal view of the use and production of space in the neighbourhood, and which could feel distracted or intimidated by the use of digital tools for mapping. Moreover, while the basemap with multiple layers would be possible to make but impossible to analyse, the separate approach of each layer provides some structure to the method of the semi-structured interview adopted in the fieldwork. After finishing with the questions, the respondents are invited to go for a transect walk along which they can not only guide the researchers through areas marked on their maps but also take pictures of what they want to add to the unit of analysis.



6-1 - Basemap used in the mapping activities

Source: produced by the author for the fieldwork research, 2016.

Both transect walks and participatory photography were optional, as they depended on the will of the respondent to engage in them. Transect walks and picture making are means through which the mapmakers can represent their

engagement with the built environment in an embodied form within the fieldwork activities. It means that their avoidance of the physical portion of the activities might indicate something about their use of space in the everyday. Most of the respondents who did not want to engage in the transect walk explained that they do not walk in the *vila* in the everyday because they live in apartment buildings. In quantitative terms, 8 out of 30 respondents (over 25%) agreed to engage in transect walks, and Chapters 7 and 8 provide examples of what it produced. Representations are the möbian twist of these mapping meetings in which the use of space is mapped and narrated by the respondents. The pairing of mapping and speech, in a dialogic approach, allowed the respondents to dwell on topics related to the questions asked to them, which are detailed next.

The questions asked to the respondents were divided into three groups, listed from Table 1 to Table 4, below. As explained earlier in this section, for clarity in the reading and processing of the mapped data, each question had a blank a copy of the basemap provided to the mapmakers. After reading the information sheet and signing their consent sheet, the respondents inform: the question they are answering (on the top-right corner of the map), the date, age and gender (on the bottom-right corner). Then they answer the questions marking each of the 23 maps in pen.

These questions were formulated based on my previous study of the area. The main aim of these questions was to get the dwellers to map and talk about the use and production of space. What is asked is less important than what it unfolds since what is central in the research question is an inspection of the transitional space and functions of mapping in this dialogic experience. Three groups of questions organize the data and give the respondents a sense of accomplishment of the task they had agreed to undertake. This task was to answer 23 questions through mapping and the three groups were organized as follows: Group 1 - meaningful spaces and their uses; Group 2 - urban alterations in the *vila*, and places in need of attention / intervention; Group 3 - physical space and collective organization.

Table 1 - Map's themes - Group 1 - Meaningful spaces and uses

Group 1 - Meaningful spaces and their uses			
<i>Theme</i>	<i>Number of maps</i>	<i>Theme Description</i>	<i>Question asked for the participant to answer through mapping</i>
1	1	<i>Historical spaces, cultural spaces, social spaces</i>	a) Which are the spaces for collective use in the <i>vila</i> that you consider important, either for its history (H), either for having hosted cultural activities (C), or social meetings like Events (E) or in the quotidian (C)?
2	1	<i>Naming and pointing preferred spaces</i>	a) Which are your preferred spaces in the <i>vila</i> ? Do you go there? Do you spend time there by yourself (S) or with other people (A)?
3	1	<i>Use and time of use of spaces (how often / for how long)</i>	a) Which are the collective spaces that you use in the <i>vila</i> (even if they're not among your preferred places)? How often do you go to each of them and for how long? (D - Daily, S - Weekly, M-Monthly, E-Every now and again (average time spent in minutes) What's your path in the <i>vila</i> (whether you spending time along the way or not)? (P)
4	4 (one for each question)	<i>Ordinary meeting points in the everyday</i>	a) Where in the <i>vila</i> do you see the <i>vila</i> 's dwellers (M)? b) Where do you usually see friends and relatives who dwell in the <i>vila</i> (C)? c) Do you usually meet in the <i>vila</i> acquaintances who do not live in the <i>vila</i> ? Trace on the map the places where you meet with the letter N. d) Do you usually see outsiders in the <i>vila</i> , that is, people you've never seen before? Trace on the map the places where you see them with the letter D.

Source: produced by the author for the fieldwork research, 2016.

The first Group of questions (Table 1) offers the mapmakers' opportunity to recollect memories of preferred spaces, events, places where they usually go, how much time they spend there and with whom. In the second group of questions (Table 2), respondents are asked about the urban alterations already undertaken in the *vila*, and about spaces they consider in need of attention and/or intervention. The mapmakers are asked to comment on these interventions in detail.

Table 2 - Map's themes - Group 2 - Urban alterations

Group 2 - Urban alterations in the informal settlement and places in need of attention / intervention			
<i>Theme</i>	<i>Number of generated maps</i>	<i>Theme Description</i>	<i>Question asked for the participant to answer through mapping</i>
1	2 (one for each question)	<i>Spatial Alterations, Enlargements, Memories of the past</i>	a) Which are the spaces in the <i>vila</i> where you recall to have been modified (M), enlarged (A)? b) Which spaces are somehow remarkable for you, and stuck to your memory (MEM)? Do you remember how they used to be (L)?
2	2 (one for each question)	<i>Rhythms of fruition and of modifications</i>	a) In which speed do you circulate in the <i>vila</i> ? Quick (+), Slow, (-), So so (+/-) Why? b) What is your perception of the speed of modifications in the <i>vila</i> ? Quick (+), Slow, (-), So so (+/-)
3	1	<i>Spaces in need of attention / intervention</i>	a) Which are the areas in the <i>vila</i> you consider to be in need of attention (A) and/or intervention (I)? Do you think that the spaces that are in deserve of attention as are so for a good (B) or a bad (R) reason? What kind of intervention would you do in these spaces? Do they fulfill your needs and desires? Is there any space you would like existed in the <i>vila</i> and which doesn't at the moment? Enumerate the places you have indicated for intervention and name them as you please.

Source: produced by the author for the fieldwork research, 2016.

In the third group of questions, the respondents are asked about the physical space of the *vila* (Table 3), and its collective organization (Table 4). The respondents' answers to these questions make possible an inspection of their use of space and of the terms they use when talking about it. The pictures taken by the mapmakers in the transect walks are considered here as part of the language they use to emphasize what they want to highlight and add to the unit of analysis. As chapters 7 and 8 will show some answers are given more with walks and pictures than with words. As noted from Chapters 1 to 3, in dialogue with Jane Rendell's (2007;2010) *Site-Writing*, one of the forms this dialogic mapping experience has embraced as a critical spatial practice is what is referred to here as the method of transect walks.

Table 3 - Map's themes - Group 3 - Physical space and Collective Organization

<i>Group 3 - Physical space and collective organization</i>			
<i>Theme</i>	<i>Number of generated maps</i>	<i>Theme Description</i>	<i>Question asked for the participant to answer through mapping</i>
1	3 (one for each question)	<i>Green areas x Sealed soil x Parking places</i>	<p>a) Which are the spaces in the vila that you identify as green spaces? (outline the area and identify with the letter V).</p> <p>b) Is there any area prone to flooding in the vila? Where? (Outline the area and identify with the letter A) When it rains, are there any areas where you see puddles that complicate pedestrian circulation?</p> <p>c) What are the areas used at the moment as parking spaces? (Outline the area and identify with the letter E). Do you consider important to have parking spaces to the vila's dwellers? What do you think of the parking spaces at the blocks of flats in the vila?</p>
2	3 (one for each question)	<i>Boundaries, Walls x Facades</i>	<p>a) Outline on the map what you consider the borders of the vila, where does it end?</p> <p>b) Is there any wall in the vila that calls your attention? Why? Outline their location on the map.</p> <p>c) Do you consider important to have windows and doors open to the alleys? Why? Outline on the map areas that call your attention for something related to the presence (P) and/or absence (A) of enough openings. Do you use the word 'alley' [beco] when you inform your address and/or when you indicate your way home?</p>

Source: produced by the author for the fieldwork research, 2016.

As explained in Chapter 3, it is possible to refer to a transect walk as a transitional process, and to consider it as a component of the transitional space this fieldwork constituted. Composed of mapping, interlocution, transect walks and picture taking, this fieldwork constituted a potential space where the respondent's inner and outer realities could be objectified and hence be kept "separate yet inter-related" (Winnicott, 1953, p.90). Informed by the spatial practices of walking put forth by Jean-François Augoyard (2007 [1979]) and Michel de Certeau (1984), explained in section 3.3, the transitional processes of walking in the neighbourhood are made sense of in retrospect as an indispensable component of this methodology.

Table 4 - Map's themes - Group 3 - Physical space and collective organization

<i>Group 3 - Physical space and collective organization</i>			
<i>Theme</i>	<i>Number of generated maps</i>	<i>Theme Description</i>	<i>Question asked for the participant to answer through mapping</i>
3	5 (one for each question)	<i>Leisure and public investment</i>	a) Which are the areas that you identify as leisure areas in the vila? (Outline the area and identify with the letter L). b) Which are the areas that you identify as having received public investment? (Outline the area and identify with the letter U). c) Which are the areas that you identify as having received private investment? (for example, improvement of the houses, businesses, etc?) (Outline the area and identify with the letter R). d) In which areas in the vila would you wish to receive public investment? (Outline the area and identify with the letter D) e) Which areas in the vila you think should be submitted to interventions organized and financially arranged collectively by the dwellers themselves? (Outline the area and identify with the letter O) Enumerate the places for intervention and name them as you please.
<i>Total of maps:</i>	23	Group 1: 7 Group 2: 5 Group 3: 11	

Source: produced by the author for the fieldwork research, 2016.

Such a central role attributed to walking can be explained by its inclusion of the walking body as itself an interlocutor to the speaking body. When the mapmakers walk in the area they are mapping and speaking about what is being mapped, while their steps constitute a second voice with which they dialogue. There are occasions in which the mapmakers walk to where they did not mention on the map, and other occasions in which they mention a place when mapping but do not go there in the transect walk. This means that their walking informs the unity of analysis of the unknown that also moves these subjects. Both their uttered and stepped “voices” speak on their behalf and narrate their representations in space. The relevance of walking in this research echoes at least three key references here. First, Lefebvre’s (2014) account of the importance of the presence of body in space as a critical category of spatial analysis.

The second reference is from Lacan's ([S-XX-1972-3] 1975) in seminar "Encore", which inspires me to grasp that the representations the mapmakers comment include what has encouraged them to walk. Their bonds with other dwellers, their appreciation of places and their awareness of issues are examples of inputs to their walking in the area.

The third reference the relevance of walking echoes is through the mapmaker's walking body which materializes the potential space Winnicott (1953, p.90) theorizes "as an intermediate area of experiencing, to which inner reality and external life both contribute." This intermediate area of experience between the subject and its environment is the subject's body, which, in this methodology is informed of both Augoyard's (2007 [1979]) and Certeau's (1984) practices and theories since the subjects speak also with their feet on the ground. In tune with these references, further research can be produced to examine the ways in which a walk can be made sense of as a subjective representation, which might include a retrospective mapping of it. Walking, talking and mapping can catalyse re-cognition.

vi) Description of the methods of data analysis in qualitative and quantitative terms

The mapped, narrated, walked and depicted answers obtained to these questions make possible a processing of their mapped answers in qualitative and geo-referenced terms. Although some processing can be made in quantitative terms, it would not be relevant because the unit of analysis is not a representative sample. Since quantitative analysis of the representation of body in space is not the focus of this thesis, thus the analysis practised in this thesis is that of a qualitative character, deployed through discourse analysis. The mapping activities were audio recorded and transcribed to MaxQDA, where the extracts were coded, analysed and selected to illustrate this thesis. The following section focuses on how the application of dialogic mapping in this fieldwork allowed an outlining of the transitional functions of mapping as an experience with representations.

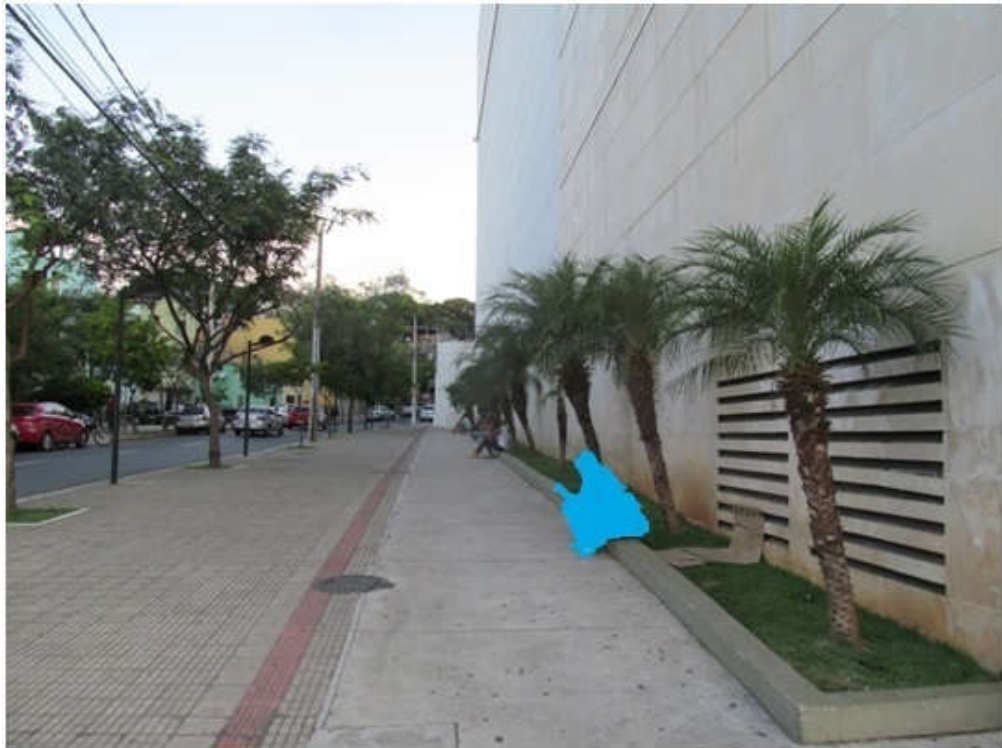
6.2 Outlining Representations

[...] never anyone came here willing to know what we think [...] to come deep, to research, to make us have an idea of the place where we live, explore - right? - the brain, for us to have ideas
[...]nunca ninguém veio aqui querer saber o que que a gente pensa [...] vir a fundo, pesquisar, fazer a gente ter ideia do local onde a gente mora, explorar -né? - o cérebro, pra a gente ter ideia.
RXFB20, 2016, 00:38:00

The epigraph of this section illustrates the effects of this methodology: taking out of place and unfolding movement. When someone wants to know what we think, our thoughts are taken out of place, explored and re-presented to ourselves and others in the form of the ideas it unfolds. The circulation of ideas and re-presentations is the movement this mapping methodology aims to unfold. The act of mapping allows a reading of space and of spatialized phenomena to be written anew on the map by the mapmakers who can use this act as an instrument to transform their realities and the ways they perceive these. This chapter's previous section provided an operational outline of how this mapping methodology allows the dweller's representations of themselves in space to be displayed on the map that they, as mapmakers, produce. This section now explains what in this methodology made possible to realize the ways mapping functions as a means for these representations written on the map to be read and analysed by the mapmakers. Reading their own maps can function as a spur for thought and transformative acts.

Space and spatialized phenomena might, to effectuate transformation in concrete reality, demand activities that include their möbian reading and writing. Mapping is proposed here as an act in which a critical reading of space is pursued through the mapmakers' own grasp of their representations in space. This mapping activity consists in speaking while adding marks to a provided basemap on which they represent their use of space and their perceptions of it. Reading space and spatialized representations demands instruments that emphasize their displacements, distortions and replacements embedded in the mapmakers' narratives of the issues they were incited to face through mapping.

An example of displacement, distortion and replacement from the unit of analysis illustrates a functioning of this methodology. I will redescribe it from the questions asked to the mapmakers about where they identify green spaces and what their preferred spaces in the neighbourhood are. In answering these, one third of the respondents referred to "The Little Garden of the Mall" (Fig. 6-2); an area that is not within the vila but in its margins and consists of a garden along a blind wall of the adjacent shopping mall. Locating it on the map the respondents re-presented the magnitude of its importance: it outlines a widened world for them where they socialize with passers-by and access the wifi network of the shopping mall.



6-2 The Little Garden of the Mall

Source: picture taken by the author, 2016.

Some respondents marked it on the map without naming it (RXFP28, 00:35:13), while other respondents referred to this area using terms like "the lawn of the Boulevard" ["*a grama do Boulevard*"] (RXFA22, 00:12:25) - which is the name of the shopping mall - or "that sort of little square" ["*uma espécie de pracinha*"] (RXFP55, 00:34:30).

Irrespective of the terms they use to refer to it, “The Little Garden of the Mall” embodies the crossroads of what Lefebvre ([1974a] 1991) conveyed as “lived and conceived spaces”, and offers, as shown in figure 6-3, a privileged view of the *vila* from its immediate outside.



6-3 The *vila* seen from The Little Garden of the Mall

Source: picture taken by the author, 2016.

The government’s approach to urbanization considers The Little Garden of the Mall a “residual space” turned into a garden bed. Notwithstanding, it plays a role in the everyday of the dwellers, of the passersby and of the people who work in the shopping mall. The displacement I see it re-presenting illustrates the fact that the dwellers’ mapping of green and preferred spaces of the vila pointed to this garden bed, which is beyond the boundaries of the vila. From there, the dwellers can glimpse the vila from its outside, from where they can take a distanced and slanted look at it. The transitional space this garden bed represents and its recognition catalysed through mapping illustrates not only its potential for taking out of place but also for helping to note the movement the dwellers embody going to and from there. By mapping it they saw that their enjoyment of the vila includes its margins.

The Little Garden of the Mall allows a slanted look not only on the dwellers' appreciation and use of an area with the characteristics of the garden bed that it is, but also the views urban planning has about what it refers to as "residual spaces". Through its use value manifested by the dwellers through mapping it, the circulation of ideas the mapping of it unfolded can resignify not only the magnitudes this type of space has for both dwellers and planners but also the direction they might want to give to it. This mapping methodology made possible to realize that the respondents have their own way of reading The Little Garden of the Mall as a leisure space, and of relating to it in their everyday, which they have added to their maps¹⁰³. Being where it is, the The Little Garden of the Mall is a place where they exert their *right to the city* in Lefebvre's (1968) terms. It is a place they appropriate in the everyday through the presence of body in space which is an ultimate political act.

This playful act of at once enjoying and making use of space is analogous to the möbian connection between wandering and wondering over the space of a map. Mapping here re-presents the fields of embodied perception, vision and language. From my reading of Adam Phillips (1999) I recall that both image and language can be tools to reconstruct what could otherwise remain inaccessible to the intellect¹⁰⁴. As described above, by wandering over the map the dwellers could wonder about the use they make of the The Little Garden of the Mall and about the value it has for them. From this they could be able to decide whether they would like other residual spaces in the city to have an similar configuration. From reading their writings on

¹⁰³ Since the provided map did not outline any architectural shape or space beyond the streets that surround the vila, the dwellers' realization of the relevance of the Little Garden of the Mall is predominately unrelated with the limits imposed by how it was framed in the provided map. They have added it to the maps provided. Another example comes from their realization of many aspects related to their enjoyment of Raul Soares Hospital, which is located to the right of the vila, as seen on the maps of Annexes 2, 3, 4 and 9. As I was recommended to present empirical material only in chapters 7 and 8, I had to eliminate from this thesis my analysis of the dwellers' narratives about the hospital's orchard and green area. These also show that a fundamental part of their enjoyment of a life in the vila depends on what stays at its margins.

¹⁰⁴ Adam Phillips (1999) considers "extraordinary that someone can acquire something called language in which one can reconstruct what it is that one might have been feeling as a baby or a child. And that is fascinating as a process." Interview (minute 24) available at <http://www.bbc.co.uk/programmes/p00545cg>, accessed on 31/01/2017.

these maps they can transform the ways in which they write the space that writes them. This includes to wonder what are their preferences for these spaces, as they have identified The Little Garden of the Mall as a place with a wide view of the street and of the *vila*, continuously served by a refreshing breeze, and where there is shadow in the afternoon. These preferences they mapped out outlines the agency they can imprint as users and co-authors of future urban developments.

Some of these *lived* and *conceived spaces*, theorized by Lefebvre (1974, p.361) and explained in section 3.3, are given a considerable room by the dwellers in their utterances. In this thesis, I think of this room both symbolically¹⁰⁵ and concretely. The symbolic room it offers allows for the dwellers conceive for themselves a space that was conceived by others, and the spaces conceived by the Other as a *representational space*. Another connection between the symbolic and the tangible room created by mapping is given by the möbian link I identify between two terms in German that are used to refer to the idea of agency. As explained in section 3.1, one is the term "*Mitspracherecht einräumt*" (Avermaete, 2015, p.165), which relates to a provision of 'room for the exert of the right to speak', which is fundamental for the circulation of ideas this methodology refers to as unfolding movement. Another German term is "*Handlungsmacht*" (Avermaete, 2015, p.167), which refers to a hands-on agency, made visible by an act of mapping in which the mapmakers exert their agency: first, by adding signs and information to the maps; second, by experiencing space with one's own body in the transect walks; third, by double-checking transformations in space. Their agency as mapmakers reflects their agency as users of the space they map, walk through and talk about in this methodology.

The discourse analysis practised in this research is used as a method for reading indications of the subject's representation of themselves (to themselves) in space. I will now explain how I did this discourse analysis to identify the transitional functions of mapping and detail some of its main theoretical frameworks.

¹⁰⁵ For details on the sense of 'symbolic' in this thesis, see Appendix 4.

The methods of analysis in this research are based on a psychoanalytically informed content analysis that includes discourse analysis practiced by, for example, Dunker *et al.* (2016) and Ian Parker (2004). My use of a discourse analysis that gives an account of the functioning of maps and mapping in socio-spatial research is justified by some their potentialities as instruments to help "deconstruct apparatuses" and to "reveal actual or fantasized forms of domination, such as implicit and explicit rules", "opacities" in the production of space, and latent and manifest "coertions" (Dunker *et al.*, 2016, p.298). The discourse analysis practiced in this thesis also builds on Ian Parker's (2005, p.163) account of seven characteristics of "Lacanian Discourse Analysis": "(i) formal qualities of text; (ii) anchoring of representation; (iii) agency and determination; (iv) the role of knowledge; (v) positions in language; (vi) deadlocks of perspective; and (vii) interpretation of textual material". As explained in 6.1 item v), the mapping activities were transcribed and coded, analysed and selected to illustrate the chapters 7 to 8 of this thesis.

The content analysis I practised to yield this thesis' findings takes into consideration what the respondents mark on the maps and what they say while mapping. It makes possible an analysis of their words they say while mapping, and of maps as working tables for dialogic interactions. Among the words used by the mapmakers, some could be coded as master signifiers in the public initiatives for alterations held in informal settlements, such as the 'de-densification' ('desadensamento', in Portuguese) explained in section 6.1. The mapping of master signifiers is a valuable outcome of discourse analysis as it helps to identify and examine some attempts of those in power to colonize the dwellers' views of the production, disposition and use of space. This colonizing phenomenon is clear in the respondents' discourses while the transformation of their realities can be hampered by the relations of domination and jouissance whose grasp is favoured by discourse analysis. The analysis shown in this thesis was produced combining word and 'thing' presentations that were coded to compose and signify the analytical categories it proposes.

The discourse analysis presented in this thesis draws inspiration from Lacan's seminar "Encore", where he remarks that analysis of a discourse is about nothing else than what one reads beyond what one has encouraged the subject to say.¹⁰⁶ It is useful to recall here that the term 'Encore' in French is a homophone of 'un corps' [a body]. This unison is not by chance; in this seminar Lacan reasserts that the subject has a body, from which the link with enjoyment is established, and on which internal and external circumstances are projected while such body can project also itself onto them¹⁰⁷.

Parker's (2005, p.163) remark that one of the seven characteristics of "Lacanian Discourse Analysis" is its anchoring of representation makes me link it to the importance Lefebvre gave to the presence of body in space. From the extracts I quoted and explained respectively in Chapters 2 and 3, both Lefebvre (1968;2014;1980, p.243-4) and Lacan (2016, p.47) valued "the lived [*le vécu*]" which is experienced through the subject's body. The following example of the content analysis practised in this research clarifies theoretical framework. It summarizes the presence of the mapmaker's body in the event of mapping and relates it to the distortions and the unexpected situation this methodology needs to take in and be open to.

In the first mapping activity with one of the respondents, he was wearing no shirt: his torso was uncovered revealing many tattoos. I avoided hasty conclusions about his "presentation" of himself and grasped his naked torso as signified by his subjective singularity. His utterances revealed his engagement with the built environment, as he described his care for the gardens and plants that, like his tattoos, ornate the tangible environment where he is inscribed. I could then symbolically grasp his naked torso as a skin from which his mute tattoos could speak for him, as if voicing – in ways that paraphrase Lacan (2016, p.47) - the

¹⁰⁶ *Il est bien évident que, dans le discours analytique, il ne s'agit que de ça, de ce qui se lit, de ce qui ce lit au-delà de ce que vous avez incité le sujet à dire.*(Lacan, 1975, p.29; S-XX-1972-3, 09/01/1973).

¹⁰⁷ For more on Lacan's reference to the living body as something that enjoys itself, see his seminar *Encore* ([S-XX-1972-3] 09/01/1973) 1975) and Colette Soler's (2016) account of the links Lacan realized about the body and the affects.

"remarkable quality of the art" of which he is capable. Prior to the voice he acquired through mapping, his skin voice was one that could manifest in his place his acts and values. Mapping could then materialize other forms through which he could express the lived experience imprinted in his insertion as presence more than as absence in his environment. His lived experience signifies the skin he lives in. His lived experience attributes value both to the skin of his body and to the built environment, which re-present for his own appreciation his acts and approaches about both. It shows that more is read through mapping than what maps depict.

Through mapping, the mapmakers could have their perceptions, frustrations, circumstances and realizations - including that of their needs and demands - turned more specific and localized. This makes their demands feasible in more concrete terms, if they properly invest in them. Mapping can favour the dwellers' awareness that the production of space is not a question of fate, but of appropriate destination of investments. What one reads in their maps is not only what they say those built elements signify for them but also what signifies those elements as components of their everyday environment, as components of the skin of the built environment with which they cover and discover their wishes and realities. Likewise the tattoos through which they represent their experience and whose value is in the narratives these unfold, the marks on their walls speak for them. In opposition, the marks on their maps speak with them, helping them to take thoughts out of place, widen perspectives, outline representations and replace their possibilities.

The transdisciplinary character of this research allows the inspection of the use of maps and of mapping from the stance of an action-research oriented approach in which a mapping initiative is conducted and comes out with a view of its psychoanalytically informed transitional functions. The mapmakers are prompted to re-present their lived experiences on the map in a process that includes more a finding than a seeking. In these processes, the mapmakers verify, think, situate differences and likeness, map out, grasp, and build their own views of what is taken out of place and unfolded through mapping.

In the next chapters I explain, with extracts taken from the unit of analysis, the modes of functioning through which mapping was seen taking things out of place. As a means for the unfolding of a movement between representations and recognition mapping can help transform the mapmakers' relations with the external world. This movement is referred to by Freud (1924) as what unfolds from a position of subordination [*Abhängigkeit*] to that of who struggles to transform reality [*Realität Abänderung bemüht*]. Chapters 7 and 8 analyse the transitional functions of mapping through which magnitudes and directions related to the built environment are derived from the respondents' utterances. This made possible to inspect whether and how the re-cognition catalyzed by the act of mapping could interfere: i) in their relations with what it re-presents; ii) in the shape of the environment; iii) in what conditions their life in the neighbourhood and the value it has for them.

This mapping methodology embraces the singularity of each mapmaker. The more modes of functioning of maps and of mapping its users and makers can recognize, the more they can contribute to face with the issues and the representations in space. Either as a Jolt, as a supportive base for Spatial Education, as Lens or as Canvas, maps, mapping or both can derive effects that go beyond the boundaries of their mere functioning. Inspired by James Corner (1999, p.228), to whom mapping "discloses, stages and even adds potential for later acts and events to unfold", the following chapters present its transitional functions identified from its effects.

Chapter 7 **Taking out of Place**

This chapter analyses, through categories and examples, the transitional functions of mapping collected in this research's fieldwork. I created these categories from the effects that maps, mapping or both produced within the timeframe of the fieldwork where I inquired their assumptions and effects. One of the hypotheses about mapping in this thesis is its capacity to function as a transitional space where the mapmakers can re-present their inner and outer realities for critical inspection. As an overview of its structure, this chapter shows 8 modes of functioning identified and categorised as taking 'things' out of place. These 'things' include affects, perceptions, enjoyment and investment glimpsed by the dwellers' who mapped their use of space. A displacement that functions in mapping allows a display of these 'things' that connect internal-external, objective and subjective realities. These 'things' can include those from which the dwellers withdraw. In this chapter, I name, define and analyse the first 8 of the 17 modes of functioning that reveal the potentialities of experiencing the transitionality of maps and mapping.

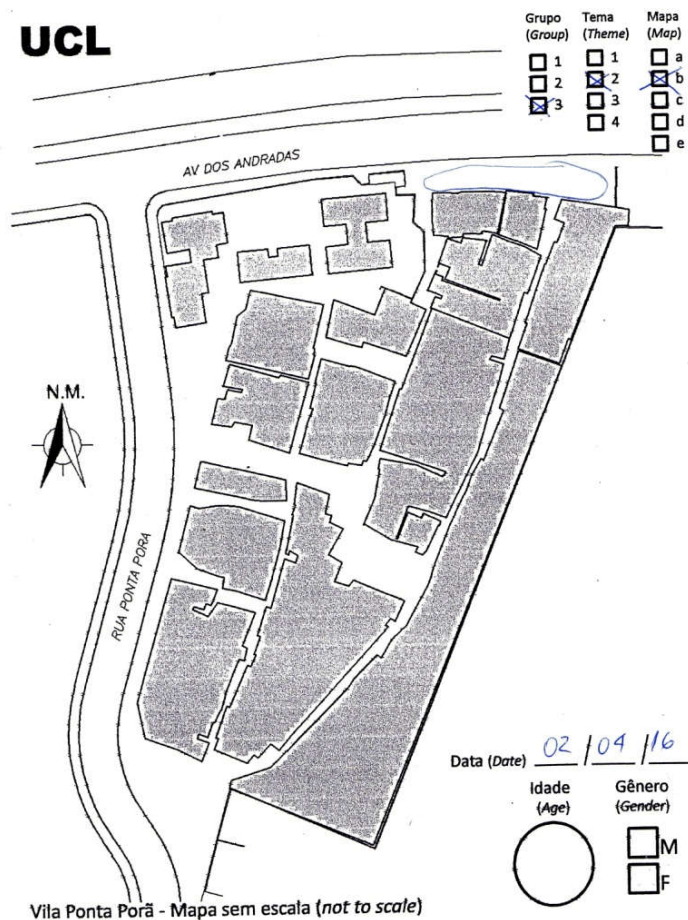
The transitional functions of mapping interrelate modes of functioning that can work simultaneously. It means that to examine the Community Centre through mapping allows the mapmakers' to externalise their perceptions of it and inspect, from other perspectives, their attitude about it. For example, the dwellers can feel less estranged from the Community Centre by talking about its issues, and by emphasising characteristics and circumstances to which it is subjected. Through mapping, they can notice relevant but unattended points about the Community Centre and the relations they establish in, with and through it. Moreover, what one mode of functioning catalyses does not necessarily clash or combine with what another mode of functioning reveals. The functions do not interrelate hierarchically, but möbianly, since they coalesce in the perspectives of what is relevant to the mapmaker. This chapter presents the transitional functions of mapping symbolically related to taking things out of place. For details on 'symbolic', see Appendix 4.

7.1 Jolt

This section shows three examples of situations in which mapping worked as a jolt that shakes ‘things’ out of place. What things are these? What is shaken are affects¹⁰⁸, feelings, perceptions and thoughts. To take out of place means the symbolic¹⁰⁹ act of displaying elements on a map for further inspection. In the first example, below, the respondent was asked whether there is a wall in the neighbourhood that calls her attention. In response to this, she outlines the containing wall on the map (Fig. 7-1). Asked why it calls her attention, she answers:

I never stopped to think about, like, any reason for this, no. Nunca parei pra pensar, assim, motivo nenhum, não.

(RXFM28, 2016, 00:19:05)



7-1 Containing wall that attracts this respondent's attention

Source: map produced by the author with information added by a respondent, 2016.

¹⁰⁸ For details on the sense of ‘affect’ in this thesis, see Appendix 4.

¹⁰⁹ For details on the sense of ‘symbolic’ in this thesis, see Appendix 4.

The functioning as a Jolt was noticed in the example above because something that was latent had opportunity to become manifest. This becoming process functions as a symbolic movement able to orientate perception towards re-cognition. Having said that the containing wall calls her attention, she might have been provoked, by the act of locating it on the map, to consider the reasons that make it call her attention. Her utterance makes clear that, before mapping it, she had never stopped to think about it in this way, and about this specific wall. It can also be new to her to be suggested to think about what calls her attention in her neighbourhood and to locate it on a map. Through mapping she had the opportunity to inspect her own views from an unexpected stance. In this example, her own knowledge is pushed. Her perception of a wall that calls her attention was displaced to a position of what can be inquired: 'why does this wall call my attention?'

A similar situation can be noticed in the following extract, which touches the Lefebvrian realm of the presence of body in space. Asked about her preferred spaces in the neighbourhood, this respondent answers:

There are spaces here by which I almost never pass,
and I need to start passing by them, you see?

Tem espaço aqui que eu quase não passo,
e tô precisando começar a passar neles, viu?

(RXFA63, 2016, 00:15:26)

A long pause is registered after this uttering, while the respondent stares at the map apparently reflecting upon what she had just said. Her answer to the question indicates that she is producing a critical view of her own attitude about certain areas in the neighbourhood. If she tends to avoid them, the act of mapping unsettles it and makes her utter that she should pass more often by these spaces. She can re-edit her stance perceived through her own mapped view of something. In this example, her attitude is taken out of place. Her behaviour was displaced to a position of what can be inquired: 'why don't I pass more often by these spaces?'

This episode is timing to emphasize that categories of reveal and catalysis interrelate möbially in ways that both can be identified in all transitional functions of mapping, depending on the perspectives adopted for analysis. In the example above, the respondent's mapped absence of herself from some areas of the vila

revealed to her the distance she is keeping from them. This perspective catalysed her recognition that she should pass by these areas more often. It means that there is no predefined opposition of functionings or analytical categories. They are not excludable, but rather combine in ways that can move inadvertently along their topological one-sidedness. While this respondent thinks in silence about her attitude, the one who voiced the following extract thinks aloud.

One of the characteristics of mapping is that it can be set up to respect the rhythms of each respondent as well as the style of their responses. Some of these are more explicit and, others, more reticent. Asked about the social events in the *vila*, this respondent states rather reticently:

Indeed... there are almost no social events, right? When there are, it's at the Community Centre. But it's quite difficult.
So-and-so {RXFP55}¹¹⁰ was right when she said that there should be more [events]...

É...quase não tem eventos sociais, mesmo, né? Seria no Centro Comunitário, quando tem. Mas é bem difícil. Bem que a {RXFP55} falou, tem que ter mais...
(RXFL41, 2016, 00:02:52)

This extract illustrates the functioning of mapping as a Jolt in three different aspects. This respondent reflects about, first, the lack of social events; second, the difficulties of having an event at the Community Centre; third, about what another respondent had mentioned to her about this and with whose opinion she agrees. In this example, the use of the Community Centre is mentioned, as well as her own and her neighbour's opinions about it. Its use and their opinions about it are displaced to a position of what can be inquired: 'why is it underutilized?'; 'why is it difficult to use?'; 'Would there be more people thinking of it the same way I do?'. These are some of the questions that this taking out of place of mapping as a Jolt can unfold. Once unfolded, these questions can take more things out of place, whose consequence can be a movement from one position to another.

These positions are those the dwellers take about themselves, the neighbour, the

¹¹⁰ In the extracts of the respondent's utterances - also presented in their original version in Portuguese - clarifications advent from my fieldwork notes are included between { }, insofar as, for when the respondents say "there", "here" or mention another respondent, the reader can better grasp what they mean. This also applies to notes that clarify an idea that is conveyed in Portuguese.

government, and the environment where they are inscribed. The functioning of mapping as a Jolt takes things out of place because it can introduce topics that might have been avoided by the dwellers, or which are not easily mentioned in the everyday. Once the mapping activities take place, this latency is challenged, things can be manifested and taken out of place.

The functioning of mapping as a Jolt confirms that it can give an account of the social bonds generated by identification, but also by what has been avoided, denied, neglected, forgotten, unconsidered. From the mapping activities pursued individually with participants, I noticed significant connections and differences between the transitional functions of mapping. For example, in the extract above, the respondent concludes it as if she was looking for a word, and suddenly stares at the map again. Her search for the map points to its functioning as Ariadne's Thread to which she resorts. The following section explains and analyses it.

7.2 Ariadne's Thread

This section presents three examples of situations in which the map itself was perceived to function as Ariadne's Thread, that is, as supporting the respondent in getting out of the labyrinth of memories in the free hovering attention that the mapping activity might have led them to. In the mapping activities, I could notice the respondents daydreaming or being too prolific in their recollections. Albeit having set up mapping to respect the rhythms and singularity of each respondent, sometimes their recollections could be perceived as considerably emotional for them or as bringing painful memories to the fore. In this case it would be difficult for the researcher to make sure that the respondent will end the activity without having been far too much disturbed by it. From this perspective, the functioning of the map as Ariadne's Thread allied with the ethical compliance of this research. The functioning of mapping as Ariadne's Thread allows the mapmaker to freely move in and out the symbolic space where perceptions, associations and recognitions are at play. With the thread of Ariadne they can respect their limits and help research to be minimally invasive to their physical and psychical possibilities.

There are occasions in which the map is used as Ariadne's Thread, but the respondents do not notice it. In these occasions, they either appear to have gone too deep into their memories or to be detouring from the question they were asked. The following extract shows the respondent using the map as Ariadne's Thread and evidentiates the functioning of that fragment of mapping as a transitional process. For example, I asked a participant about situations in which the dwellers had gathered to sort out a problem or get something fixed or improved in the neighbourhood. He speaks that it does not happen anymore and gives many examples of how it happened in the past. He tells that the dwellers have united for collective interests - such as a sewage system - and to sort out individual issues, such as improvements needed in specific dwellings. Recollecting the enriching exchange of gathering to transform their realities, he gives some examples of what could be done in the present: "But if the guys still had a little bit of it, it would be great. Painting, plastering would all make everything look better, you know?" He speaks a bit more about what could be done and, sounding slightly hopeless, he taps the table with his pen a couple of times while staring at the map, and says:

Thus, what do I mark?

Aí o que eu marco?

(RXMT44, 2016, 00:30:08)

This question is not directed to the researcher, his interlocutor, but to himself. He seems to use the map as Ariadne's Thread to pull himself out of the labyrinth of recollections. These ambivalently combine a recreated past of idyllic memories related to solidarity and collective enjoyment, with a hopeless consideration of the circumstances he sees in the present, including the impossibility of this union to happen again. Showing some impatience with the circumstances the act of mapping has made him inspect, he taps on the table with a pen and asks himself 'What do I do now?'. It sounds as if he was asking: 'How do I get out of it?' The map is readily present with a possible answer put forth as a version of his question: 'What do I map now'? While his focus is displaced from specific problems, his anguish is displaced from the actual circumstances to those of the mapping activity. This displacement contributes not only with the continuity of the mapping activity but also with his disposition about this and himself and the neighbourhood.

As the following section analyses, the map also shows signs of its functioning as an interlocutor which is merely assisted by the researcher. As section 7.3 will detail, maps and mapping are noticed here to function as a Transferral Platform. It would function as something that takes the respondents from a position of who complains about the past, or of who keeps nostalgically recollecting it, to the position of dwellers inquiring what to do about the local conditions and where they might take them to. At the same time, their turning back to the map can interrupt the distressful affects these displacements might have meant to them. By turning back to the map, they are resisting to think about what mapping jolted in them. Something was taken out of place through mapping and the respondents use the map as Ariadne's Thread to get back to where they were prior to the jolt. It can indicate the respondents' resistance, but mapping does not leave it unassisted.

The following extract illustrates a similar situation. As the respondent leaves blank a map on which she was asked to mark the places she usually goes in the neighbourhood, her reading of it reveals the isolation she might be facing. Explaining that she "lost her son for drugs" in the neighbourhood, she realises that her isolation is not caused only by the conditions of the built environment. Having awoken in her the sad memories of having lost her son, she nevertheless insists on getting on with the activity and turns to the map as if asking it to take her somewhere else. Further on in the activity, when she is asked about the areas she considers in need of attention and intervention, the map takes her once again to the place where her son was found dead. She points to it on the map and says:

It really needs [...] I think, a change. [...] Certainly a change. I think it should be... I don't know, they should see what could be done there... to make it better... the place... to remove that impression. We have a very bad impression of there.

Lá tá precisando mesmo [...] eu acho que uma mudança. Mudança com certeza. [...] Eu acho que ali deveria ser... sei lá, eles deveria ver o que que poderia ser feito ali... pra melhorar... o lugar... pra tirar aquela impressão. É uma impressão muito ruim que a gente tem dali.

(RXFLeS, 2016, 00:32:33)

The extract above shows that even when the map functions as Ariadne's Thread nothing guarantees that the recollections will be halted. Once unfolded they might

return many times during the activity, and in this episode it seems to have been productive for the respondent, as she finished the activity in what appeared to be a much better disposition than as she started it. The mode of functioning as Ariadne's Thread seems to have taken her to the next level of awareness, in which she becomes more conscious not only of her resistances about a certain place but also of some of its characteristics that need to be changed. The fact that either maps, mapping or both can function in different ways for different respondents is analysed from the following extract, as it shows a respondent commenting very jokingly about an area of the *vila* that can be a sensible topic for other respondents.

When we hear a "bum" noise here, {someone} is killing someone else.
Quando a gente escuta um "pipôco" aqui, tá matando alguém.

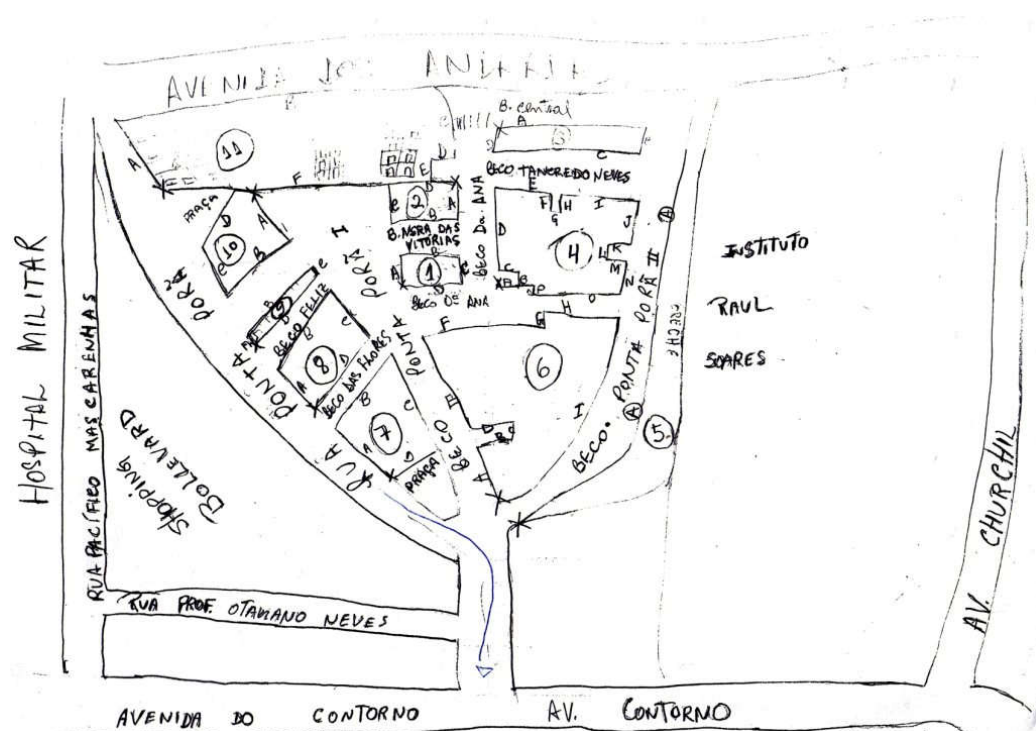
(RXFA33, 2016, 00:54:28)

Immediately after saying this, the respondent turns back to the map and declares that she was "speaking too much" ["falando demais"], which might imply that she was "disclosing too much". She looks at the map trying to remember what had been the question that led her to these recollections. She lost her thread of thoughts but got back to it without spoiling her disclosures; which is the topic of section 7.5.

Other respondents made combined use of the map as Ariadne's Thread and as a Disclosure Repository. Albeit their impression of having 'talked too much', they heard themselves making disclosures or detouring from the questions asked. It was the case, for example, of RXMM28, RXFL41, RXMC42, RXFA63. Detour is another form to resist recognizing what mapping helps the mapmakers to perceive and manifest. Once informed about these modes of functioning and of the obstacles they place, the researchers and facilitators can notice what is going on in the activity and adjust it to favour its continuity and, more importantly, to safeguard the participants' psychic and emotional balance.

7.3 Transferential Platform

This section contains examples of situations in which the map functioned as a Platform that either facilitated or hampered the activity by making the respondent feel in higher or lower degrees at ease with it. As quoted in section 3.1, the map functions here as "an operating table" (Corner, 1999, p.225) that distinguishes, from cognitive mapping, the mapping pursued in these activities. The only map in the unit of analysis that fully corresponds to the definition of a cognitive map is that of figure 7-2; which was fully drawn by a respondent who lives and works in the *vila*.



7-2 - Map drawn by a respondent and used in her everyday

Source: map produced by a respondent, photographed and included in the unit of analysis, 2016.

This differentiation between the socio-spatial practice of mapping in this fieldwork and cognitive mapping does not mean the disavowal of latter. Rather, it means that this research methodology focused on displacing the time and effort spent on the tracings of space to the reading and writing of representation on a provided basemap. In this mapping methodology, information is added by the respondent to a provided map. It means that mapping functions here more as "an operating table" (Corner, 1999, p.225) than as a drawing table: the mapmakers interact with the provided map; they read it and write on it, instead of drawing it from scratch.

In the following extract, this respondent mentions the estrangement she feels about the map provided in the activity because it is different from the one (Fig. 7-2) she has drawn, once she says she needs a map to do her job in the *vila*.

It's funny because when we are used to a map,
and we get to work with another map... Then, we get lost.
Engraçado que quando a gente tá acostumado com um mapa,
e a gente vai trabalhar com outro... Então, a gente fica perdida.

(RXFK47, 2016, 00:01:20)

As soon as her resistance to the provided map is stated by herself, she takes another position about it and stops resisting to adopt the map used in the research. As she brought to the activity a copy of the map she has drawn and works with in the everyday, it was easy to notice that it was her mind map represented on paper. Therefore no other map could compete with it in terms of its clarity for herself. However, after spending some time comparing her map with the map provided in the activity, she got used to the latter and completed the activity. Not only her map, but her resistance to a different map might have hampered her use of the provided map as Platform through which to start the activity. Her reaction to the provided map helped her to take out of place her estrangement and resistance about it. The respondents were otherwise soon at ease with the map provided for the activity. One of these, after being told that she works very well with maps, modestly says:

Yes... I think it's because I got used to this one, right?
É... eu acho que é porque já acostumei com esse, né?

(RXFP28, 2016, 00:11:50)

The importance of getting used to the provided map was noted early in the fieldwork and the activities always began asking the mapmakers to answer easy questions using the map, such as: “Where are we now on the map?”, “Where is the Community Centre?”. Beyond getting used to the map, the question of establishing a relation with space through the map seemed key in the activities, as the following extract suggests. In one of the clearer examples that a relationship was established with the map, the following respondent did not feel lost in it - as the previous respondent admitted to feel - but, rather, she lost herself in it. Absorbed by the opportunity the question had offered her to recollect memorable spaces in the neighbourhood, it took some time for her to get back to the mapping activity.

Recollecting memorable places, as the question asked her to locate on the map and speak about them, she remembered in detail a dwelling that no longer existed. Absorbed into the map as if it was a Transferential Platform to her past, she said:

Here everybody is related, when we aren't, we aggregate.
Aqui todo mundo eh parente, quando nao eh a gente agrega.

(RXFM22, 2016, 00:01:15)

This respondent is distracted by the image of a house she used to know well and that now only exists in her memory. The map has functioned as access to it and she was not keen to leave it. The setting up of transference in the respondents' relation with the map is a condition for them to mark on it their accounts of representations in space. Where she used to spend time, doing what and for how long. The effects of these spatialized and specific recollections were evident in the mapmakers. The functioning of mapping as a Transferential Platform can be considered a condition for its functioning as a Window opened to the past, as section 8.4 will explain. This recollection of representations can lead mapping to impel the respondents' access to either imagined or recollected images they are invited to manifest in words and traces. While the present section analysed it through recollections, the following section shows it through imaginations and delineations.

7.4 Figuration Link

This section analyses three situations in which mapping activities provided room for the respondents to conceive an image of something they wish in a certain space. This figuring out through images seemed to reinforce the respondent's interest in their environment and is referred to here as a Figuration Link. The importance of figuration as linked to the cultivation of a creative intellect was approached by Andreas-Salomé ([1910] 2012; Brinker-Gabler, 2014) and mapping seems to work in favour of it. To figure out through images also seems to remind the mapmakers of their need to figure out what they want for the *vila*. As a first example of their capacities to imagine alterations, the following extract shows a mapmaker saying:

Eu vejo uma horta ali. I see a vegetable garden there.
(RXFI58, 2016, 00:57:55)

In a second example, a respondent, while mapping, realises that she does not know why a certain image is attributed to the name of an alley. As she brought her own map (Fig. 7-2) to the activity, she focused for a while on the differences between the maps on her hands, since hers contains the names of the alleys as opposed to the provided map which is blank, and said:

There is the Spring Alley there as well, look.
Tem o Beco da Nascente ali tambem, ó.
(RXFK47, 2016, 00:01:20)

At this point a student asked: "Why is it called Spring Alley?" The respondent is surprised by this question as she does not know why the alley has this name.

I don't know. I don't know, in fact, I don't know about it... who named the alleys. [...] I don't remember how these names came about.
Eu nao sei. Eu nao sei, na verdade, eu nao sei como é... quem deu origem ao nome desses becos. [...] nao lembro de como e que foi que surgiu esses nomes.
(RXFK47, 2016, 00:14:00)

The lack she notices in her memories contrasts with her knowledge about the area. The act of mapping revealed that the certainties which made her draw her own map and add information to it were not enough to fill the gaps of the history transmitted to her. After taking her certainties out of place, mapping retained her attention on the topics of piped water, sewage, water springs and alley names.

We didn't have piped water in the house, nor a sewage system, so there were some Big Taps here. 1,2, 3 taps for us to grab water from. And there was a spring, indeed, but I don't know whether it [the naming of the alleys] was due to this... I don't remember. Interesting, right?

A gente não tinha água dentro de casa, nem rede de esgoto, né, aí tinha uns torneirão aqui. 1,2,3 torneiras pra a gente pegar água. E aqui tinha uma nascente, mesmo, mas não sei se foi por causa disso.... não lembro. Interessante, né?

(RXFK47, 2016, 00:14:35)

She stays focused on the topic, interested in finding the correlation inquired by the student between an actual spring and the name of an alley. She suggests that something is lacking in this correlation and considers it an interesting remark. Her interest in the topic seems to continue in the back of her mind as she goes on with the activity but, latter, sounding reflexive, she whispers: "Spring Alley..." (RXFK47, 2016, 00:15:00).

If one of the functions of a mapping activity is to strengthen the mapmakers' interest, curiosity, desire to know, which might stimulate their critical engagement with the built environment, the functioning of mapping as a Figuration Link elucidates it. The third example shows a respondent who asserts his critical engagement with the built environment through an image he wants to be improved. "Precisely in the alleys", he notes:

"This is ugly, guys, let's get it improved, shall we?" Do you understand? There is a fellow down here, I was observing him the other day, he planted a number of lettuce in little bowls there, it turned out quite good-looking, you know? So I will outline all this... around here, look...[...] It would be quite an interesting thing to make a communitarian vegetable garden there...

"Isso aqui tá feio, vamos dar uma melhorada nisso aqui, vamos?" Entendeu? Tem um cara ali embaixo, eu tava vendo outro dia, o cara plantou um monte de alfacezinha nas vasilhinhas ali, o negócio fica até bonito, sabe? Então eu vou circular ela toda. ... Isso aqui oh... [...] Que seria uma coisa interessante fazer uma horta comunitária ali...

(RXMT44, 2016, 00:30:08)

Following this statement, he describes what he saw "a fellow" doing and how he thinks it could be expanded for the collectivity. From the point when he speaks about how it could be implemented, mapping turns out functioning as a playing field, where the mapmakers speculations of how things should be are delineated on

the map, as section 8.6 analyses. The entry point for such a playing field is nevertheless the imagined possibility of changing some things they notice in the *vila*. As section 8.6 specifies, the idea of a communitarian vegetable garden is mentioned by many respondents, who tentatively introduced the topic:

This would be very good for us, a communitarian vegetable garden, right?
Isso seria muito bom pra nós, uma horta comunitária, né?

(RXFP55, 2016, 00:36:18)

Also on the topic of vehicles and parking spaces, the image the respondents figure out for what could be better for the collectivity is expressed through mapping. Asked whether she considers important the availability of parking places for the vehicles of the neighbourhood, she ponders, indecisively:

It is interesting, it is important, yes. Because nowadays... many cars,
nevertheless I think it is unnecessary. There should be more bikes.
É interessante, é importante, sim. Porque hoje em dia ... muitos carros, apesar
de que eu acho que é desnecessario. Deveriam ser mais bicicletas.

(RXFM22, 2016, 00:10:40)

Mapping made possible for her to approach a field in which she is not sure what opinion she has about it. Mapping embraces doubt and ambiguity while being able to take these out of place as one's own opinion is shared and questioned. On the first line of the extract above, the respondent seems sure of her opinion, but while mapping she was led to review her former considerations. The Figuration Link is created from what the mapmakers see, imagine, know, do not know, and from what sense they make of it. These possibilities attest the taking out of place that mapping unfolds, and which can help mapmakers get to grips with their history and with their plans. In the meantime, mapping functions receiving disclosures.

7.5 Disclosure Repository

This section shows that the respondents' disclosure of information about their relations with space, with the other, and about themselves can be part of the setting up of their critical capacity. In its functioning as a Disclosure Repository, mapping accommodates the process of recognition being performed by the mapmakers. This is a functioning in which the role of the researchers as attentive listeners is key, as it is expected from them to listen devoid of judgement or retort and to show interest for what the respondents disclose. Whatever they disclose, it might be more because they needed to say it, than because it had been directly asked. In this research it was more important their voicing of something than its contents. The following two extracts contain opinions about others in the neighbourhood.

Here who works, works indeed, and who doesn't work, doesn't do anything.
Aqui quem trabalha, trabalha mesmo, e quem não trabalha, não faz nada.

(RXFA63, 2016, 00:07:30)

I'll speak in low voice otherwise they will hit me out there: they all live off benefits, all sitting there, look. They found who pays the rent. They found the benefits, with which to buy nice clothes, perfume, deodorant, all cute, on the weekends they have their nails done, guess whether {they'll want to work?}...

Vou falar baixo senão elas vai me bater aí fora: tudo vive de bolsa escola, vive tudo sentada ali, ó. Ó, achou um que paga aluguel. Achou a bolsa escola, que compra roupa bonita, perfume, desodorante, toda bonitinha, final de semana faz unha fica toda bonitinha, vê se {vão querer trabalhar?}...

(RXFC59, 2016, 01:08:41)

In both cases, there is something they felt the need to voice, maybe because it was a way of not only recognising something they see in the other, but also of differing themselves from the others as they see them, or differing a present circumstance from a past one. The following extract shows this process of re-cognition discernment as it merges with the disclosure of a critique about a political local figure. This disclosure shows the tactics of subtraction of power happening in the everyday of their social life. It also shows a process of differentiation by isolation.

Everybody isolated her because she was thinking of herself as president, that she therefore had to give orders. And we started to feel an estrangement in this... she pushed too much, too much, and everybody let her go. Hence today

if she says she needs to summon a meeting, nobody... you can count on your fingers who comes. [...] So I think that everybody has faded her away. There's not anymore that care that we used to have, that we were supposed to have.

But... she once helped us a lot, we have a lot of respect for her.

Todo mundo isolou ela porque ela tava achando que ela era presidente, que ela tinha que mandar. E a gente foi estranhando aquilo... ela apertou demais, apertou demais, ai todo mundo largou ela. Entao hoje se ela falar que precisa fazer reuniao, ninguem... pode contar uns gatos pingados la. [...] Entao eu acho assim, todo mundo ja apagou ela. Ja nao tem aquele carinho que tinha, que era pra a gente ter. Mas... ela ajudou muito a gente, a gente tem muito respeito por ela.

(RXFC59, 2016, 01:51:30)

The next two extracts are about the built environment. The following disclosure indicates that there are cases in which one individual was benefited with more than one flat in the social housing scheme. After disclosing the information below, the respondent uses the map as Ariadne's Thread to help her change subject.

That was bad use of power, do you understand? [...] Some people have two flats there, so they take their car from the parking space because they rent it for others, so they park their car on the street.

Let it go, let's take care of what is ours, it's better, right?

Isso aí foi mau uso de poder, você entendeu? [...] Tem gente que tem dois apartamentos lá, eles tiram o carro deles de lá porque aluga pros outros, põe ali no meio da rua. Deixa pra lá, vamos cuidar do nosso, melhor, né?

(RXFI58, 2016, 00:55:30)

The politics of space is revealed in the extract above, in which the observation of rules and ethical approaches are not always present in the relation of the dwellers with each other and with the authorities. These extracts make visible the confidence the respondents build upon the mapping activity, a phenomenon that also reasserts it as a *transitional phenomenon*. Through this process of symbolisation¹¹¹ unfolded by mapping, the mapmakers could recognize aspects of their social, political and concrete environment that were not mentioned in the everyday. In the following extract, the respondent makes an unkind remark unlikely to be openly manifest.

Esse beco é o mais feio que tem na *vila*.

This is the ugliest alley in the *vila*.

(RXMM26, 2016, 00:33:10)

¹¹¹ For details on the sense of the 'symbolic' in processes of symbolisation, see Appendix 4.

However, to make the respondent feel at ease to criticize an area like that can be a strength of mapping, once it is the map that receives the comment, not a person. The following extract contains disclosure about the environment pervaded by the traumatising experience of a murder that happened during the time of the fieldwork research.

He was a dweller here [...] Then he was murdered, on the weekend, I think it was at night between Saturday and Sunday. I heard about it because I was at home and his body... sort of, he was killed at midnight and his body stayed out there until six in the morning.

Ele era morador daqui. [...] Aí foi assassinado, no fim de semana, acho que foi de sábado pra domingo. Eu fiquei sabendo porque eu tava em casa e o corpo dele... tipo, ele foi morto à meia-noite e o corpo dele ficou aí até seis da manhã.

(RXFM22, 2016, 00:06:18)

Other respondents also commented on this episode (RXFC59, RXFL41, RXFP28), a fact that indicates a combined functioning of mapping as a Disclosure Repository and a Tension Easer, of which the next section offers more examples.

7.6 Tension Easer

In this section, I analyse, from the perspectives of two of its main characteristics observed in the fieldwork, the functioning of mapping in easing tension and discomfort. First, through the triangulating function the mapping activity performs between the respondent and the researcher. The tension in this encounter is eased as it is displaced, transferred to the map. Some respondents emphasised the difficulty in carrying on with mapping at the beginning of the activity (RXFM22, RXFC59, RXFI58, RXFL41, RXFP55). It can be interpreted as revealing the tension involved in doing something new in the presence of someone they do not know. The second alleviation observed is between the mapmaker and the topic proposed to be mapped. Mapping can ease this tension as the abstract-analogous character of the map offers some distractions for the respondents - such as drawing, recollecting, outlining - along which they can breathe between the lines.

The first situation illustrates a mix of these two types of tension. Asked about his preferred places in the *vila*, a respondent says that he does not go anywhere in the *vila* anymore. "I don't know if they told you already, but a boy was killed here"(RXMT44, 2016, 00:04:50). The disturbance this death caused him was clear, as it led him to reconsider his relations with the neighbourhood, with its places, its people. It is comprehensible, and the research activity was not supposed to increase his discomfort. Hence, as he mentions violence as a reason for his withdrawal from the collective spaces in the *vila*, the original question about his preferred places had to be rephrased asking him to point on the map a place he had mentioned before as key for him for joyful reasons. It was asked to take him out of the emotions his memories brought to him. Here, I emphasise the combined functioning of the map as Ariadne's Thread and as a Tension Easer.

The following extract, about the same murder, shows when mapping might ease the tension about a topic that seems at the back of the respondent's mind.

Every now and again we have annoyances, but we get on with the struggle, the police gets on helping, gets on struggling. Because I think that you might have

seen something around, about a sort of weird movement around here.

But slowly everything will get back on track...

De vez em quando a gente tem uns aborrecimentos, mas a gente vai batalhando, a polícia vai nos ajudando, vai batalhando. Porque eu acho que você chegou a ver alguma coisa aí, de um movimento meio estranho aí. Mas devagar vai tudo entrar nos eixos...

(RXFI58, 2016, 00:13:12)

As she mentioned "a sort of weird movement" mapping was functioning as a *transitional process*, and the activity continued. Such continuity indicates that the potential of mapping to take things out of place does not mean that it blurs with affects, knowledge and perception. On the contrary, these things are taken out of place and put on a place where they can be inspected: the map. The functioning of mapping as a Tension Easer comes from the opportunity it offers for the respondents to speak, to trace on the map, and to be attentively listened to along the process, especially by themselves.

As part of this methodology, all respondents were offered paper to draw or use as an extension of the maps, like an additional *transitional object*, where they could scribble shapes and signs while speaking and marking the maps. The following extract shows a respondent justifying the need for three-bedroom dwellings while pondering about the flats still expected to be built in the *vila*. As it is unclear if it will be built by the government, she pairs her speech with scribbling and a statement: "We are in the fight" ["estamos na luta"].

If some day I inherit the flat, it is impossible for three people to live there. Sort of, in my household, my brother still lives with my mother. If the flat had two bedrooms it would be inviable.[...] Thus the question of two bedrooms, three bedrooms, would be this sort of issue. But then, we are in the fight {to get it}.

{At this point she dismisses the sheet of paper she was scribbling onto, and refers to it in the following statement:}

And this has no function at all.

Se o apartamento um dia ficar pra mim, não tem jeito de morar três. Tipo assim, lá em casa meu irmão ainda mora com a minha mãe. Se o apartamento tivesse dois quartos aí ficaria inviável. [...] Então a questão de dois quartos, três quartos, seria essa questão. Mas aí, estamos na luta. {Neste momento ela dispensa o papel onde rabiscava, dizendo:} E isso aqui não serve pra nada!

(RXFM22, 2016, 00:05:20)

Immediately after speaking about being in the fight she dismisses the act of

scribbling. It is possible that, while fighting might lead the dwellers towards the direction they want to go, scribbling might minimise the tension along the process of narrating it. But both fighting and scribbling can be something the dwellers invest time and energy on but at the end of the day might not take them anywhere. However, mapping triggered this respondent's reflections about her family's need for a three-bedroom flat and showed its contribution to what the next section refers to as spatial education.

7.7 Spatial Educator

This thesis shows that one of the functions of mapping is to foster identification of where on Earth one's position is. The functioning of mapping as Spatial Educator relates to this identification in at least two ways. First, it functions as a means through which the representation of space will be objectively perceived in its mapped form, which helps the participant to grasp from another perspective the space they relate with in the everyday. Inspecting the map, a respondent says:

Now, this one is almost an alley, what is it?
It's Carandiru¹¹²! Ah, I got it, quite tight indeed, I got it!
Agora, esse aqui chega a ser um beco, ne? Que é isso?
É o Carandiru! Ah, entendi, muito apertadinho, mesmo, entendi!
(RXMM26, 2016, 00:30:52)

The sense of displacement adopted here states that what is taken out of place through mapping is layed on the map, and in the example above, what is taken out of place is what was unknown for this mapmaker. As he needed to interact with a map, what he does not grasp in it has to be grasped. What is unknown to him is revealed through mapping and then recognised as “quite tight indeed”. I see resonating here what I recalled in section 6.2 about Adam Phillips (1999) remark that both image and language can function as tools to reconstruct what could otherwise remain inaccessible to the intellect. An image can be the map and language can be the mapmaker's words statements while mapping. It is from the transformation of his spatialized perception into word presentations that this mapmaker can think and discuss what he or she notices in and through space.

¹¹² The noun 'Carandiru' is used by the dwellers to refer to a building in whose housing units tenants live in harsh conditions. Named after a former prison in São Paulo, where a massacre was held in 1992, Carandiru Prison was characterized by a highly dense occupation paired with violence and precariousness. The dwellers used 'Carandiru' as a referent in the mapping activities. This shows that the names used to refer to places tell about the respondent's perceptions of the circumstances these places relate to. This building in the vila was marked by most respondents as in need of urgent intervention due to the living conditions of their dwellers. These living conditions combine tangible and intangible elements that overlap with the idea of de-densification put forth by the authorities. This idea is left unquestioned by some respondents and critically approached by others. In any case, there is unanimity among them about the urgent need for intervention in this area. In their account, a question remains unanswered: if Carandiru is an informal private estate of rental units built on public land and precariously maintained, why does it remain untouched by the interventions that claim to target implementations of de-densification?

The second contribution of mapping as a Spatial Educator is of its functioning as a means through which the perceptions gathered from the everyday spatialized knowledge can be located on the map:

It is too mouldy there, most children suffer down there. It is pitiful.
Ali é muito mofado, a maioria das crianças sofre lá embaixo. É de dar dó.

(RXFT37, 2016, 00:13:06)

In the example above, the participant locates on the map something not visible on it at first and which is added from her everyday experience of that specific spot. It is important to distinguish the two examples shown above. In the first example, the map calls the respondent's attention to something from its representation on the map. In the second example, something that calls her attention in the everyday can be located on the map. In both cases, the narrowness of the alley is the mapped representation of what the dwellers experience in space, and they recognise this.

In some similar ways, the following extract shows a respondent's statement after being asked to map areas in which she perceived any issue, if at all, about the absence or presence of windows in the *vila*. A long silence follows her statement.

Gosh, thinking now, it is true, guys, there's no window, indeed, in this place.
Nossa, parando pra pensar, é mesmo, gente, tem janela neste lugar, mesmo, não.

(RXFM22, 2016, 00:23:40)

As she knows, from inside, the dwellings in the alley she marks on the map, she reads it trying to find where she can locate existing windows. As she cannot, because they are not there, she recognises the lack made evident through mapping. The silence that follows her statement points to overlap with the function of mapping as a Jolt and confirms that education can indeed take things out of place. The following extract also touches this topic and shows when the mapped representation of space favours the respondents' inspection of the space they use in the everyday. Asked about where in the neighbourhood she usually sees people she knows from there, she says while marking the map:

Here, here, and in my house. Here in my house. A tight-ish alley, did you see it?
Only mine is that small, look for you to see, girl!
It is only now that I'm paying attention to it!

Aqui, aqui, e na minha casa. Aqui na minha casa. Um bequinho apertadinho, você viu? Só o meu é que é pequenininho, olha pra voce ver, menina!
Agora que eu tô prestando atenção!

(RXFC59, 2016, 00:21:51)

It is fascinating to see the way mapping functions as a Spatial Educator by unfolding realisation, either of something she notices, as shown in the extract above or as something the respondent imagines, as shown below. In fear of the dwellers' reprisal if they come to know what he imagines for the built environment, he says:

To speak about making room through removing their houses,
they wouldn't like it, right?

Falar que vai abrir casa dos outros... o pessoal acha até ruim, né?

(RXMM26, 2016, 01:26:30)

The scale of the *vila* and the location and predicament of its derelict areas seem to become clearer for the respondents as they glimpse these represented on the map. The overlapping between what the map makes visible and what the mapmakers experience in the everyday - that is, their lived experience as dwellers- seems to reinforce their recognition of the need for transformation. While the mapmakers disclose what they figure out for their neighbourhood, they learn about its space and its issues. For example, talking about Carandiru, this respondent says:

I think it has to be demolished. That cannot stay in such a small *vila*. I wonder how it is to share a wall with it... and having small kids, gosh! It must be like...
the bad words... because these can be heard from here!

Acho que precisa de ser demolido aquilo ali. Aquilo ali não pode ficar, não, dentro de uma vila pequena dessa. Fico pensando quem mora do lado.... que tem filho pequeno, nossa senhora. Deve ser assim... os palavrões... porque dá pra escutar daqui!

(RXFA33, 2016, 01:22:19)

The extract above already reveals the mapmakers' spatialization of their concerns. As seen in this chapter, as the mapping activity goes on, the complaints and preoccupations are disclosed not only concerning violence but the proximity of dwellings, narrowness of alleys, lack of windows. Section 8.4 will show that the sense of 'windows' here can go much beyond its sense as a tangible feature in a building. It can reach the symbolic¹¹³ aspect of openness in favour of the construct of meaningful relations with and through the built environment. The following

¹¹³ For details on the sense of 'symbolic' in this thesis, see Appendix 4.

extract shows, from a respondent's account, the edifying role potentially played by the improvement of the built environment.

I think people should take advantage of the fact that the structure changed, evolved, and evolve with it, rather than regressing, right?
Eu acho que as pessoas deviam aproveitar que a estrutura mudou, evoluiu, e evoluir junto, ao invés de regredir, né?

(RXFC59, 2016, 00:51:07)

The statement above indicates recognition of the influence the transformation of space has in the transformation of its dwellers' perception of themselves and its impact on their living conditions. Mapping helps them to take their perceptions out of place while placing them on paper. Through its functioning as a Spatial Educator, mapping can help the mapmakers to build awareness about the function of space in the education of its users and dwellers. Paulo Freire (2011) made clear that one's education is influenced by the space where one is inscribed. I emphasise in this thesis that mapping helps the relations between dwellers and space to be grasped through word and mapped presentations, as the following extract shows:

Some people had a sink at home, but would bring their bowls to wash at the Big Tap. Sometimes there was a queue to wash the dishes, or they would use their cask to reserve their place in the queue.
Tinha gente que tinha pia em casa, mas trazia as vasilhas de casa pra lavar lá no torneirão. Às vezes tinha fila de gente pra poder lavar vasilha. Ou às vezes colocava a lata pra marcar lugar.

(RXFC59, 2016, 00:51:07)

What is taken out of place and placed on the map includes the dwellers' knowledge about social and individual habits and preferences, as well as the localised knowledge of where exactly everyday encounters used to happen: at the Big Tap. As this unit of analysis gathered evidence about, the ethical, political and environmental learning implied in the use of space - for example, the use of the Big Tap - can be recollected and located through mapping, as the next section explains.

7.8 Spatialization of Grasp

As explained before, what this thesis conveys as 'spatialization' is the specification of a space where something takes place. The examples this section exhibits from the unit of analysis show extracts in which the respondents' memories, perceptions, experiences are announced in spatialized form. The spatialization of demands and wishes can be an aim of research initiatives that rely on mapping. This statement refers my analysis back to Žižek's (2008, p. 403; 2011, p.399) advocacy, and explained in section 5.2, of more specific and localized identification and discussion of demands. The spatialization performed by mapping, allied with its dialogic approach where terms that refer to space are naturally used, refers my analysis back to Minkowski (1936), as explained in section 3.2. Having in mind that "grasp" is a form of apprehension that includes what is beyond reason and excludes condescendence, one of the aims of my thesis is to expand the grasp of maps and mappings on the assumptions that lead them to be adopted in research and other initiatives, and on the effects they might produce or unfold.

The examples gathered in this section illustrate a Freudian discerning process. As explained in Chapter 5, Freud (1933, p.145-7)¹¹⁴ referred to psychoanalysis as a second upbringing [*Erziehung*] through which analysands can grasp [*Verständnis*] the experience [*Erfahrung*] they build by dwelling on their lived experiences [*Erlebnisse*]. This thesis inspects the possibilities open to the Freudian inspired *Verständnis* when what is inspected relates to space. In this case, its localisation is referred to here as a Spatialization of Grasp illustrated by the following extract. Referring to the extension of the neighbourhood this respondent refers to it as a "community" and comments on the quality of its relations:

I think that a community of this size...
It has to be peaceful, do you understand?

E eu acho que uma comunidade desse tamanho...
tem que ter paz nela, entendeu?

(RXMC42, 2016, 00:31:50)

¹¹⁴ Freud, 1933, *New Introductory Lectures...* SE-XXII p.145-7; GW-XV p.155-7

His grasp of the small scale of the examined neighbourhood, a scale re-presented to himself by the small map he has on his hands, makes him think that it should be peaceful. On the map, he sees how small it is to be so violent. The following extract testifies that from the first to the second meeting (that is, from one week to the next) in which this respondent worked with mapping, the exact location of a facility she mentioned remained a focus of her attention. Attesting the spatialization of her grasp, she recalls it right in the beginning of the second meeting, and it indicates that the attention she devoted to it had not been devoid of the memories it had brought to the fore in the first meeting.

The other day I remember to have mentioned that the Big Tap was here {she points to a place on the map}, right? But, thinking better, I thought, along the week, I think it was around here, so I think you could double-check it latter...
Aquele dia eu lembro que eu tinha comentado que a questão do tanque ficava aqui [aponta um lugar no mapa], né? Mas, pensando bem, pensei, durante a semana, eu acho que era por aqui, depois cê podia dar uma olhada...
(RXFM22, 2016, 00:00:08)

The extract above suggests that this respondent had in mind her information as ready to be double-checked to assure more reliability to the provided information. But what matters in this research is the fact that mapping functioned here as an opportunity for her to review her positions about something and to open herself for doubt and for the gaps that exist in memory and in the information they provide. The disruption of certainties can be one of the productive effects of mapping. The certainties disrupted can be those of the mapmakers and those they adopt or refuse to adopt from others. As an example of this, the next extract shows a respondent explaining that the existence of that Sports Court in the *vila* does not guarantee a better upbringing for the kids. She recollects some stories of kids who were brought up in the *vila* with no other leisure areas apart from the alleys and, who, by having had a careful upbringing, managed to build themselves a decent future.

Thus I cannot say "Leisure area", "I am making a leisure area for the kids here".
Guys, among all the kids here... some of them turned out to be anything good,
why? Because of the parents, but there are many professionals, lawyers, here,
policemen, everything, who were born and bred here. You know?
And the only leisure areas they had were the alleys.

Então eu não posso falar "área de lazer", "tô fazendo uma área de lazer pra as crianças aqui". Gente, as crianças todas que foi criada aqui... tem gente que não deu nada certo, por quê? Foi dos pais, mas tem muito profissional, advogado, aqui, policial, tem tudo, que foi nascido e criado aqui. Sabe? E as únicas area de lazer que eles tinha era os becos.

(RXFP55, 2016, 00:15:10)

These words seem to narrate her own experience of a predicament permeated by a lack of space, which she grasps and spatializes in the Sports Court: the lack of proper leisure areas. She knows that, in some cases, this lack was successfully compensated by tenacious and attentive parents. This respondent has ambivalent approaches to the Sports Court. She is against it being used by adults, and because she thinks this use is difficult to be avoided, she says it should be replaced by another facility. The non-judgemental listening of what the respondents say included, in this research experience, the listening of their opinions about the importance and about the actual and desired use of space in the neighbourhood. But as stated before, the most important achievement was their listening of themselves saying what they want to say. While in the previous extract the respondent parallels the importance of proper leisure space for the kids and their parental upbringing, the following extract questions the importance of open areas around the "little buildings" given the dwellers' need for parking places. He notes that the open areas are subjected to rubbish accumulation and turn out neglected by the dwellers. Imagining these areas as parking places, this respondent spatializes not only his ambition but also his grasp of the lack of use and appropriation of the open spaces produced in the *vila*.

These buildings, when they were built, my father even said: 'if these buildings had pilotis¹¹⁵, there wouldn't be any problem'. [...] Here, on the back {he points on the map to the area behind the "little buildings"} it is all dirty with weed, why that there? That's what I'm saying, I'm not an engineer, but...

Esses prédios, quando fizeram, meu pai até falou: 'se esses prédios tivessem pilotis, não tinha problema'. Aqui atrás [dos prédios, aponta no mapa] é tudo sujo de mato, pra quê aquilo ali? É igual eu tô te falando, não sou engenheiro, mas...

(RXRM48, 2016, 00:08:20)

¹¹⁵ a grid of reinforced concrete columns that bears the structural load which lifts the building from the ground leaving room between the building and the ground which is used in most cases as a parking space. Pilotis is one of Le Corbusier's ([1923]2008) Five Points of Architecture.

The extract above seems to voice double frustration. First, his disappointment about the area surrounding the building of flats, which he considers neglected. Second, his frustration about his place of speech which is not that of "an engineer". Still, mapping functions as a means for him to spatialize his grasp and register it. In the following extract a respondent spatializes her frustration about the building of flats, as she points to its lack of conservation. She relates this neglect to its dwellers who, in her view, do not take care of it accordingly. She also criticizes the removal of dwellers from derelict areas to the new buildings. According to her, not everybody adapts and complies to the duties implied in living in a building of flats.

{They} grabbed all the bad little core and settled there, look. It's hard. But, what can one do, right? This building was supposed to be all cute, all beautiful. Pegou os miolinho ruim tudo e colocou ali, ó. É difícil. Mas, fazer o quê, né? Esse prédio era pra ser todo bonitinho, todo lindo.

(RXFC41, 2016, 00:50:05)

Questioning the policies being practised, this respondent has shown on the map the origin and destination of the displaced dwellers. The action of mapping took her views out of place while placing them on the map to be inspected from their representation in the mapped space. She could then inspect not only her views of the policies but also their effects. The "{They}" in the extract above is placed where the Portuguese language admits a hidden subject, which allows the respondents to omit a direct reference to the subject of action they are referring to in a phrase. In this case she means the authorities who deploy the displacements.

The extracts in this chapter show that these respondents – since they are dwellers in the *vila* - have knowledge about their neighbourhood. What they grasp of its social and political environment is irreducible to what those who are not there in the everyday can perceive. Dwellers are the best ones to reveal not only the dynamics around the space they help to produce by using it but also what matters for them in their neighbourhood and beyond. To introduce the functioning of maps and mapping from the application of mapping in this fieldwork, this chapter showed it through the eight modes through which mapping can take things out of place. Mapping can play a supportive role in research and education due to these modes

of functioning, that contribute to further detail not only the assumptions based on which maps and mapping are adopted, but also the effects they are able to produce or unfold.

Maps and mapping have a strong inclination to jolt what is raised, to include what is at bay, to take things out of place while placing them on paper. This capacity of mapping to make visible, in abstract and analogous ways, what presents itself in the dwellers' views of their circumstances can favour their individual and collective interests. For example, when mapping functions as a Spatial Educator (7.7), the confidence the respondents acquire in dealing with the map motivates them to keep engaged with the activity. As it renders things visible, mapping makes possible for respondents to see themselves seeing, see themselves being seen, see themselves as seen by (O)thers. As explained in chapter 5, in tune with Žižek (1991), the transitional spaces of mapping offer room for the mapmakers to "look away" into what they re-present and into what is represented by them.

This chapter showed what mapping can take out of place: perceptions, attitudes, disclosures, recollections, certainties, buried stories, and what is left unnoticed, unattended, avoided or denied. All these are displaced to the map, where they can be re-viewed. As I explain in the introduction, displaced to the surface of map, built elements as well as the approaches and affects bound to them are taken out of place and placed on the map. This is one way of making them present in the discourse of the dwellers and potentially remain in their thoughts. In this consists the process of symbolization¹¹⁶, which this thesis suggests that mapping can unfold. What is taken out of place and placed on the map includes the mapmakers' perception of the circumstances they face, their views of the constraints, and ideas about what they make or would like to make of these.

This symbolic displacement which is a potential of the act of mapping helps the mapmakers to make visible what is not immediately seen when they look at

¹¹⁶ For details on the sense of 'symbolic' and symbolization in this thesis, see Appendix 4.

something. “It is the displacements that make, say, ‘visible’ an object in a specific space, but not in another”¹¹⁷ (Dunker; Paulon; Milan-Ramos, 2016, p.201). As a mediator that makes visible not only the 'objects' but also the displacement that makes them perceptible, that is, their movement, mapping can play a role in this revealing process. It is one of the reasons why maps and mapping can function as a spur for thought and perception, which is a way of unfolding movement towards¹¹⁸ awareness and autonomy¹¹⁹.

¹¹⁷ *São os deslocamentos que tornam, por assim dizer, “visível” um objeto em um determinado espaço, mas não em outro.* My translation.

¹¹⁸ For details on why I use ‘towards’ here, see Appendix 4.

¹¹⁹ My definition of these terms is built on Freire(2011); as explained in Chapter 1. For my pairing of the two, I build on Freud’s (1920, p.12) idea of *Höherentwicklung*, as seen in sections 3.3 and 4.2.

Chapter 8 **Unfolding Movement**

This chapter analyses the data collected in the fieldwork in the form of examples that illustrate the transitional functions of maps and mapping. As seen in the previous chapters, this thesis categorises the transitional functions of mapping in four groups. First, Chapter 4 gathers the transitional qualities of mapping according to their potential to catalyse Recognition, Discernment and Differentiation. Second, in Chapter 5, they function as a reveal through which the mapmakers can glimpse Enjoyment, Investment and Effectuation as performed by themselves and (O)others. Third, Chapter 7 shows the modes of functioning by which maps and mapping can symbolically¹²⁰ take things out of place, for example, through improving the mapmakers' spatial education. The present chapter explains and illustrates the fourth group of categories by which mapping functions unfolding the mapmaker's movement towards a re-cognition of their circumstances and ideas.

The transitional functions of mapping allow the mapmakers to recognise the relations they establish with reality and glimpse something of their *Désir*¹²¹ in the face of these relations. Once the mapmakers re-cognise something relevant to them that relates to their environment, and to the use they make of it, the function of mapping as a catalyst, as seen in Chapter 4, might facilitate Discernment and Differentiation. The work with maps and mapping presented in this thesis functions as a spur for thought about the transitional functions they perform, detailed in the present and previous chapters. The relations the dwellers establish with reality are told by their representation of themselves to themselves in the space where they are inserted. Inspired by Lacan's (S-XVII-1969-70, [1991] 2007, p.188) remark that the subject "maps himself" in this play, I now refer to every transitional function of mapping categorised in this chapter as these screens with which the mapmakers play to appropriate their representations.

¹²⁰ For details on the sense of 'symbolic' in this thesis, see Appendix 4.

¹²¹ For details on the sense of "Désir" in this thesis, see Appendix 4.

Through the Mirror, the mapmakers can look into their circumstances. The Window and the Door allow them to inspect their circumstances through words, traces, steps on the ground, pictures. Using mapping as a Playing Field, the mapmakers can experience their circumstances and play with it, unfolding transformations. On the Canvas, they can sketch how their circumstances could be if these were different. They can use Lens to zoom into the details of their circumstances, using the focus to attribute relevance and precedence, or piling up the lens to filter topics, zoom in and build a comparative critique, or inspect a specific place in the vila. The mapmakers can Frame their circumstances according to tangible and intangible aspects or events, such as social, spatial and political encounters or episodes. They can spend more time on what is said and done to bring to the Surface what has not been sufficiently dwelt on, maybe thus realising what issues need to be raised, and how. Using the Screen they can inspect the relations that take place in and with space, and map out what might result of their projections onto it. It is also possible to use the Screen to effectuate some protection against what can be unbearable and/or unsustainable in the examined circumstances.

All these transitional functions of mapping bring to the fore something Jean Oury ([1986] 2017) finds essential in the work of analysis: to realise in which place one can situate oneself as a representative of desire. To which extent is it the desire of the (O)ther that the user of space is representing, and to which extent is it their own? How are the relations the dwellers sustain with the spaces available and what do they do to transform them? What investment they do in their enjoyment and transformation of space is one of the re-cognitions mappings¹²² can help to unfold. The examples are organized in 9 sections, named after the noted modes of functioning.

¹²² I used the plural form of mapping here because my statement here directly echos a perception of of the plurality of mapping practices and methods I emphasized in Chapter 2: “*Maps are practices* – they are always *mappings*; spatial practices enacted to solve relational problems” (Kitchin;Dodge, 2011, p.109). Emphasis in the original. I highlight here that I do not agree with the statement that maps solve problems, but they can be tools in the human work of grasping, spatializing and displaying problems and potential solutions (details of my line of thought are in Appendix 4).

8.1 Mirror

What one looks at is what cannot be seen.
Jacques Lacan ([1973] 1977, p.182).

This section shows ways in which mapping functions as a responsive Mirror. It functions not only showing something, but also reflecting the relations established between who looks into this Mirror and what it shows. As explained in Chapter 6, mapping functions in responsive ways, that is, mapping interacts with the mapmakers according to how they use it. It means that the mapmakers who look at this Mirror can see not only themselves and what surrounds them - the neighbour, the authorities, the built environment - but also some of the relations they maintain. One of these forms of relations is engagement. The following extract illustrates the mapmaker's engagement with the environment and with the neighbour, which are made visible by the functioning of mapping as Mirror.

"You get out of there to throw the rubbish here?" And I couldn't stop cursing the girls, because who sweeps here is So-and-So {she names a dweller}. Sometimes I provide a broom, you know? Things that only who has consciousness does, right? [...] Argh! Damn dirty-sh, a rottenness! I sweep that staircase, I get out of here and sweep that staircase there {points it on the map}. I clean it all there, I gather it {the rubbish}. A woman here sweeps this bit, another one sweeps that bit, but others don't, what then? "{Vo}cês sai de lá pra vim jogar a sujeira aqui?" E eu ficava xingando as meninas, porque quem varre ali é o {diz o nome de um morador}. Às vezes dou ele uma vassoura, sabe? Coisa que faz alguém que tem consciência, né? [...] Ah! sujeirada desgraçada, menina, uma podridão! Eu varro aquela escada, eu saio daqui varro aquela escada, ali, ó. Limpo ali tudo, junto {o lixo}. A dona aqui varre dali, outro varre dali, mas outros não varre, e aí?

(RXFC59,2016, 01:05:44;01:07:12)

In the extract above, the respondent sees herself reflected on this Mirror, for example, when sweeping "The Big Staircase" or providing a broom for another dweller to sweep it. The topic of cleaning the alleys in informal settlements is a key point in their mapping as they do not pay the taxes that provide the street cleaners. This Mirror also reflects a contrast: while she leaves 'here' and goes 'there' to sweep up, others leave there "to throw the rubbish here". These references to space are shown on the map, while she speaks to the Mirror and makes marks on it. The Mirror shows her what she narrates: her engagement with the built

environment through her effort to keep it clean and tidy, including the areas that are not contiguous to her dwelling. As a mirror it reflects the tension she manifests between her and other people who act otherwise; it helps to identify the neighbours who have a similar attitude to hers and reinforces her identification with these. The Mirror still allows her to locate areas of rubbish accumulation in the neighbourhood. By the functioning of mapping as Mirror, the mapmaker's attitudes, circumstances, affects and positionalities can be located and expressed. As a link to what was emphasized in Chapter 7, I relate what Chapter 8 presents with the potential of maps and mapping to take things out of place¹²³. The functioning of mapping as Mirror, illustrated with the extract above, embeds in it the taking out of place of which mapping is able. For example, this respondent's attitudes, as well as her neighbours' attitudes are taken out of their minds and symbolically¹²⁴ displayed on the map to be reflected upon by themselves.

From the functioning of mapping as Mirror, the attitudes it reflects can unfold change, transformation, movement. A key difference between the two categories of 'taking out of place' and 'unfolding movement' that characterizes the transitionality of maps and mapping is the following. While the potential for taking out of place is more inherent to mapping than to who uses it, the unfolding movement is a possibility mapping offers but which intensely depends on who uses it. It is up to the mapmaker's to use mapping to unfold movement from what it takes out of place. It is to say that from taking out of place to unfolding movement is not a natural process, but one that can be learned and practised with mapping, if the mapmakers want to take it forward. I make this point here to justify my perception that it is not maps or mapping that have power or agency, but rather those who use them.

¹²³ Chapters 7 and 8 present the unit of analysis from different perspectives and distinguish its elements in two groups. In the first group (Chapter 7), the ways this research identified mapping to work are presented as ways by which things are taken out of place. In the second group (Chapter 8), the ways maps and mapping are noted to function are presented from their potential to unfold a transformation in the mapmakers' positioning about what was taken out of place through mapping.

¹²⁴ For details on the sense of 'symbolic' in this thesis, see Appendix 4.

In the following extract, the Mirror reflects a woman's withdrawal from the collective spaces of the *vila*, as she does not add any marks to the maps in which she would inform not only her preferred areas in the *vila*, but also those where she meets acquaintances, friends, family.

Look, spaces in the *vila*, to me, I don't use, I don't go to places in the *vila*.
No places at all. Whether having or not events, I don't go.

Oia, espaço da vila, pra mim, eu não utilizo, não frequento espaços da vila. Em local nenhum. Tendo eventos ou não, eu não frequento.

(RXFLeS,2016, 00:03:07)

This extract shows that mapping mirrors even when a map is not added with marks. This respondent's social isolation is mirrored by the map she leaves untouched. Social isolation is an intangible layer of the built environment that produces effects on the dwellers' everyday lives. The effects of social isolation reflect the mapmaker's attempts to escape the tension involved in relating to the (O)other. It includes withdrawal or a hasty and shallow contact with the outer world. She does not touch the map and, likewise, she seems to be not anymore touched by the *vila*. She transfers to the map the engagement she has with the *vila* and with its everyday. As explained in 2.1, withdrawal exposes people to a reduction in their "ampleness of life" which the act of mapping can help them to realize.

The epigraph of this section recalls that, by looking directly at their environment, the dwellers might not see what the act of mapping their environment can make visible. The functioning of mapping as Mirror goes beyond what is visible, as it makes possible to glimpse the relations the mapmakers establish with their environment, such as engagement and withdrawal. Reflecting these relations on this Mirror, mapping functions as a means by which to access the effects of the affects the mapmakers sustain or are exposed to, in their environment. As explained in 6.1, the researcher's collaboration with this revealing process consists of making sure that the respondent had opportunity to see their marks on the maps and listen to their own utterances. What the mapmakers will make of these goes beyond the researcher's realm of action, but without these modes of functioning, the respondents' affects could remain hidden or unwary by and/or to themselves.

8.2 Frame

A frame draws attention to the artificial nature of what we see.
Darian Leader (2008, p.102).

One of the aims of this research was to experiment with a methodology through which the dwellers can critically inspect the issues and virtues of the built environment. This section presents the functioning of mapping as Frame through three situations in which the mapmakers seem to have framed their critical views of the built environment. The first situation involves the space where the activity happened, which was noted framing the interlocution. The second shows the frame set up by the questions asked to the dwellers, and to which they respond through mapping. The third is their own experience of space that frames the account they make of the built environment and of its transformation with time. These three situations meet the criteria proposed by Žižek (2008, p. 403; 2011, p.399), and explained in section 5.2, as he advocates a more specific and localized discussion of demands.

Considering that the first of these frames involve the spot where the mapping activity takes place, it is important to recall that they happened mainly in three locations. First, the immediate surroundings of the Community Centre (Fig.8-1); second, a local restaurant (Fig. 8-2); and, third, the respondent's own dwelling. All three had different effects on the activity and potential impacts on the contents shared by the respondents, either in terms of their disclosures or in terms of their engagement with the activity. Factors originated from its application in the field can influence mapping. Thus mapping can have different effects depending on: a) the place where the activity is held; b) the relations the respondents have with this place, either: (i) in the present; (ii) in their memories; and (iii) in their plans for such place in the future. The presence of the respondents in a specific place during the activity has effects on themselves and on what they add to the unit of analysis.



8-1 Community Centre and its immediate surroundings
Source: picture taken by the author, 2016.



8-2 Restaurant "Better World", where many activities took place
Source: picture taken by the author, 2016.

Three observations are relevant about the framing effects on the respondents of the place that hosts the activity. First, the respondents tend not to overlook issues related to the venue where the activity is taking place. As if layering framing and zooming, the mapmakers speak about what bothers them, or of what pleases them in the place that motivates these affects and perceptions when they are physically there during the mapping activity. A transect walk confirms this effect expanding it to the number of places visited by the mapmaker along the walk. As explained in chapter 6, mapping is responsive to the mapmakers' choice about a) where the activity will happen; b) whether it includes or not a transect walk; c) the path of the transect walk they conduct; d) what they put their attention on along the walk.

The second observation is that their presence in an open space of their neighbourhood for an activity might have effects on them. Especially when it is an activity in which they speak about their relations with the environment. They might be prompted to keep these relations in mind or to recall their ponderations about them when they pass by these areas again in the everyday. The function of mapping as frame here is in inscribing a critical perspective that seems to remain with them. Third, the mapmakers tend to focus on the roles this place, where the activity is held, plays in their lives. For example, when they engage in the activity in their own homes, they tend to speak more about the roles their dwelling plays in their lives, whereas when doing it in the public spaces, they speak more about collective than about private issues. In both cases, they speak about what they lack in the places, what they like in them, and about what they want to be altered there. Many of the situations mentioned above can be grasped from other examples presented in this thesis. In what follows, a place referred to by many dwellers as "The Upper Square", illustrates an operation of Frame. Although visited during the transect walks, no research activities were held there. Furthermore, no question asked to the respondents referred directly to this place. Thus, it is from their own discourse that its importance was noticed in the unit of analysis. The Upper Square is shown in figure 8-3 on a picture taken by a respondent to show the discomfort of being there on a Sunny day, due to its shortage of shade.



8-3 - "Upper Square" in the Summer (March) around midday (noon)

The map in Appendix 1 locates this place in the *vila*

Source: picture taken by a respondent during a transect walk in the fieldwork, 2016.

Podia fazer um estacionamento ali.

{One} could make a parking place there.

(RXMR48, 2016, 00:05:36)

While he does not see people willing to spend time there and sees it as an ideal place for a parking space, another respondent would like to plant a tree there to boost it with shade. In the following extract, this respondent suggests a species that generates dense shade and which he believes would adapt to the environment.

Either {one} makes a parking space there, or a green area in all that.

A *jenipapo* {*Genipa Americana*} tree there would be great, right?

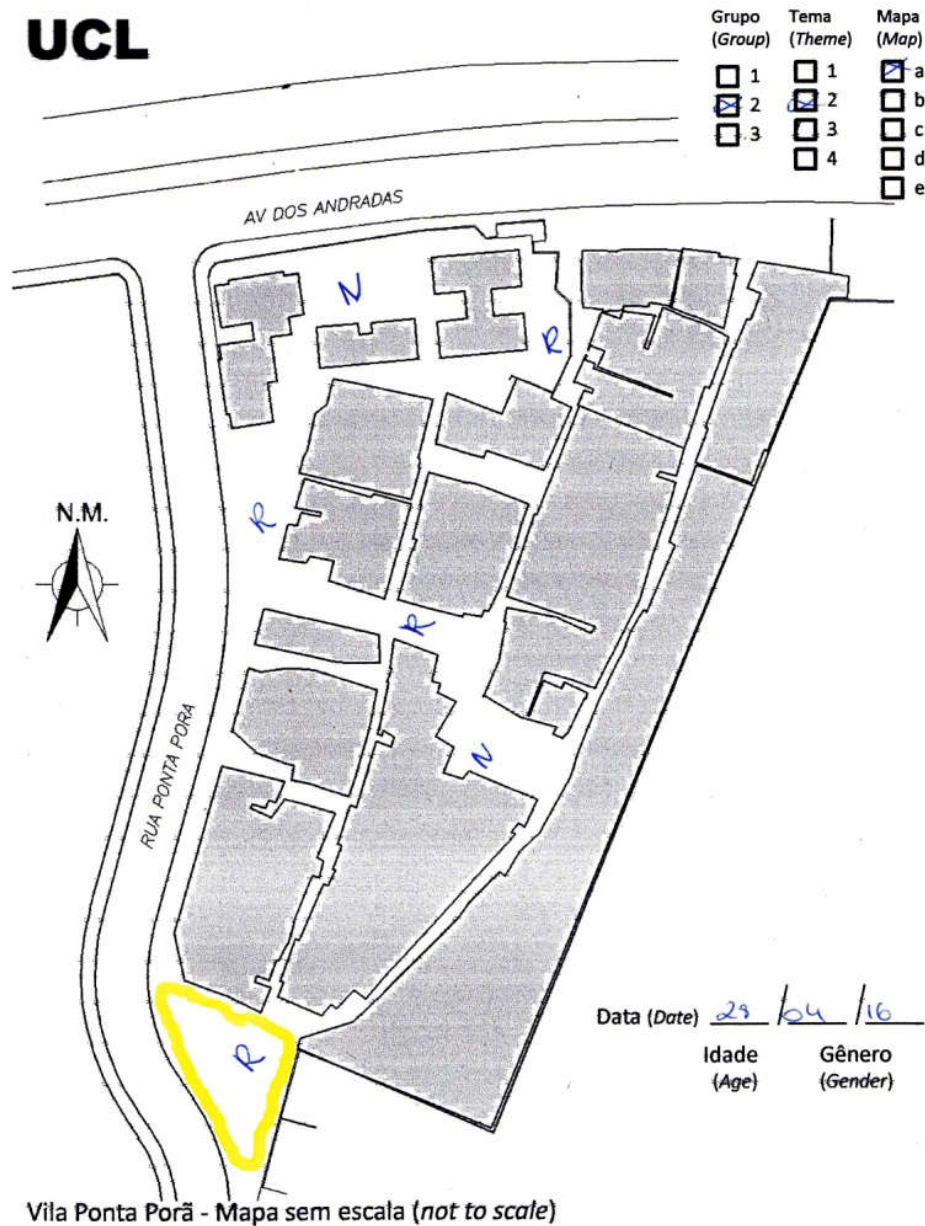
Ou fizesse estacionamento ali, ou fizesse área verde em tudo ali.

Um péde jenipapo ali ficaria show de bola, né?

(RXMC42, 2016, 00:40:05)

As figure 8-3 shows, the Upper Square, outlined on the map of figure 8-4, has little shadow along its borders, no trees in its middle, the seats are in concrete, and the place is surrounded by parked cars. Besides, there is noise and pollution from the constant manoeuvre of trucks getting in and out the docks of the shopping mall on the opposite side of the street (Rua Ponta Porã).

UCL



8-4 - Upper Square highlighted on a map that indicates the rhythm of urban transformations

Key: R = Rapid; N = Normal

(some information was suppressed for reasons of anonymity)

Source: map produced by the author with information added by the respondent, 2016.

The following extracts inform debate about the potential official transformation of the Upper Square into a parking place. The first respondent recalls that two of his friends lived there and were removed in favour of the opening of space for the social conviviality of the dwellers. The second respondent gives details of its use as a space for leisure. The former dwellers of this area, mentioned in the extract below, received financial compensation and moved somewhere else. The

businesses that used to support this leisure space were forewarned by the council as they disrupted the silence demanded by the hospital then newly built on the opposite side of the street. In the following two extracts, mapping functions as a frame to this space where the respondent sees his memories and tells a story.

Here in The Upper Square there were many houses, and I had two colleagues who lived there. As they received compensation, they left.

And I remember that I used to spend a lot of time there.

Aqui nessa pracinha de cima tinha um monte de casas, e tinha dois colegas

meus que moravam ali. E como eles foram indenizados, eles saíram dali.

Então eu tô lembrado que eu ficava muito ali.

(RXMM28, 2016, 00:03:52)

In the extract above, the respondent's memories helped him to turn his attention to a specific area while mapping it. It means that mapping a certain area can frame the mapmakers' perceptions, making them emphasise what relates to that area. It is an example of mapping functioning as a frame for the respondent's memories. The mapped place also functions as a frame through which the *vila's* alterations can be mapped over time. Where Upper Square is seen in figure 8-3, there used to be dwellings. These were removed, the dwellers received compensation and left behind not only the *vila*, but the social bonds they had there. Then the area was altered to become The Upper Square, and the neighbours organised social events to make use of this space. The following extract explains what happened then.

Here on the corner there was a leisure space. There has been a time in which they managed to put a pub there. They used to play samba, but it is forbidden

for a hospital's neighbourhood, right? It was making noise up there. It was

cool, the elderly people would go there, sit there, it was a good thing, you

know? Peaceful, one could listen to music, eat, because

there were some stalls there, but then I think it was not allowed.

The city council came and notified the pubs.

Aqui na esquina já foi um espaço de lazer. Teve uma época que eles

conseguiram colocar um bar ali. Tavam colocando um samba, mas aí a área

hospitalar não pode, né? Tava indo barulho lá em cima. Aí tava legal, aí ia as

pessoas mais velhas, sentava lá, era uma coisa bem boa, sabe? Tranquila,

ouvava música, comia, porque tinha umas coisinhas lá, mas ai acho que não

podia. A prefeitura veio e notificou os bares.

(RXFL41, 2016, 01:16:22)

In the extract above, the respondent highlights not only the alterations of the built environment within the *vila* and its immediate surroundings but also the

restrictions these alterations might have imposed to uses at that time already secured by the dwellers at The Upper Square. In doing this, he is framing the alterations from the effects they provoked in their enjoyment of space and of social relations with space. He is also framing the vila from its response to the restrictions addressed to formal settlements. These are ways of, through discernment, assess the effectivity of the policies, regulations and alterations. This thesis provided perspectives through which enact such assessment: enjoyment, investment and effectuation, which were detailed in Chapter 5. What is observed in these extracts is a sequence of events that starts with the demolition of dwellings and the building of leisure space for the collectivity. But soon after this alteration a hospital was built on the opposite corner, which is seen (L-shape, grey/white) behind the Shopping Mall on figure 8-6.

The advent of this private hospital, although highly considered by the respondents, hindered the appropriation of the Upper Square as a leisure space. Since these circumstances were disregarded by the dwellers and the public authorities, the Upper Square became a space in lack of a meaningful function. In contrast to The Upper Square's present dullness, the next extract presents its advent as a form of reparation for the disappearance of the Big Ground, which in figure 8-5 is shown with a Circus in its premises; precisely where the Shopping Mall is now situated.

Before having the Mall there, there was the Big Ground, where everybody used to play. It was a very good space and, thus, despite having made the Sports Court, despite having made the Upper Square, until today they did not make a space that would really supply all that space we had, right?

Antes de ter o shopping aí tinha o terraço, onde que todo mundo brincava. Era um espaço muito bom e, assim, apesar de ter a quadra, apesar de ter feito aquela pracinha ali em cima, até hoje eles não fizeram realmente um espaço que suprisse todo aquele espaço que a gente tinha, né?

(RXFB23, 2016, 00:41:45)

Considering that the once cheered use of The Upper Square as a leisure space with music and food was prohibited, the respondents view its future as a parking space. This solution unfolded distinct positionalities along with the mapping activities. In these extracts, space and its use are framed overtime producing other perspectives through which to exam its transformation. The functioning of mapping as Frame

allows the respondents to recall the meanings a certain portion of space had over time and identify the direction it is taking.



8-5 View of the *vila* with The Big Ground hosting a Circus

Source: picture taken by the author, 2006



8-6 View of the *vila* with the Shopping Mall that replaced The Big Ground

Source: FKVG, 2017.

The functioning of mapping as Frame implies the potential of mapping to unfold the mapmaker's moving from a position of spectators of the transformations in their neighbourhood to the position of who identifies the direction its spatial components are taking and figure out decisions about it. This change of direction

depends more on the dwellers' engagement with their neighbourhood than on mapping, which can nevertheless assist them through its transitional functions. As the epigraph of this section states, what one sees and what one decides to do about it are not merely part of a natural process but, rather, artificially constructed by the human will. In this re-viewing and re-directing process, the functions of mapping are combined in layers, such as those of zooming, filtering and comparing, as the following section shows.

8.3 Lens

So much depends on where our attention is.
Adam Phillips (2017, 00:18:12).

Lens is the functioning of mapping by which the mapmakers zoom, filter and compare, which are used by the mapmakers in different ways. The extracts, maps and pictures in this section offer examples of these functionings. Some respondents zoom into physical characteristics of space, such as drainage, debris, rubbish and electric wiring. Others look into aspects of the *vila* with Lens which, informed by what they saw elsewhere, facilitate comparisons. Other examples show the mapmakers filtering what they see as a way to select an element among others, criticise it and eventually inquire about the production of space.

This example focuses on the physical characteristics in which the mapmakers zoom when mapping some fixed elements of the drainage and sewage systems of the *vila*.



8-7 Pipe mentioned when discussing potential issues around the area

(can be located by a star shape on the map of figure 8-9)

Source: pictures taken by the participants during transect walks in the fieldwork, 2016.

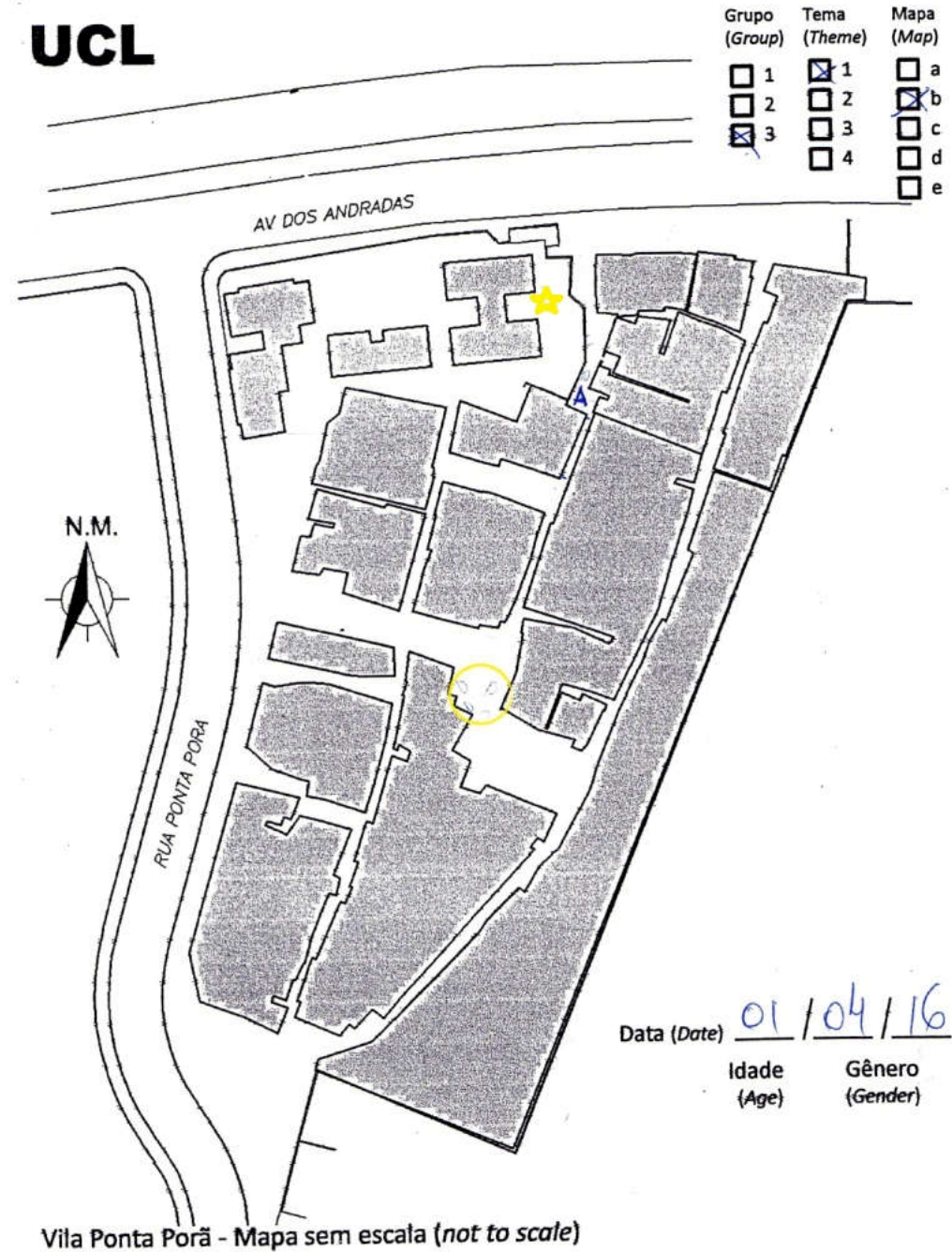


8-8 Drainage protected with screen

(can be located by a circle shape on the map of figure 8-9)

Asked to identify areas still prone to flooding in the *vila*, the respondents informed that this is not a common event anymore, although the area identified with the letter "A" on the map (Fig.8-9) is pointed by some of them as a spot of flooding. Suspecting of issues in the drainage system surrounding this area, the mapmakers

zoom into one of the pipes that drain it (Fig. 8-7), whose disconnection can cause flooding in the area around the building marked with a yellow star on the map of figure 8-9. The area where there is debris in the drainage system (Fig. 8-8) is pointed out by a yellow circle on the map (Fig.8-9).

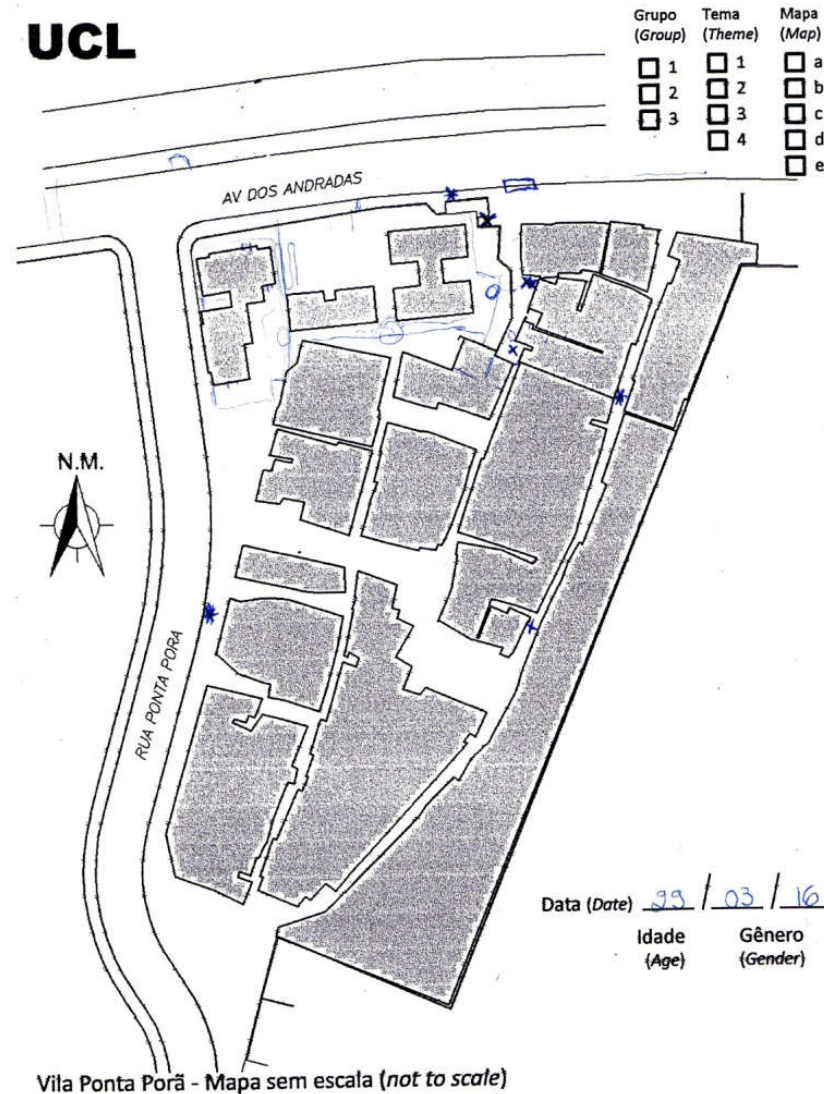


8-9 Map indicating areas still prone to flooding

Key: A = Flooding ["Alagamento"] (some information was suppressed for reasons of anonymity)

Source: map produced by the author with information added by the respondent, 2016.

Another example of zooming comes from the concern some respondents show about issues such as accumulation of rubbish and debris. Their attention turns to these points because they are potential spots for the larvae of mosquitoes that transmit diseases. As an example for the combined functioning of mapping as Lens and Canvas (8.7), the map of figure 8-10 had its theme suggested by a respondent who considered relevant to produce a map of where he sees such spots.



Section (8.7), in which the functioning of mapping as Canvas is detailed, contains more examples of spots of larva. This map on figure 8-10 contains information added by a respondent who, in the transect walk, took the pictures 8-11, 8-12, 8-13 and 8-14 to illustrate what he indicated on this map, where the points of accumulation of rubbish and debris were identified by him with an asterisk.

8-10 Map indicating areas of accumulation of debris or rubbish

Key: * for the accumulation points (some information was suppressed for reasons of anonymity)

Source: map produced by the author with information added by the respondent, 2016.

These pictures were taken by respondents during transect walks, which were not voice-recorded. The camera lens is what testifies their attention to these details in

the environment, once here what they look at is a visible and locatable scene.



8-11 Debris as potential spots for the larvae of mosquitoes



8-12 Rubbish as potential spots for the larvae of mosquitoes (identified with asterisks on the map)



8-13 Debris as spots of insalubrity

Source: pictures taken by the participants during transect walks in the fieldwork, 2016.



8-14 Debris hidden inside the drainage system

Albeit on figure 8-14 it is not possible to distinguish the debris under the concrete railing, it is possible to notice that it has no metal screen protecting the system against the entrance of rubbish, as noted in figure 8-8. The initiative to install this metal screen came from one of the dwellers, but is inoperative when people remove the concrete railing to deposit large debris within the drainage systems, as this mapmaker attempted to show zooming into it as figure 8-14 indicates. It means that some of the issues zoomed by the functioning of mapping as Lens show the neglect with which people can relate to the built environment. This neglect can impact the health and wellbeing of the population of a wider area in the city.

The functioning of mapping as Lens can zoom, filter and compare. Other modes of

functioning of mapping, like those shown in the next sections, allow the mapmakers to approach the topics from closer standpoints. While a Window (8.4) emphasises a more visual approach, a Door (8.5) favours a physical contact with the area, and a Playing Field (8.6) includes the possibility of access to the area or to the topic of discussion by means, for example, of imagination and figuration. Starting from a look out of the window, as the functioning of mapping in the following section illustrates, what is it that one sees? Combining it with the Lens that the present section shows, what did the mapmakers turn their attention to? What did they focus on? What comparisons did they make and which are the comparative references they used in the process? As Adam Phillips states in the epigraph of this section, "so much depends on where our attention is". A statement to which this thesis' perspectives add: so much depends on where one places oneself when putting his or her attention on something.

8.4 Window

We have learnt that the interpretation of dreams is like a window through which we can get a glimpse of the interior of the mental apparatus
Freud (1900, SE-IV, p.219; GW-II p.224).

This section shows that the functioning of mapping as Window allows the mapmakers to approach areas by seeing these without “going there”. The perception of this functioning draws inspiration from an answer given by a respondent in the field. Asked about where she sees dwellers, she answers, instead, from where she sees them:

Ah, {it is} from my house, from the balcony, that I look down there...
Ah, lá da minha casa, lá da varanda, que eu olho lá embaixo...

(RXFP55, 2016, 00:15:30)

A Window allows things to be seen while the observer keeps a distance from them. Such distance is key either because it creates room for a critique, or because it endorses the mapmaker’s preference for safer approaches. The two extracts below show evidence of this critical approach. In the following extract, the respondent answers the same question above, about where she sees dwellers. As an example of her appropriation of the term ‘dwellers’, what it brings to her mind are the local youngsters in the act of using drugs in a specific place of the neighbourhood. She looks through the Window of mapping to the place where she sees them:

And here, at The Big Staircase. A lot here, right?
We wouldn’t like to see them there like that, but we see.
E aqui, no escadão... Muito aqui, viu? A gente não queria ver eles ali daquele jeito, não, mas a gente vê.

(RXFC59, 2016, 00:19:31)

Discernment between the functioning of mapping as Window and as Mirror can be outlined from this disclosure. As seen in 8.1, this respondent referred to The Big Staircase as a place she often sweeps. Through the Mirror, she saw herself sweeping, whereas, through the Window she sees the others using drugs. Both Mirror and Window in these disclosures can be regarded with the Frame of cleanliness: the dwellers’ wish that the youngsters “stay clean” to avoid issues with the police in addition to their anxiety about slum clearance and land eviction.

From the similarities and differences the functionings of mapping can present, it is relevant to recall their predominant characteristic of being responsive both to what they make visible and to what the circumstances of this viewing involve. Another characteristic of the modes of functioning I want to emphasise here is that these are likely to work together, not in isolation. A functioning of mapping does not deny or exclude another: they are layered on top of each other, like the layers of a dream, as Freud (1900)¹²⁵ pointed out.

Mapping can function as a Window in a symbolic¹²⁶ sense while also offering an opportunity for the respondents to critically approach actual windows, which are a tangible problem in many areas of this neighbourhood. The functioning of mapping as Window happens not only in the sense of offering another stance from where to inspect what is visible in the space experienced by the dwellers but also of what the experience of space makes visible through the Window the act of mapping opens to the respondents. In other words, what they see in space, they can view through the Window of mapping, which allows them to approach what they see from another perspective. With the approach promoted by this Window, the experience of space and of its production can be dwelt on and illuminate the critical account the dwellers make of their engagement with the alterations desired, planned and undertaken in the neighbourhood. As an example, the following extract shows a Window opened to a view that reflects the respondent's flee from the collective spaces of the *vila*.

Look, I'm going to confess to you. It's been a while since I've been to this *vila*.
{Long pause} Since the reformulation, which was the removal and re-settlement of us here {in the building of flats}, I do not enter this *vila*, so ... I know there have been some changes inside there, but I do not know enough to tell you what, because I practically didn't... I did not go there.

Olha, eu vou até te confessar. Faz tempo que eu não entro nessa vila. {longa pausa} Desde a reformulação, que foi a desapropriação e a instalação da gente aqui {nos edifícios de apartamentos}, eu não entro nessa vila, então... eu sei que aconteceu algumas mudança lá dentro interna, mas eu não sei te dizer o quê, porque eu praticamente eu não... eu não fui lá.

(RXMS34, 2016, 00:03:00)

¹²⁵Freud, [1899] 1900, *The interpretation of dreams*, GW-II p.218;224; SE-IV, p.213;219;

¹²⁶ For details on the sense of 'symbolic' in this thesis, see Appendix 4.

In some cases, the respondents are not within the frame where they picture the (O)thers, but mapping always returns to the mapmakers what they have marked and said. In any case, mapping functions as a re-emitter of their utterances to themselves. In another context, as Denis Wood (1993, p.91) remarks in *The Power of Maps*, “maps are windows onto the societies that shaped them as much as they are windows onto the world itself”. In addition to this, I noted that the functioning of mapping as Window allows the mapmakers to jump into issues they feel uneasy to give their opinion or do not feel welcome to share. In this way mapping helps to break down socio-political taboos or barriers. I infer then that the work of mapping as Window can function as a shortcut to the critical engagement of the dwellers with the built environment. The following extract shows a participant carefully inspecting the map and saying:

There are some areas here that don't have... I don't know if you have entered
some areas here which have absolutely no circulation {of air}.
Mas tem umas areas aqui que não tem.... não sei se a senhora ja entrou numas
areas aí que não tem circulação {de ar} nenhuma.

(RXMM26, 2016, 00:29:22)

This respondent's participation happened along three meetings held in subsequent weeks. In the third week, he guided the researchers along a visit to the area he refers to in the extract above. His note of a lack of circulation of air tells his views of the combination of tangible and intangible aspects with their effects. The time between the mapping activities pursued with this respondent indicates the circulation of air, that is, attention and ideas, that mapping seems to have unfolded in him. While in the first of these mapping activities this respondent was using no shirt, as detailed in chapter 6, in the following meetings he had moved out from the position of who counts on his tattoos to speak for him. He was not only speaking for himself with the help of maps but also being critical about the built environment and its production. This respondent was enthusiastic with the combination of dialogic mapping and transect walks. Given Freud's analogy between the window and the dream in the epigraph of this section, my reading of this dweller's response to this method for mapping indicates that maybe a window and a glimpse into the environment are not enough: one might need to go there and open a Door.

8.5 Door

*Go and open the door. Even if there's only the darkness ticking,
even if there's only the hollow wind, even if nothing is there,
go and open the door.*
Miroslav Holub (2006, p.64).



8-15 Door on the upper floor at the local library
Source: picture taken by a respondent, 2016.

This epigraph is accompanied by this picture of the door at the library's upper floor (Fig. 8-15) representing the functioning of mapping as a door: it is intended to open the way towards future expansion but there is no way of knowing if it will ever happen.

This section analyses the transitional functioning of mapping as a Door. In a building, windows and doors are referred to as 'Openings' - which are also referred to by the term 'reveal'. 'Openings' and 'reveal' means what allows the passage of living beings, objects, light and air through the buildings' internal and external walls. To build openings means to construct these passages.

The door on the upper floor of the picture above (8-15) is an opening that shall not function as a door until the building is expanded, allowing this door to open access to an actual room. The existence of this door in this façade summarizes the function of mapping inspected in this research: an opening, in other words, a construct intended to open paths for future action. Nonetheless, it is impossible to know or guarantee whether any expansion will ever take place. As a door, it can allow the movement of going in and out but does not warrant its occurrence. The top half of the upper door on figure 8-15 opens like a window, and it is how it opened at the time, since, along the fieldwork activities, the Library was as inactive as this door.

The differences between Door and Window are useful to illustrate the ways mapping functions. Some respondents use mapping as a Door to openly get into topics without restriction or concern. Through this opening, the mapmakers can inspect the significance of what they experience, and dwell on the directions the mapped elements are taking or which they want it to take. Other respondents use mapping as a Window and carefully and cautiously jump into topics, sometimes even in fear of retort from the others. The first extract below shows the resistance a respondent seems to have about commenting on the use of the Community Centre due to the fear of retaliation by the leader of the dwellers' association. With the second extract, an unrestricted and direct approach to a topic is analysed.

I might put something... I'm afraid of putting something and upset her...
Eu posso colocar coisa... Eu tenho medo de colocar coisa e ela achar ruim.

(RXME55, 2016, 00:27:23)

Honestly? Why must the health care centre be so far away?
Sinceramente? Por quê o posto de saúde tem que ser tão longe?

(RXFMi22, 2016, 00:17:48)

From these two extracts, it is possible to trace another distinction I noticed between the functioning of mapping as a Window and as a Door. In the first case, when functioning as a Window, the comments made by the respondents tend to relate to what predominantly affects them indirectly. In the second case, when functioning as a Door, the mapmakers tend to comment on issues that directly affect them. Also, in the functioning of mapping as Door, the respondents are more likely to formulate explicit or implicit 'why questions', as the previous and the following examples show. When asked about which areas deserve attention, a respondent reveals the actual use of a building that, according to other respondents, was planned to host the Health Care Centre, which never happened. She not only "goes there", speaking openly about it, but also gives specific and localised details about its use.

Attention? Here in this space {points to the Community Centre} because I think it is misused, badly used. For example, up here {the upper floor}, there are only lots of chairs. It's not being properly used, like, now, here, people are using it as a beauty salon. But it's not for the community, it's a private one, right? The person comes, does her work, earns her money, goes to live her life.

So it's a space that is public and that is being used in a private way.

Atenção? Aqui neste espaço {aponta para o “centro comunitário”} porque eu acho que tá mal usado, mal utilizado. Por exemplo, aqui em cima, só tem um monte de cadeira, igual tem aqui. Não tá sendo utilizado direito, igual, agora, aqui, o pessoal tá usando como salão de beleza. Mas não é pra comunidade, é um particular, né? A pessoa vem, faz o trabalho dela, ganha o dinheiro dela, vai viver a vida dela. Então um espaço que é público e que tá sendo usado de maneira particular.

(RXFP28, 2016, 00:30:44)

In the previous extract, the respondent had dwelt on the actual use of the Community Centre and, in the following extract, the respondent details how it could function had it been implemented as conceived by the authorities.

This is the community centre, right? A good area that needs attention. Because they said they would put the community centre there to be a health care centre, and this didn't happen. Because what is going on there ... That's why I'm putting [on the map] 'good area' and 'attention'. Why 'good area'? There are events there sometimes [...] some programmes there, hot dogs, these things. [...] an evening literacy school, which I think is also interesting and ... [...] But this centre here was not supposed to do that, right? If they put it there and said it would be a health care centre, and did nothing ... Even if it is a health care centre at least like those that measure people's blood pressure, [...] a few more simple things like that.

Isso aqui é o centro comunitário, né? Uma área boa, que precisa de atenção. Porque falaram que iam colocar o centro comunitário lá para ser centro de saúde, e isso não aconteceu. Porque o que ta rolando comunitário... Por isso que eu to colocando área boa e atenção. Área boa por quê? La tá tendo, de vez em quando ocorre uns eventos, [...] uns programas ali, cachorro quente, esses negócios. [...] um negocio ali de alfabetização, que eu acho isso também interessante e... [...] Mas só que esse centro aqui não era pra fazer isso, né? Se eles colocou o centro e falou que ia ser centro de saúde, e não fez nada... Mesmo que seja um centro, pelo menos assim, [...] pra medir pressão do pessoal, [...] algumas coisinhas mais [...] simples, assim.

(RXMM26, 2016, 00:19:18)

The functions of mapping are seen from the use the mapmakers make of the map. In the extract above, the respondent uses the map to locate issues she had already identified in the functioning of the Community Centre. The mapmakers can use the maps to situate something about which they want to speak, whereas, on occasions, they are prompted to speak about something they see because of what the map shows. Mapping offers room for the respondents to express what they already perceived, while also offering the map as an entry point for their reflections, which can be held in joyful and imaginative ways by the work of maps as a Playing Field.

8.6 Playing Field

*The map will work only if we don't read it too closely,
if we don't see what it really is.
Adam Phillips (2009a, p.13).*

This section shows examples of maps and mapping functioning as a Playing Field that allows the mapmakers to perform acts of creation involving ideas and words. In the fieldwork, this functioning did not occur in all the activities, but some respondents have indeed played with mapping, which means that they seem to have enjoyed the spatialization of their perceptions and considerations. The functioning of mapping as a Playing Field is proposed here inspired by James Corner (1999), who parallels maps to game boards. Corner (1999) also considers the map as a place where things can be tried out without compromising reality. As seen in Chapter 2, it resonates Freud's (1933, SE-XXII, p. 89) reflections about the commander's use of a map. As a Playing Field, mapping functions as a spur for imagination and fantasy. Mapping does not guarantee any effective transformation, but it can sharpen perception and prepare the mapmakers for future action.

This extract shows a mapmaker playing "as if" she had the power to change things:

Because if I were from the city hall, I would rip out this woman's house, look ...
If I didn't rip out her house, let me see what I would do here...
Porque se eu fosse da prefeitura, eu arranco a casa dessa mulher aqui, ó... Se
eu não arrancasse a casa dela, deixa eu ver o quê que eu fazia aqui...
(RXMM26, 2016, 01:34:45)

She is reflecting along the process about what she would do, reviewing her plans, and moving forward, but only in the transitional space of playing, or, in this case, in the transitional space of mapping. Her vocabulary indicates the violence in which she would do her job if it were the case. The room for violence this dialogic experience with mapping provides testifies its qualification as a transitional space. Would the respondent of the extract above feel comfortable enough to use the term "rip out" if she was not playing with her ideas in fantasy? The same idea about the removal of dwellings is mentioned in the following extract:

00:37:00 So it's quite good, that the air circulates, but ...

Okay, but if one could ... open this space

00:37:08 Imagine then, if there was air entrance in there like this, look, the community there, to the back, would feel this ... thus the air would get even further there, but if it was a straight line, I believe air would get there in a better condition to circulate here and here, do you understand?

00:37:40 With the space opened the person will have more vision of the part of the community on the back and so on.

00:37:00 Assim tá bom demais, que o ar circulou, mas...

Ta bom, mas se puder... abrir esse espaço....

00:37:08 Imagine, só, se [tivesse] entrada de ar ali assim, ó, a comunidade lá, mais no fundo, vai sentir esse... aqui o ar chega até mais lá, mas se fosse em linha reta, eu acredito que o ar chegaria melhor pra circular por aqui e aqui, entendeu?

00:37:40 Com o espaço aberto a pessoa vai ter mais visão do fundo da comunidade, e tudo.

(RXMC42, 2016, 00:37:00-40)

The respondent of the extract above draws his ideas on a map (8-19), which illustrates the next section (8.7). As they use the map as a Playing Field but also as a Canvas, the mapmakers draw ideas and give details about the spaces they want:

I'd destroy the houses, would make blocks of flats. Some parts of the lot I'd make a toy library. A salon to teach people how to do hair, nail. It could be possible to make room for capoeira or ballet dance classes, because many children like to dance ballet.

Or, I'd do... I'd do quite a lot of things. I'd open a nursery school.

Eu destruía as casas, fazia prédios. Algumas partes do terreno eu fazia uma brinquedoteca. Uma área de salão, pra ensinar as pessoas a fazer cabelo, unha. Daria pra fazer uma aula de capoeira ou de dança de ballet, porque muitas crianças gostam de dançar ballet.

Ou, fazia... fazia um tanto de coisa. Abria uma crèche.

(RXFA22, 2016, 00:30:45)

As above, the next extract mention places where new activities could take place:

For example, have you ever thought if there was a place with computer classes for the kids? That would be so good. I think everybody would focus on it. Even myself would like to be among the kids to learn how to use computers.

Por exemplo, você já pensou se tivesse, um lugarzinho, se tivesse uma aula de computador pra essas criança? Seria bom demais. Acho que todo mundo ia focar ali. Até eu que não sei ia querer entrar no meio das crianças pra poder aprender mexer com computador.

(RXFLeS, 2016, 00:38:33)

Other comments reveal ideas related to the political organisation of the dwellers.

The following extract contains a reflection about splitting the dwellers between two associations, instead of joining them in one. In these extracts, the mapmakers are playing with ideas, fantasising, day-dreaming.

Because the ideal would be to do everything, do you understand? [...] to create a second association for us to be able, for example, to compete {in the Participatory Budget Scheme} and kind of split the *vila* in the middle, look, around here.

Porque o ideal seria fazer tudo, entendeu? [...] criar uma segunda associação para a gente poder, por exemplo, concorrer [no orçamento participativo] e meio que partir a vila ao meio, ó, mais ou menos aqui.

(RXFM22, 2016, 00:00:20)

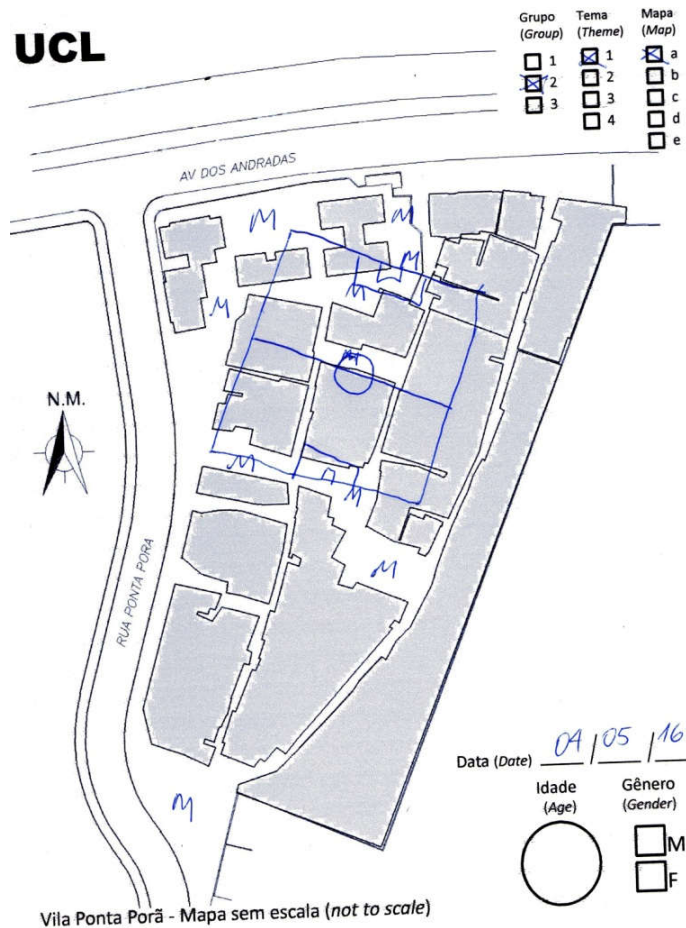
The extract above shows the dwellers' ideas about splitting the *vila* into two groups which, like the functions of mapping, would perform less in contradiction than in complementary ways that inform each other. The functioning of mapping as Mirror, Door and Window can introduce its functioning as a Playing Field to which these other functionings have provided entry points, or chinks, for the mapmakers to identify or de-identify with what they see through mapping. Chapters 7 and 8 in this thesis substantiate, with empirical examples, remarks already sustained by Corner (1999; 2011). For instance, when he defines mapping as an "enabling enterprise" that "reveals" and "realizes hidden potential" (1999, p. 213), and when he calls for "critical experimentation with [...] the exploratory inventiveness integral to the acts of mapping" (1999, p. 216). In future research, further modes of functioning might be proposed and verified from theoretical and empirical participatory research.

Following Adam Phillips in the epigraph of this section, this thesis shows many ways in which maps can function, including those in which they are not taken strictly as maps. When mapping functions as a Playing Field, the mapmakers can go beyond what the map shows and play with their ideas about the area and about what they would like it to be like, and what they would like to make of it. They paint it with their colours, and as they do it, they create for themselves positions from where to re-present - to themselves and (O)thers - what they see there.

8.7 Canvas

You never look at me from the place from which I see you.
 Jacques Lacan, 04/03/1964 ([1973] 1977, p.103).

This section analyses one among the five modes in which mapping was identified functioning as Canvas in this fieldwork. First, the map functions as a canvas when the respondents depict their perception of how things were and/or became. They lay down, on the paper map, aspects of a past, but of a past that has been mostly forgotten, as it was not mentioned by many other respondents. An example of the pairing of Window and Canvas in the functioning of mapping is in the use the respondents made of the map (Fig. 8-16 and 8-17) to depict where the original football pitch used to be in the *vila*. According to them, this is the football pitch where some families settled down after the flood in 1982.



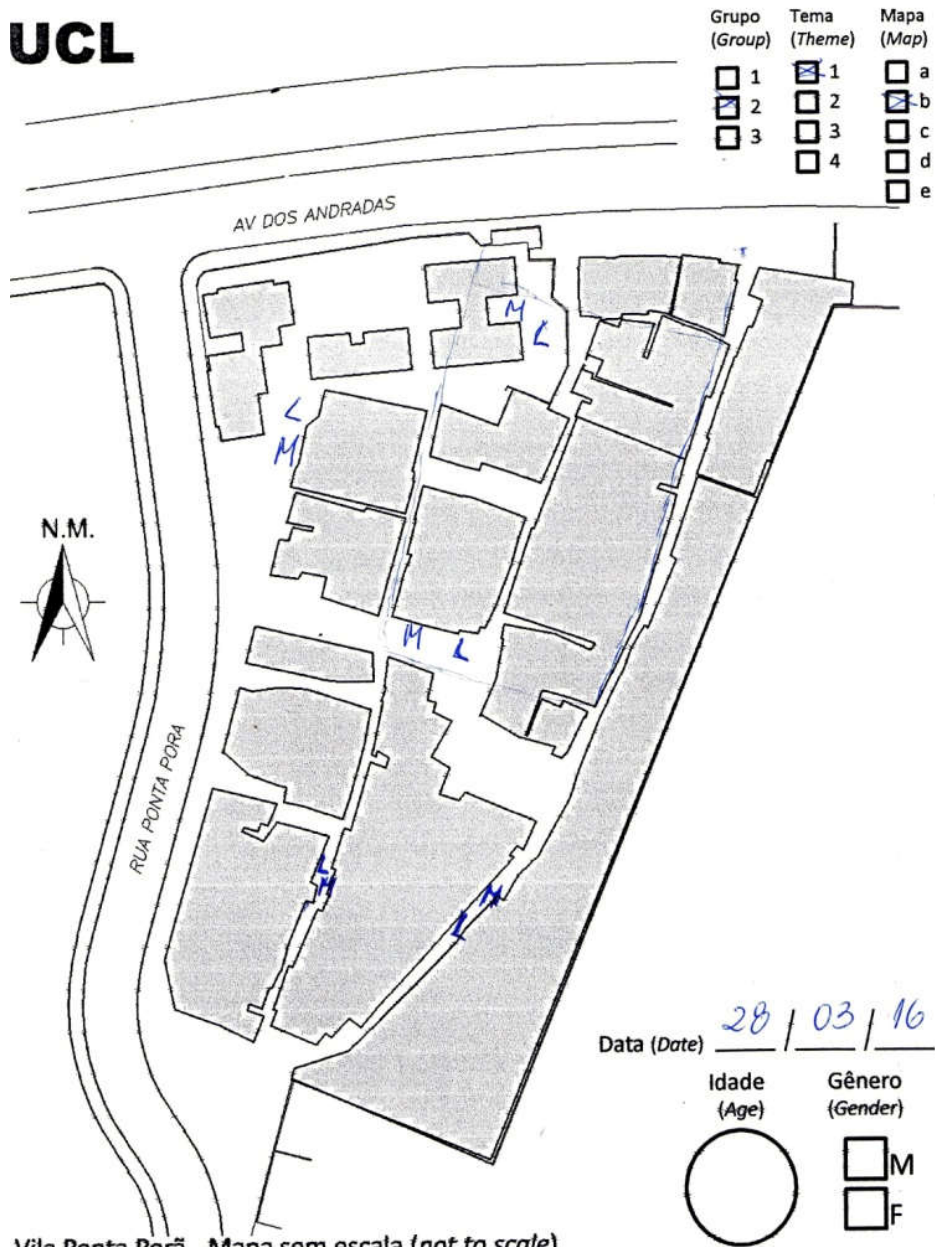
8-16 Map indicating the football pitch before the flood of 01/01/1982

(some information was suppressed for reasons of anonymity)

Source: map produced by the author with information added by the respondent, 2016.

In these maps (Fig. 8-16 and 8-17) the respondents depict their memories as on a canvas, adding to it shapes situated in space. In these examples, participants are not merely playing, but depicting and informing about something and about the location of something as it seems to have been for them. The mapmakers depict memories on the map, and this act can open a Window for narration and reflection about what matters to them.

UCL



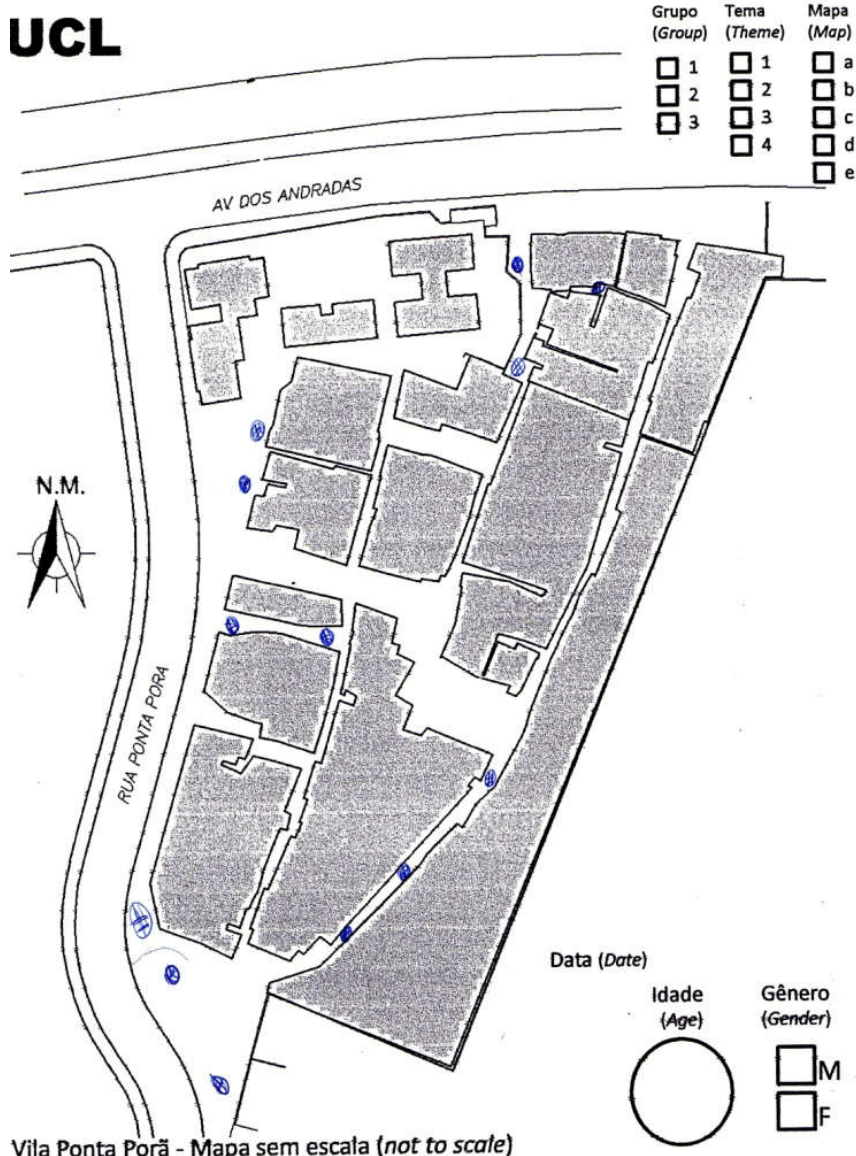
Vila Ponta Porã - Mapa sem escala (*not to scale*)

8-17 Map locating the football pitch before the flood of 01/01/1982

(some information was suppressed for reasons of anonymity)

Source: map produced by the author with information added by the respondent, 2016.

The following examples show a respondent's depiction of what is relevant for him either in what he would like to see fixed or provided in the area. On the following map (Fig. 8-18), the respondent locates spots in which lamps are lacking; rendering shadowed areas.



Vila Ponta Porã - Mapa sem escala (not to scale)

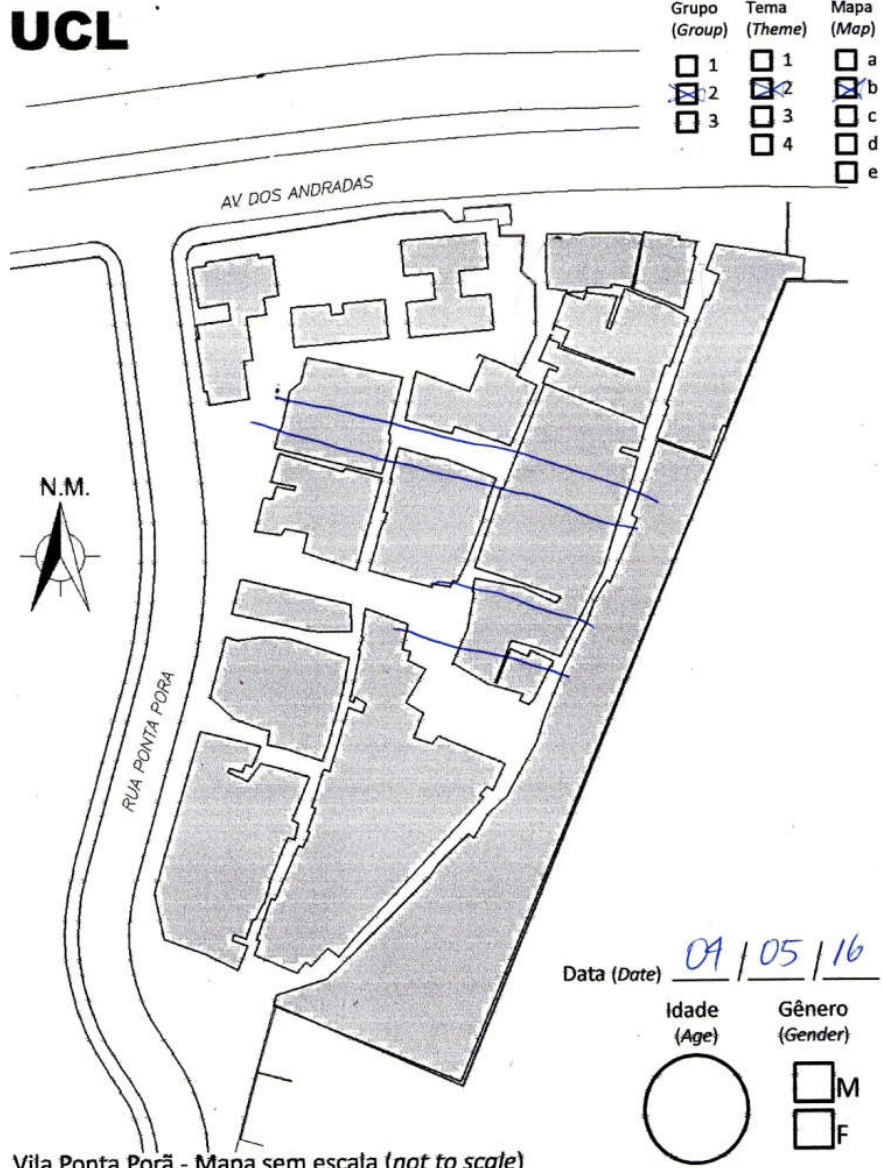
8-18 Map of dark spots in the vila

(both maps had some information suppressed for reasons of anonymity)

Source: map produced by the author with information added by the respondent, 2016.

On the following map (Fig. 8-19), the respondent draws where he thinks the openings should be, that is, where the alleys should have been widened at the time of the alterations. On these maps, it is possible to read the respondents' aspirations.

Albeit having been enthusiastically produced by the respondents, they did not act as if they were playing while making them but, rather, depicting a critical account of what they think should be done or about what they see as lacking in the *vila*.



Vila Ponta Porã - Mapa sem escala (*not to scale*)

8-19 Map with a dweller's suggestion of how openings should have been shaped in 2000-2011

(both maps had some information suppressed for reasons of anonymity)

Source: map produced by the author with information added by the respondent, 2016.

The functioning of mapping as Canvas was presented in this section including examples that combine its functioning as Window and as Playing Field. As Canvas, it offers opportunity for the respondents to depict elements of the built environment as they recall its past. For example, to depict on the map traces of where these

spaces were located in a past they inspected by the agency of mapping functioning as Window. When combined with a Playing Field, the functioning of mapping as Canvas allows the mapmakers to play in more hands-on ways, depicting their critical views and their perception of how things should be. Their maps can suggest an objective definition of directions for these alternatives to be pursued by themselves and the public authorities. This indicates that the methods of participation practised by the participatory budgeting scheme might demand reconceptions.

The epigraph in this section alludes to the need for more engaged regard to what the dwellers grasp about their needs and aspirations in what concerns the production of space. The mapmakers look at the authorities from a standpoint from which these do not see them. What position is this? The position of who wants to know in more detail what is going on there. It is how they should be looked at: as dwellers of an area the authorities should know about in more detail. It is why Lacan's statement "You never look at me from the place from which I see you", in the epigraph of this section, is also a reminder of two elements this section analysed. First, that the dwellers are who can better know the everydayness of their neighbourhood, and that their knowledge, perceptions, needs and desire should not be overlooked in the production of space.

Second, that the Other as planners, politicians and entrepreneurs should not plan and deploy interference in an area without the help of its dwellers, whose views of it can differ from theirs. This difference implies a constant need for dialogue in the production of space, a dialogue requesting new methods and analytic framework to facilitate the inspection of meanings and the definition of transformative directions. Focusing on the mapmakers' capacity to outline more specific and localised considerations about the built environment, section 8.8 presents it from the issues they still did not make enough sense of. These not only compose their everyday but also represent themselves to themselves on the surfaces of their environment.

8.8 Surface

*The surface is the locus of sense and expression.
Sense is what is formed and deployed at the surface*
Gilles Deleuze ([1969] 2004, p.142).

This section analyses one of the three modes in which the function of mapping as Surface was identified in this fieldwork, where the surface signifies something that remains silent, albeit re-presenting narratives on the maps. The following example is of the graffiti on the walls of the *vila*. As this dialogic methodology for mapping creates room for a discussion to happen, the functioning of maps and mapping as a Surface helps to make sense and locate the dwellers' views of the *vila*.



8-20 Graffiti on the walls of the Nursery School **8-21 Pichação at the portico at Upper Square**

Source: pictures taken by the participants during transect walks in the fieldwork, 2016.

Walls are at once structures and surfaces, which function in the *vila* as a vehicle of expression for what seems in need of attention in the political and social realms. The following extracts show evidence of this possible need of attention in examples related respectively to graffiti (Fig. 8-20) and *pichação* (Fig. 8-21). The difference between the two, made visible in these pictures, is key for a grasp of their issues.

Both graffiti and *pichação* allude to inscriptions made on the walls, but the verb "*pichar*", in Portuguese, has the colloquial connotation of 'to speak ill of someone or something'. As a verb, "*pichar*" is thus an action, so much that "*pichação*" contains in it the word "*ação*" [action]. The making of these inscriptions on the walls implies the idea of willing to say something, but "*pichação*" looks less polished and is less admired by the respondents as graffiti can be.

As the following extracts show, by helping to locate in the *vila* the graffiti they admire, mapping offered an opportunity for the dwellers to speak about it. It shows that mapping offered room for the redescription of what needs attention in the *vila* from what is expressed on the surface of its walls. This redescription can function as a trigger for the process of re-cognition detailed in Chapter 4. About the walls depicted in this section, a respondent in the following extract explains that its surfaces were appropriated by those who layered up graffiti and *pichação* on them.

Look, it used to be just a wall, but then the guys came and made an intervention, right? They made nice graffiti, kind of, we notice, we look, "Hmmm, wow! I love that graffiti", sort of on the wall down here, there are kind of some little things like that {she is talking about the portico on figure 8-22}, there's a Minion that I thought was super-cool. Same for the little skull near the rose {on figure 8-23}.

Olha, antigamente era só um muro, mas aí, igual eu comentei que a galerinha veio fez a intervenção, né? Fizeram uns graffitis bem bacanas, tipo, a gente percebe, a gente olha, "hummm, nossa! adoro aquele graffiti", tipo igual no muro aqui embaixo, tem tipo uns negocinhos assim, ó [ela esta falando do portico], tem um desenho do Minion que eu achei que ficou super massa. A caveirinha lá perto da rosa também.

(RXFM22, 2016, 00:15:48).



8-22 Portico at one entrance to the *vila*

Source: picture taken by a respondent during a transect walk in the fieldwork, 2016.



8-23 "Little Skull near the Rose" praised by a respondent

Source: picture taken by a respondent during a transect walk in the fieldwork, 2016.

From figures 8-21 to 8-23, one sees not only graffiti, but also *pichação*; which predominates on some walls the respondents speak about (as on figure 8-24).

When they built those... the new blocks of flats, the walls over there were wonderful, but today as I passed by there, this made me sad.

It's horrible, *pichado*, that staircase is so dirty... (Fig. 8-24)

Quando eles construiu aqueles... os prédio novo, os muro lá tava maravilhoso, mas hoje eu passando lá, fiquei até triste.

Nossa, tá muito feio, pichado, aquela escada está numa sujeira...

(RXFI58, 2016, 01:13:07)

The wall shown in figure 8-24 is commented by the respondents, either because they consider it too low, allowing people to jump from one side to the other, or because it "separates the blocks of flats from the rest of the *vila*" (RXFP28, 00:38:32). The fragmentation of the *vila* is a source of both anxiety and relief in the respondents. It unfolds reflection since the impacts of creating a wall in a neighbourhood should be carefully thought of by the planners and count on the participation of the dwellers, as it has psychic, social and political effects on them.

It was built too low, and the people throw garbage and stay jumping in and out, giving us no peace.

Ele foi feito muito baixo, e o povo joga lixo e fica pulando pra lá e pra cá, não dá sossego.

(RXFM44, 2016, 00:31:10)



8-24 Wall at the entrance of the vila, facing Andradas Avenue
Source: picture taken by the author, 2016.

Nobody was indifferent to this wall where *pichação* seems to exhibit part of the *vila's* symptoms. In Freud's account of five cases in psychoanalysis (1910, GW-VIII), he recalls having decided to remodel his approach from a fixation on the resolution of symptoms, to one that would give more attention to what the patients bring to the surface through their acts and words. It inspires an approach to the topics brought by the respondents from what is on the surface of the walls they speak about when mapping. In this sense, the functioning of mapping as Surface aligns with what Corner (1999, p.214) writes: "Through rendering visible multiple and sometimes disparate field conditions, mapping allows for an understanding of terrain as only the surface expression of a complex and dynamic imbroglio of social and natural processes." Walls function as nested maps which mapping can unfold.

In this section, mapping was shown functioning as a Surface for the expression of the circumstances made visible by what the surfaces of the walls show in the *vila*. As Deleuze ([1969] 2004, p.142) states in the epigraph of this section, sense is what is formed and deployed at the surface. The signs on the walls are not easy to make sense of and the issues they represent are not subtly solved, but maps can favour it.

Albeit a direct proposition of solutions is not in the scope of this thesis, following Deleuze ([1969] 1997, p.145-6), I recall that it is from the relations between the problem and its conditions that the coordinates of the problem can be outlined. From the outlining of these relations the problem can be re-cognized, which helps to create alternative paths and solutions to it. As in the examples shown by this thesis's findings, maps and mapping can function in ways that help the mapmakers to inspect their projections on surfaces that mask issues, since surfaces can also function as protective screens. The parallel between graffiti and *pixação* shown in this section emphasised the möbian articulation of this apparent opposition between projection and protection through a screen. One can protect oneself by dealing with the surface, which might also mean to refuse its characteristic depth as a "locus of sense and expression", as Deleuze ([1969] 1997, p.142) pointed out. This möbian protective and projective sense of a screen is approached in the next and final section of this study in which abstract-analogous referents help to introduce and illustrate the transitional functions of mapping.

8.9 Screen

In this regard, maps have very little to do with representation as depiction.
James Corner (1999, p.225).

This section shows a möbian way mapping functioned as a screen in the fieldwork. Mapping functions as Screen when it allows for both projection and protection. Projection can be a form of protection, and protection may embed some projection. As projection, mapping gathers and renders visible the invisible, and as protection it can even make the visible invisible. As seen in this chapter's introduction, mapping as Screen reflects Lacan's claim that the subject "maps himself" in the screen that is 'l'objet' he relates with and maybe longs for in the relations "he" establishes (more in Appendix 4). The responsiveness of mapping as screen depends on who projects and seeks protection, and inscribes, in its abstract-analogous field of vision, various phenomena and their relations. It means that physical, psychic, political, social, cultural, infrastructural and inter-relational phenomena are re-presented on Screens that can project and protect. The combined functioning of mapping as Screen and Mirror can reflect projections and protection against this 'seeing' through mapping provides. Thus, a Screen can also function as disguised Mirror.

When the Screen functions for projection, reflections attributed to a Mirror can be identified, albeit in a less explicit form. The Screen operates sometimes as a masked Mirror; a Mirror endowed with a protective Screen. A Screen that sometimes blocks the dwellers to see what they project to the (O)others as they accept to live under certain conditions. In this regard, the functioning of mapping as Mirror allows the mapmakers to see not only themselves, the (O)other, and the environment where they are inscribed, but also the relations they maintain. Mapping is a transitional space from where the mapmakers' reflections on this Mirror are returned to them as a feed-back together with a Screen from where their projections can be re-captured by them. This last section on how mapping functions unfolding movement brings examples where projection and protection shared scenes and screens in this fieldwork. Following Corner in this section's epigraph, the scenes shown here are not mere depictions, but presentations that re-present the dwellers and (O)others.

The mapping activities allowed an inspection of the functions of mapping while offering room for the mapmakers to speak about what they see, even when what they see is invisible to the eye. To illustrate reactions of the collectivity to what they consider a private appropriation of public assets, two examples that enact a form of displacement are shown in the following pages. The first example highlights an object of appropriation: the Community Centre; a building raised for the public use that is reported as submitted to private interests. This displacement can be identified as occurring **from**: the intangible space of the public encounter, where a political local discussion could secure legitimate uses for the building; **to**: the surfaces of its external walls; a tangible space to which expressions of affects are projected, not before having been coded and displaced. Figures 8-25 and 8-26 show the displacement of a political issue to an imbroglio of graffiti and *pichação*.



8-25 Side wall - Community Centre



8-26 Grafitti and Pichação at the Community Centre

Source: pictures taken by the author, 2016.

The signs on the walls are projections of the issues redescribed by the mapmakers. Once displaced to the walls such signs protect them from raising the topics directly.

Once there was a task force here to make some graffiti. You saw the favela as it is, right? It took us time to get used to it, it was a horror. In the night the only thing you'd see were those graffiti. Now, what can we do? Didn't the city hall authorize the task force? Who thinks it's bad shall thus paint the house. If the city hall authorized, it will obviously not offer paint to cover it up. All the locals consented, all the locals signed the term attesting that they wanted it. [...] My house has no *pichação*. [...] Not at my doorstep!

Teve uma vez que teve um mutirão aqui pra fazer uns grafites. Cê viu a favela como que ela é, né? Até a gente acostumar com ela foi um horror. Chegava de noite tinha só os grafiteiro. Hoje em dia, fazer o quê? Prefeitura não liberou o mutirão? Quem achar ruim que pinte a casa. Igual, a prefeitura que liberou, não vai ser a prefeitura que vai dar uma lata de tinta pra alguém pintar de novo. Todos os moradores contribuiu, todos os moradores assinaram o termo, que queria. [...] Lá em casa não é pichado. [...] na minha porta, não!

(RXFB20, 2016, 00:34:50)

One of the issues reported along with the mapping activities related to the dwellers' lack of voice about what bothers them in the governance. Asked if the intervention had been consented by the collectivity, a dweller states:

No, it was a Children's Day {12th October}, we arrived, the stuff was all over the place ... and it was a long time ago. Oh, it's about three years, four years. The visual pollution is horrible, horrible. It also frightens the people who come. Then when {you} get here and see the sports court, slightly pretty, {one} says, ah, no, it's cute {the *vila*}. But the moment you enter, it is frightening, tell me the truth. I think it is like that for everyone. And if it were to do graffiti, why not choose one, two, three walls. But not to go aimlessly doing it, because then it's not art, it's mess!

Não, no dia das crianças, nós chegamos, o trem já estava todo... e tem muito tempo isso. Ah, já tem uns três anos, quatro anos. A poluição visual é horrível, horrível. Assusta também um pouco as pessoas que vêm. Aí na hora que chega aqui e encontra a quadra, bonitinha, já fala, ah, não, é bonitinha. Mas na hora que você entra, dá até medo, fala a verdade. Eu acho que pra todo mundo. E se fosse grafitar, que escolhesse, uma, duas, três paredes. Não sair fazendo, porque não fica arte, fica bagunça!

(RXFL41, 2016, 00:01:40)

Would the "horror" they report be a projection of the political dismay haunting them back through the signs on these walls? Does this "horror" protect them from getting involved in the local politics? If a consent sheet was signed up authorizing the graffiti at the Community Centre, have the dwellers been summoned to authorize it as a group? If they dislike it, what could be the reasons for them not getting organized to clean it up? Does this attitude reflect the behaviour of the Brazilian society in a more general sense, or can it only be regarded as a singular and local case? Does the neglect projected on the walls suggest the protection of a group or a cause? Do these signs on the walls issue a message that replaces the dweller's voice about latent concerns they do not manifest? Mapping is not designed to provide answers, but it can unfold the formulation of questions by the

mapmakers. Like a Playing Field for questions, the functioning of mapping as Surface and Screen allow maps to work as walls on which the unknown might sketch a more graspable projection of itself.

Mapping can unfold a sense of belonging and help bring to the surface the mapmakers' acts in and about space, amidst the spatialized signifiers of their everyday. The functionings of mapping presented in this thesis seem to show that, as quoted from Corner (1999, p.225) in the epigraph of this section, maps and mapping "have very little to do with representation as depiction". Mapping helps to realise what is hidden or left unnoticed on the surfaces of both maps and space.

From the mapping activities reported so far, the functionings of mapping might have given the impression to be specific and finished tools the respondents were provided with to make use of. Thus, it is fundamental to recall, as Chapter 6 explains, these modes of functioning were made sense of only in retrospect. This is to say that mapping has functioned in abstract-analogous openings through which I could see, *a posteriori*, the dwellers' responses to the questions I asked them to map. My grasp of their answers was built along with the phases that followed the fieldwork, where primary data was transcribed and secondary data was processed. The ways maps and mapping have functioned could then be examined: a) from the data set contained in the unit of analysis, and b) in retrospect, as these modes of functioning were re-recognised and categorised during the analytical phase.

This chapter concludes the presentation of the modes of functioning of maps and mapping which were outlined from this fieldwork experience. Chapters 7 and 8 presented and analysed the modes that sustain my grasp of the transitional functions of maps and mapping. These transitional functions were categorised in Chapter 4 and 5 respectively as Catalyst and Reveal. These terms convey this thesis's answer to its research question: What are the transitional spaces of mapping and their functions? Chapters 4, 5, 7 and 8 categorise and analyse the transitional functions of maps and mapping from what they have taken out of place and unfolded in the fieldwork.

When functioning as a Catalyst, mapping can unfold movement towards Recognition, Discernment and Differentiation. When functioning as a Reveal, mapping can unfold movement by turning itself into a chink for the dwellers to get a glimpse of their relations with space. From such perspectives they can locate, inspect and interfere in the relations they establish with space. When it functions as a *Reveal* mapping turns into a triple-lens through which spatialized representations can have their portions of Enjoyment, Investment and Effectuation discerned within the process of Recognition by the mapmakers of their circumstances and realities. Discernment facilitates Recognition and can unfold movement towards the transformation of reality by those who re-cognise them. Transformation demands qualitative and quantifiable investments. Qualitative investment demands an ability, a talent, a disposition to favour the critical engagement of the dwellers with tangible and intangible transformative elements, such as time, work-force, mental energy, money and materials, which are the quantifiable investments.

The three Catalysis mapping unfolds - Recognition, Discernment and Differentiation - can be effects of the mapmakers' spatialized representations. These were analysed in Chapters 7 and 8 as representations that make mapping to function taking things out of place and unfolding movement. In the next and concluding chapter of this thesis, the transitional functions of mapping are reflected upon from the perspectives of what its characteristics of taking out of place and unfolding movement can help a collective to transform these qualities of mapping into useful tools for individuals and collectivities to move forwards.

Chapter 9 Conclusion

This chapter presents the four main conclusions of this thesis about what are the transitional spaces of mapping and their functions. First, it concludes that mapping as a transitional space shelters a process that includes the dwellers' positioning of themselves as active agents as they become mapmakers. Second, it concludes that the mapmakers add to the provided maps the representations of themselves in space, which, as I noted and want to express in Lefebvrian terms, legitimises the spaces they map as *spaces of representation*. Third, that the room mapping offers for the mapmakers' representations of themselves in space is a contribution to their recognition of perceptions, circumstances, frustrations and realisations as dwellers of that neighbourhood. Their recognition can become more specific and localised once what they recognise is spatialized through mapping. Fourth, that the transitional functions of mapping can unfold a movement from spatialized representations to a mapped representation of what the mapmakers re-cognise.

This chapter is organized into two sections. In the first section, these four main conclusions about the transitional functions of mapping are presented and analysed with references from the unit of analysis. In the second section, the problematization of mapping attempted in this research is summarised, and its contribution to knowledge is restated. This thesis's contribution to knowledge includes a psychoanalytically informed perspective on the act of mapping. The transitional functions of mapping, as categories of analysis, allow me to inspect the contributions the act of mapping can offer to the mapmakers' re-representation of the living and environmental circumstances they notice in their neighbourhoods. In epistemological terms, my thesis's contribution to knowledge responds to what Lefebvre¹²⁷ referred to as "the need for theory". It means that the transitional spaces of mapping set up an *episteme* – a place – where the dwellers can better position themselves to transform their lived experience into recognised knowledge.

¹²⁷ *The explosion. Marxism and the French revolution. [L'irruption de Nanterre au sommet.]* [1968] 1969.

The capacity to map widens the dwellers' possibilities as it provides a stance from which to improve their opportunity to redescribe, re-cognize and change their reality. The need to theorize such widening is re-cognized in this thesis, which responds to it providing both the analytical categories through which to discuss the conditions of reality and the evidence with which to build new categories of analysis. Analytical categories are needed when inspecting the built environment and its functioning as a set of instruments through which a collectivity can möbianly grasp itself and appropriate its own representations to transform itself. Drawing inspiration from Winnicott in this thesis's epigraph, one of my aims here is to facilitate the transitional functions of mapping to be "turned into instruments that can be used". Maps and mapping can compose a transitional space where their transitional functions can unfold a movement from representation to recognition and from this to transformative differentiation.

The recognition and discernment catalyzed through mapping can reveal unforeseen aspects of the relations the mapmakers establish with the space where they place themselves. The contribution of mapping to the recognition and discernment the dwellers can produce is unique because maps and mapping spatialize their perceptions, circumstances, frustrations and realisations. The spatialization of their representations on a map, combined with the opportunity for interlocution offered by the act of mapping in a dialogic methodology allows the mapmakers to make their lived experiences visible on a map while talking about them. The collective representation of their perceptions, needs and demands in mapped form might help them to structure and sustain the transformations they decide to invest in.

The transitional functions of mapping can catalyse the critical engagement of the dwellers (turned into mapmakers) with the built environment. As a Catalyst of Recognition, Discernment and Differentiation, mapping also functions as a Reveal. As a Reveal, mapping allows the mapmakers to glimpse their enjoyment of space, the investment directed to the production of space in their neighbourhood, and the effects of effects and of the affects it has all created. For example, their

displacement from the Community Centre to KMVenue re-presents their recognition of the distorted governance of the former which transformed it into an obstacle for its enjoyment as a venue built for the collective.

This chapter recollects the functioning of maps and mapping from the research question: ' what are the transitional spaces of mapping and their functions?' As the chapters on findings show, mapmakers map representations of themselves in space. As a transitional space, mapping provides room for the mapmakers to place, on the map, spatialized evidence of their perceptions, circumstances, frustrations and realizations. It includes their perceptions of the relations: with themselves as subjects of the unconscious, as objects of the public policies, with the (O)ther, with the vila where they are dwellers. In the process of mapping, predicaments, virtues and resistances can be recognised and discerned, with potential effects of unfolding transformative action.

In observing the transitional functions of mapping I return to Freud, who referred to the thinking of a commander in the act of moving his soldiers over the ground of a map. Freud noted that the commander's movements on the map rehearsed the pleasant and unpleasant sensations felt about the actual event.¹²⁸ For Freud (1923a; 1925b; 1933, p.89), thinking is a process invested of less "amounts of energy" than the act that takes place in the external world; the battlefield. To practice in a controlled environment the investment of mental energy is like rehearsing, through mapping, the investment of public funds in the built environment. This rehearsal is one of the principles that help forward innovative, engaging and transformative modes of living in space and of sharing it with others. A first step in transformative action can be taken by the agency of the mapmakers' positioning where they can re-cognize and interfere in their circumstances. As shown next, mapping functions as a potential space for these steps to be taken.

¹²⁸Thus, the automatism of the pleasure-unpleasure principle is brought into play, which now carries out the displacement of the dangerous excitement. [Damit ist der Automatismus des Lust-Unlust-Prinzips ins Spiel gebracht, der nun die Verdrängung der gefährlichen Triebregung durchführt.] (Freud, 1933, *New Introductory Lectures on Psychoanalysis*, SE-XXII, p. 89; GW-XV p. 95).

9.1 The Transitional Functions of Mapping

At the end of this paper we do not escape the impression that many problems remain unresolved and that many statements require further critical examination.

We are led to communicate the questions that the work has reflected on the reflection of which it is the product. If it is true that the result of a writing is not its closure, but the revelation of the point from which it should have departed.

André Green, *Le discours vivant* ([1973]1982,p.271)my translation.

This section explains this thesis's four main conclusions on the transitional spaces of mapping and their functions. The first conclusion is that a transitional process takes place in the transitional spaces of mapping in which the dwellers position themselves actively as mapmakers. This turning of dwellers into mapmakers symbolises¹²⁹ the transitional phenomenon of the individual becoming aware of themselves as subjects of the unconscious, which emphasises the individual's discerning movement, which is crucial in psychoanalysis. From the place taken by the dwellers turned into mapmakers, they can inspect their environment from different perspectives. This thesis's second conclusion is that this change of perspective allows the mapmakers to add to the provided maps the representations of themselves in space. Mapping is a transitional space where the dwellers map out, from their representations in and about space, their perceptions, circumstances, frustrations, realisations, and what goes beyond their grasp of these.

This thesis's third conclusion is that the transitional spaces of mapping function for symbolic representations, including those that happen in places initially produced as Lefebvrian *representational spaces*, conceptualized in Section 3.3. By mapping their representations in space the mapmakers also map their critical perception of it as a *space of representation* and as a *representational space*. That is, they map it as a planned or unplanned space for their representations. The transitional spaces of maps and mapping facilitate the recognition of spatialized objects and subjects. This process of re-cognition can become more specific and localised through the mapping process, thus, potentially more effective.

¹²⁹ For details on the sense of the 'symbolic' and of processes of symbolisation, see Appendix 4.

This thesis fourth conclusion is that the transitional functions of mapping catalyse the recognition which is effect of the taking out of place that is a characteristic of mapping, thus potentially unfolding movement from subjective spatialized representations towards a more collective, objective and transformative differentiation. The transitional functions of mapping unfold a movement from mapped representations to a spatialized differentiation the mapmakers can undertake in, with and through their use of built environment. As the mapmakers map their representations in space they make things visible for themselves. Chapter 5 showed three phenomena through which these representations can be grasped. First, through the Enjoyment yielded from the uses and gestures through which the dwellers represent themselves in space. It was analysed through the dwellers' narratives of their use of the Big Ground in the past, where a Shopping Mall was later built. Second, the psychic and physical investment effectuated in and about the built environment was illustrated with the case of the production of space at FrankEar Square and KMVenue. Third, the effectuation of concrete transformation within the timeframe of the fieldwork was demonstrated here by the removal of The Roof outside the Community Centre.

To show that mapping makes things visible, I recall that as the mapmakers map their alleys and the relations they establish in, with and through it, they make their alleys visible as representatives of themselves and of their becoming over time. Alterations of their built environment and of the relations it shelters become visible to them through their representations of its use on the map. In this example, the alley is seen as not only a mirror of their circumstances but also as what can interfere in their potential for transformative action. Evidence of subjective movement unfold by mapping is seen in the setting up of doubt as a mapmaker question herself about not knowing the origins of an alley's name. Based on the findings of sections 7.3 and 7.4, and on Freire's emphasis on the pedagogical and critical value of one's relations with space, I suggest that the transformation of realities can be a matter of making, of an alley, an allied. This can also happen, as the following extract summarizes, by means of the dweller's critical engagement

with the enjoyment of what is available, which is revealed in the mapping of the everyday attitudes and their diverse configurations over time.

On the weekend we used to wash the alleys, throw chlorine, throw disinfectant, the alleys turned out to be all clean. I would do it around here, so-and-so around there, you know, then at about this hour in the evening, the alleys were all clean, fresh, for the kids to play in. Today nobody does anything.

Final de semana a gente lavava os becos tudo, jogava cloro, jogava desinfetante, os becos ficavam todos limpinhos. Eu fazia aqui, fulano fazia ali, quando dava de tardinha, sabe, essa hora assim, os becos tavam tudo limpinho, cheiroso, fresquinho, pros meninos brincar. Hoje ninguém faz nada.

(RXFC59, 2016, 01:07:55)

This mapmaker reports the dwellers' attitude of cleaning the alleys leaving them ready for the social encounter, which includes the children's play. The cleaning of alleys illustrates the dynamics of the dwellers' contact with the transitional functions of space as a möbian emitter and Repository of their spatialized representations. This thesis shows that mapping is an abstract-analogous representative of these spatialized representations. In this example mapping functions as a mirror showing the respondent's attitudes and perceptions, but also as a projection screen where she reflects about a change she notices. This example makes clear the functioning of mapping as the transitional phenomena likewise the enjoyment of space, which intensifies the dwellers' engagement with it.

As the story of the KMVenue showed, the dwellers' representations in space demonstrated their recognition that something was wrong in the governance of the Community Centre. Their discernment about how a space shared by the collective should be managed made them separate from the Community Centre and act upon creating space elsewhere for their social celebrations, which is referred to here as KMVenue. The combined phenomena categorised here as recognition, discernment and differentiation were presented by them by the agency of a dialogic praxis of mapping. As a dialogic methodology, mapping offered an opportunity for the dwellers to speak about their use and perception of uses of their immediate neighbourhood. While mapping, the respondents actively occupy a place from which they can recognise their relations with the production of space by the use they make of space and by their redescriptions of it.

The transitional functions of mapping can be summarised in three events organised around the idea of displacement that is not only crucial in the definition of psychic activity but also present in the use and production of space this thesis examined. These events are: a *placement*, a *displacement* and a *replacement*. In the *placement*, the dwellers occupy the place of mapmakers, which offers them another perspective from which to inspect the built environment and the relations established in, with and through it. The second event I refer to here as *displacement*, the mapmakers represent on the map their representations in space. In addition to the other examples of *displacement* I emphasised in this thesis, it also consists of *displacement* of their representations from the actual space to the map. In the third event that summarises the transitional functions of mapping the mapmakers re-cognise their spatialized representations and re-signify them by the agency of their mapped representation. It means that they replace their everyday living experience [*Erlebnis*] with a knowledge they grasp from the perspectives offered by mapping. The effects of this *replacement* are threefold in potential: first, the *replacement* of one knowledge with another. Second, the *replacement* of their perceptions and complaints with plans and demands. Third, the *replacement* of their passive attitude with a more engaged and engaging one with its potentially transformative effects.

Mapping is a transitional space for the re-cognition of these relations established in, with and through the built environment. It means that the transitional functions of mapping help forward the mapmaker's recognition and discernment of their representations and of what these can mean to them. In one word, the transitional function of mapping is to attribute alterity to space, that is, to help the dwellers to recognise space as an Other able to help forward the recognition of their positioning as subjects and not as objects in the production of space. To recognize space as Other is, for the dwellers, to be able to subject it to their desire. One of the ways maps and mapping can be claimed to favour processes of development [*Entwicklung*] is by helping to subject the use of space, its planning and its production, to the directions given by dwellers' as a *collective* political body.

Albeit it is impossible to plan human development [*Entwicklung*], the essential environmental conditions for its possibilities can be provided. Such conditions can be anticipated, regulated, deployed and analysed with the help of mapping, which can favour internal-external, objective-subjective effectuations of at least two types. First, the mapmakers' critical stance, awareness and some level of autonomy in engaging with and transforming their environment. Second, their motivation to take things out of place, unfold movement and move forward.

9.2 Mapping Forwards

*I am not saying that I have resolved this question
by formulating it.*

Jacques Lacan, 03/06/1964 ([1973] 1977, p.229).

This thesis shows that the functions of mapping include turning space into alterity inclined to foster the recognition and transformation of realities. In practical terms, maps can function in the identification of where one's position is on Earth; this can be a straightforward, technical, and worthy application of maps. In symbolic¹³⁰ terms, maps and mapping can assist the inspection of what appears to be one's place in the world. The term 'place' here encompasses a multilayered stance that includes dimensions of race, ethnicity, skin colour, gender, sexual orientation, class, access to education, health, dwelling, occupation, culture, leisure, facilities, goods and opportunities. When they favour identification or de-identification with such places, maps and mapping can become as problematic as advantageous for inspection of such positionings. Such an ambiguity demands ethical approaches informed of the transitional functions of maps and mapping.

In this section, I will present this thesis in a summarised form covering four topics. In topic A, I briefly recall what I have done to undertake this inspection. In topic B, I offer a more extensive account of how I have done it. In topic C, I recapitulate my thesis's main contributions to knowledge in the theoretical, methodological and empirical spheres. In topic D, I point to what it might have meant for the respondents to be able to use the methodology applied in this fieldwork research.

A - What I have done

To undertake this inspection of the functioning of maps and mapping I have weaved the praxis of mapping and of interlocution into the research methods of semi-structured interviews, transect walks, and participatory photography. Applied in an informal settlement, this permeable research fabric wielded inquiries approached through mapping. The respondents mapped the topics approached by the questions

¹³⁰ For details on the sense of 'symbolic' in this thesis, see Appendix 4.

they were asked as well as by the answers they gave to them. Punctuated with the pictures taken by the respondents along the transect walks, this unit of analysis gathered the maps they produced and their voice-recorded narratives. This dialogic methodology, which consists of mapping and interlocution, allowed me to inspect the transitional functions of maps and mapping in their relation: first, with the agency attributed to mapping, and, second, with the critical engagement of dwellers with the built environment.

B - How I did it

Here I focus on how I inspected the functioning of maps and mapping, and on how I categorized it as transitional functions related to how they work and to the effects they can unfold. In this unit of analysis, the respondents' maps and speech narrate their own views of their relations with space, which include the actions they perceive in and about the built environment. What have they approached by the agency of mapping? Representations. Representations of what? Of themselves to themselves in space. This is one way I can redescribe one of the most important theoretical references of my thesis: a phrase uttered by David Bell at a book launch at the Bartlett in 2016. He said: "We represent ourselves to ourselves in space." Touched by this statement that I immediately felt to dialogue with the psychoanalytic perspectives I was using to discuss mapping, I approached him at the end of the talk. He shared my interest and sent me an e-mail describing the theories that inspired him to claim this. Bell's (2016) email is a key reference in my thesis.

In addition to Bell (2016), my use of the concept of Representations draws inspiration from a combined reading of Richard Wollheim and Henri Lefebvre, as detailed in chapters 2 and 3. After recollecting their spatialized representations, the respondents speak of them and trace them on the maps, from where they reinspect such representations from a position of who can transform lived experience into recognised knowledge. This movement attributes to mapping a key möbian characteristic that consists of unfolding movement from representations to recognition, and from there to discernment and differentiation, and back again.

This process of reading their representations experienced in and with space, and of tracing on the map their perceptions of these representations, can favour the phenomenon of re-cognition, explained in chapters 2 to 4. Maps and mappings are claimed there as able to, first, catalyse the Re-cognition of these Re-presentations by the mapmaker who authors them. Second, to offer room for the mapped representation of their re-cognition. These are steps taken over the maps and directed towards the critical engagement with the built environment in whose benefit maps and mapping can function transitionally.

I present in this thesis 17 modes of functioning according to which maps and the acts of mapping seem to have functioned in this research fieldwork, many of which potentially related to the dwellers' critical engagement with the built environment. My research needed a theoretical framework to handle the articulation of Representations, Recognition, Discernment and Differentiation with the modes of functioning yielded from the mapping activities of this fieldwork. Explained from chapters 2 to 6, it could hold together these concepts gathered from the fields of mapping, socio-spatial sciences, critical practices, philosophy and psychoanalysis.

C - What it adds up to

This study of the functioning of maps and mapping undertaken in this vila constituted a dialogic methodology responsive to the respondents and the conditions imposed to this research by people, places and institutions. Building on Deleuze's statement, this "opening to the unknown knocking at the door" which mapping consists of finds inspiration in Milton Santos' (2008a) concept of the *slow man* as the individual still able to establish relations. Mapping is a *slow man* quest that embeds two main tactics. First, this methodology involved restricted use of technological devices in the fieldwork activities, albeit using it in the backstage, both when preparing maps or when analysing the collected data. Second, an interlocution informed by the theory and ethical praxis of psychoanalysis whose regard is embedded in: the concepts, the research methods and activities, the contents analysis, the overcoming of resistances, the awareness about the

enjoyment inlaid in activities and passivities.

Highlighting now this thesis's contribution to knowledge, the main addition is situated in the theory of mapping, a process revealed to have transitional functions. The transitional functions of mapping facilitate the attribution of value and definition of directions to buildings and areas while offering ground for the dwellers to have a voice and exert their agency in the production of space. This contribution to the theory of mapping reflects the transdisciplinary character of this research. Among the concepts and ideas combined here to inspect maps and mapping, I emphasise the möbian strip, from non-Euclidean geometry; Representations, from Philosophy and Critical Theory; and the Transitional Objects and Phenomena, from Psychoanalysis. With the perspectives provided by these fields, I realize the limits inherent to the importation of their concepts and ideas to a study on the production of the built environment. I insisted in this transdisciplinarity because the elements I identified in these multiple fields illuminate in unparalleled ways my inquiry on mapping as experienced in this fieldwork in the vila.

Other theoretical, methodological and empirical contributions to knowledge put forth in this thesis are recollected as follows. Chapters 2 and 3 conceptualise the transitional space composed of maps and mapping, situate it as a gap in the literature and explain the theoretical basis of their functioning. Chapters 4 and 5 use an example from the psychoanalytic clinic to introduce the categories of analysis by which to inspect the functioning of mapping as Catalyst and Reveal. In Chapter 6 I detail the methodology of its application, and in Chapters 7 and 8 I present examples that illustrate the taking out of place and the unfolding of movement attributed to mapping. I draw inspiration from the psychoanalytic theory to propose these analytic categories through which maps and mapping can be discussed. Besides, I define mapping here as alterity that functions taking out of place and unfolding a movement between representations and recognition that catalyses critical engagement by revealing Enjoyment, Investment and Effectuation.

What mapping takes out of place is inscribed into the psychic flow of the

mapmakers' objective and subjective constituents that can lead to an unfolding of movement that helps to represent their engagement with the world. By the agency of the transitional functions of mapping, values and directions related to the built environment can be derived from the mapmakers' utterances. As a *Catalyst*, mapping functions as what can help forward Recognition, Discernment and Differentiation. As a *Reveal*, mapping makes visible three phenomena that can feedback into its catalysing role: Enjoyment, Investment and Effectuation. As emphasised in section 9.1, the transitional functions of mapping facilitate the recognition of the dwellers' relations with space, either individually or collectively.

My thesis's methodological contribution to knowledge combines widely known research methods in a responsive way to their reception by the dwellers. As seen in Chapter 6, it means to consider the dwellers as able to interfere in the methodology through their reaction to it and by the use they made of it. This openness of the methodology is one of the challenges this research had to face, which were mitigated by my engagement with the dwellers' curiosity and interest in a dialogic approach. It produced a unit of analysis that can sustain further socio-spatial reflections on the settlement, mapping and research.

The transdisciplinary character of this research's practical and theoretical frameworks ascribes continuity to the contents and methods the referred authors seemed inclined to dialogue with. Yielded from a methodological approach informed with the psychoanalytic theory and ethical praxis, the primary data offers empirical sustenance for the views of maps and mapping as transitional objects and processes. As emphasised in Chapter 1, the review of the psychoanalytic literature about its intersection with maps and mapping epitomises a practice Freud valued in the application of psychoanalysis outside the clinic. Freud (1933, p.146)¹³¹ expected from this application "a rich harvest of new discoveries", albeit his recognition of the difficulties embedded in dealing with multiple fields of knowledge.

¹³¹ Freud, 1933, *New Introductory Lectures on Psychoanalysis*, Lecture 34, GW-XV, p.162; SE-XXII, p.146.

D – Beyond Mapping

The transitional functions of maps and mapping laid out in this thesis were grasped from the respondents' interaction with the forms of agency embedded in the research activities. As explained in Chapter 2, one form of agency is conveyed by the German term "*Mitspracherecht einräumt*" (Avermaete, 2015, p.165), mentioned here to convey the act of mapping as 'room for the exert of the right to speak'. As a dialogic research method, mapping asserts this right enhanced by the choice of the place and the form (collective or individual) for its undertaking. Another sense of agency as 'the power to act' is conveyed by the German term "*Handlungsmacht*" (Avermaete, 2015, p.167), which refers to a hands-on agency, exerted in mapping through the acts of making marks and tracing on the maps; stepping into the concrete dimension of space in transect walks; inspecting effectuated transformations of the dwellers' tangible and intangible circumstances.

The recognition of the dwellers' right to speak about their own experiences and approaches to the production of space was reinforced with the offering of room for this right to be exerted. Through the transitional spaces of mapping, they could furthermore place themselves concerning what they were talking about and locating on the map. This provision of a transitional space consisted of an offering of place [*einräumt*] from which they could inspect the magnitudes of the components of their built environment and define directions to guide their attitudes about them. From there, they could build their critique of what these might mean to their engaged subjective and political formation.

To learn how to locate elements on the map, and how to add information to it can produce instructive and empowering effects on their self-confidence and help booster their political stance. Following Lefebvre's ([2000] 2016) claim that appropriation and use of space are political acts, the appropriation of a mapmakers' stance by the respondents can favour their active positioning about the politics of their everyday.

The use of mapping made possible for the dwellers to register their critical accounts of the use of space and spur further thought on the potential use of mapping as a critical and political instrument for a production of space that might eventually claim itself participative. Mapping can be applied to bring forward a more dwellers-driven and genuine participatory approach to a critique of space and its production. In such critique, the dwellers' accounts can be rendered more specific and localised, without necessarily having to become deterministic or biased. These qualities apply to territories and *nanoterritories*, to interventions and infrastructures with significant social and economic impact on the private, public or combined sectors. All these are potential scopes for the application of mapping.

Once structured as a dialogic space, mapping also helped to reassert the meaning of Recognition as a process undertaken by the individuals about themselves, their stances and conditions. This thesis considers that other modalities of recognition derive or support the one prioritised here but are not coincident with it. The recognition of themselves as subjects of the unconscious favour their resistance against being subjected to the desire of the (O)ther, which can be the fellow-creature (the other), the neighbour, the public or private institutions (the Other). The mapmakers' recognition of their representations in space can imply openness to a re-signification of themselves as subjects of the unconscious, which is the subject for psychoanalysis; for a re-cognition of themselves as other, and of their environment as alterity, both with their liability for critical analysis and changeability. This thesis offers an inspection of the open-ended processes initiated by the Re-cognition of various factors through the act of mapping.

Another flag that this thesis raised is about the case's narratives. Allowing the voice of the dwellers to occupy and use the space of these pages like the mapmakers used the space of the maps, my thesis reinstates these occupations as a political act. The political aspect of this occupation includes the responsive and non-hierarchical principles this research's methodology aimed at. Permeable and loyal to the dwellers' utterances and remarks, my findings reinforce the attribution of

equal relevance to the transitional functions of interlocution and of mapping. The presence of their voice in these pages is as important as the analytical reflections they can unfold. The acts of speaking, listening and relating to space are acts that booster the transformative potentials of the act of mapping. This spur for critical thinking in mapping is also found in experiences with drawing, as the functioning of mapping as Canvas indicates from the relation between mapping and sketching while voicing the ideas and forms represented in drawing.

This thesis's narrative and findings were built on Lou Andreas-Salomé's remarks on the singular, "plural and alogical" constitution of the feminine and on the feminine grasp of singularity (Andreas-Salomé, [1892] 1985; [1910] 2012; Martin, 1991, p.159). I owe the setting up of this narratory scheme to the inspiration I drew from this thesis's referred authors, whose unique narrations and accounts of narrations are unparalleled. Their effects are reflected in the value I gave to the pertinence and singularity of the respondents' remarks which sufficed, on various occasions, to sustain perceptions and reflections about the functioning of maps and mapping.

These reflections also encompass stories that, although not included in this thesis, were part of the fieldwork experience. These include, for example, the singularity of the engagement with space and its use by a blind dweller, also by a dweller of small stature, and still by two dwellers who had suffered a brain vascular accident. These are four women, all presently living or having lived for a long time in – in their own terms - the most derelict portion of the vila that hosted the fieldwork. In compliance with the ethical regulations of this research, part of their utterances had to be set aside from the unit of analysis, either due to reading impairment or illiteracy, but their repercussion upon my learning is boundless.

In what concerns to this thesis' limitations and potentialities, if the theme of this research is taken forward by future initiatives, the concept of critical engagement demands further investigation. Advancement in its conceptual composition can be beneficial for enterprises implementing stimuli for participation, instead of taking it for granted. The more knowledge socio-spatial research reunites about critical

engagement, the more crucial activities are designed to respond to it. Such activities help to reveal, unfold, catalyse, and sustain acts and procedures that produce effects in the environment. Further research can expand the definition of critical engagement beyond the categories outlined here as Recognition, Discernment, Differentiation, Enjoyment, Investment, and Effectuation.

All these categories this section attempts to arrange in a concludable fashion, yet not conclusive, point forwards towards various possibilities. Further research can be developed on the functions of mapping in socio-spatial research and beyond; on the transdisciplinarity between methods involving psychoanalysis and mapping in the human sciences; on the transitional functions of mapping in the subject formation and in critical spatial practices. Applications of mapping methodologies for the refinement of participatory initiatives will always demand state-of-the-art studies, as people's responses change according to their circumstances over time.

Drawing inspiration from a Lefebvrian statement by Pratibha Parmar highlighted by Edward Soja (1996, p.98) - "The appropriation and use of space are political acts" – I used and appropriated the space of literature, empirical research, and interlocution that mapping as a field of study can offer and sustain. In the use made of the resources available resides a possible exert of the 'freedom of movement' ["*libertad de circulación*"] studied by Jean Oury ([1986] 2017). My appropriation of such resources combines them with Caye's (2017) inference that one is not enslaved but by one's own representations. It includes the representations restricted to one field of study, whatever it is. It is in the relationships with other fields that value can be created or perceived. Immobility of thought, action and desire can be effects of the shortsighted relations the individuals maintain with their own representations. This research has concluded that this movement from psychic representation to political representation via Recognition is unlikely to be left unscathed by the transitional functions of mapping.

My thesis draws inspiration from Hanna Arendt ([2005] 2010, p.144-5) to see the practice of politics as originated and sustained by the differences it embraces. The

practice of politics is based on relationships of different people who, by using and appropriating space, end up producing it in singular ways. Hanna Arendt (1958, p.52) outlined her conceptualisation of politics with the figuration of a "table" that at once separates and relates whoever "sits around it". Following Jane Rendell (2017a, p.222), it is possible to see in such figuration the power of "a proliferation of situated or 'micro' narratives of self and others" that characterize its appropriation and grasp by those who read it. My personal records on this topic include a variety of micro-narratives set around a table, from domestic to national, international and transnational histories. Staging complicated states of affair they not rarely led to *acting out* of subjects either withdrawing from their space around the table, or neglecting it, or rather attaching to it as if it was their salvation board.

The transitional spaces of mapping include the ambition to help this *acting out* move towards *action* in a movement analysed here as the construct of critical engagement through a cognitive politics composed of Recognition, Discernment, Differentiation, Enjoyment, Investment and Effectuation. These components function as categories of analysis in the production of the built environment from the perspective of the critical engagement of its dwellers with its transformation over time. These categories combine characteristics and effects of the ways maps and mapping are noted to function in response to Allen *et al.*'s (2012) inquiry on "the diverse effects it is able to produce".

In this experience, the transitional spaces of mapping were those in which the methods for mapping combined with dialogic approaches to examine the dwellers' participation in the production of space. The transitional functions of mapping included the 17 modes maps and dialogic mapping functioned as catalysts and/or reveals towards awareness. Would the re-cognition of spatialized re-presentations favour more critical forms of engagement with space and its production? Dressed up with dialogic participatory mapping, would the table of politics present a more decorous version of itself and be appropriated by who still withdraws from it? These are some of the questions this thesis intended to foment and call forwards.

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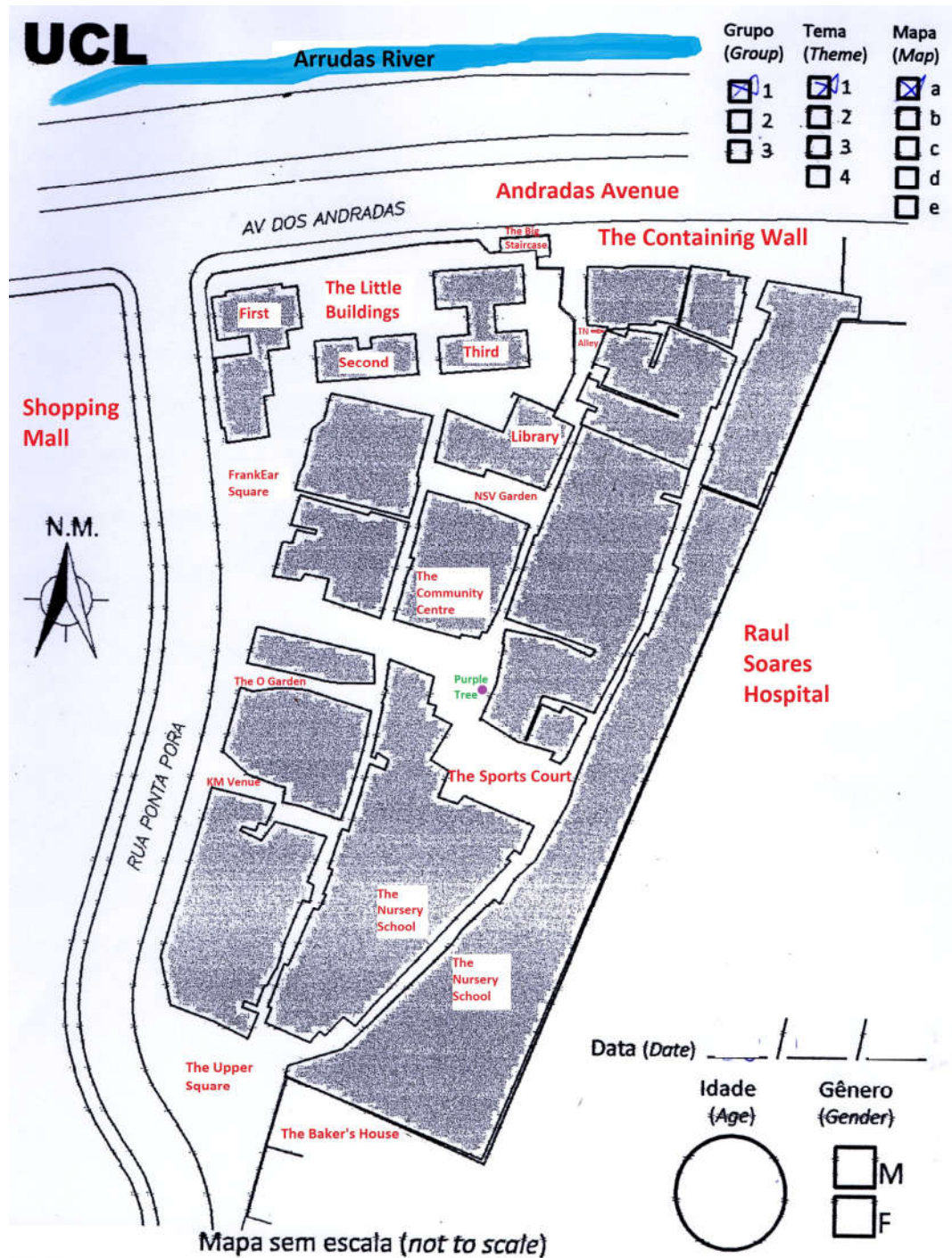
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Appendix 1

A basemap with information added to locate the places mentioned by the respondents:



Source: elaborated by this thesis author in 2016, with the information in red added in 2018.

Appendix 2

Drawing inspiration from the term *Genuß*, as in Goethe's *Italienische Reise* [1789], Marx's *Critique of Hegel's Philosophy of Right* [1843-4], and Freud's *Unbehagen in der Kultur* [1930], the definition of *enjoyment* proposed in my Master's Dissertation (Monteiro, [2012] 2015, p.97-104) is advanced here as a component of the concept of *Jouissance*. *Enjoyment* is inspected in light of Eugène Minkowski's (1933, p.373) concept of "the ampleness of life" [*l'ampleur de la vie*], reviewed in Chapter 3: one's "ampleness of life" can be grasped as a signifying response to the *enjoyment* it upholds. *Enjoyment* helps to differentiate enjoyment and pleasure, as *enjoyment* conveys the appreciation of things¹³², of existence¹³³, of works of art¹³⁴, even if devoid of pleasure. The concept of *enjoyment* helps to grasp what the respondents at that food bank¹³⁵ might have seen represented on the maps they were producing. From the stance offered by *mapping*, it is possible to infer that their marks on the maps outlined their reduced "ampleness of life", which probably reflected a *diminution in the potentialities of enjoyment*¹³⁶, and depicted their vulnerability and immovability (within and beyond their existential landscape) at that moment.

Enjoyment articulates with the subjects' "ampleness of life", which is not devoid of the presence of body in space. Conceived as an embodied act, *enjoyment* offers occasion for what Freud (1920, p.11;43)¹³⁷ referred to as *Entwicklung*, which encompasses the ideas of advancement, externalizations and subject formation. The German term *Entwicklung*, also used by Marx [1843-4], is formed from: the prefix 'Ent-' ['de-'], denoting removal or reversal; and the verb 'wickeln', that means

¹³² "*Das Prinzip des bürgerlichen Standes oder der bürgerlichen Gesellschaft ist der Genuß und die Fähigkeit zu genießen*" [The principle of the bourgeois State and the bourgeois society is enjoyment and the capacity for enjoyment] (Marx, [1843-4], *Zur Kritik...*).

¹³³ "...*Genuß seines Dasein*" [enjoyment of one's existence], Goethe, *Italienische Reise* [1789], 17/09/1786

¹³⁴ "...*der Genuß an Werken der Kunst...*" [the enjoyment of works of art] (Freud, 1930, *Unbehagen...*GW-XIV:II, p.439).

¹³⁵ The food bank mentioned in Chapter 1, where Nikolopoulou and Martin's (2014) research interviews took place.

¹³⁶ *Herabsetzung der Genußmöglichkeiten* (Freud, 1930, *Unbehagen...*GW XIV:II, p.437)

¹³⁷ Freud, 1920, *Beyond the Pleasure Principle*, GW-XIII:V,p.11;43.

'to wrap, to tie, to involve'. These meanings align the German '*Entwicklung*' with the English '*development*', the Italian '*sviluppare*', the Spanish '*desarollo*', the French '*développer*', and the Portuguese *desenrolamento*, which I proposed to replace *desenvolvimento*; in my reading, an antonym – semantically plausible in the Portuguese language - for 'involvement', 'engagement' [*envolvimento*] (Monteiro, [2012] 2015, p.32-41).

Lou Andreas-Salomé ([1910] 2012) considered the human intellect a "latecomer into the world of physical life", which "gropes its way aboard" through the body, similarly to how "a fragile infant climbs into its grandfather's lap." Drawing inspiration from her statement, it is possible to infer that, on the one hand, embodied *enjoyment* relates to the human faculties characteristic of the psychic apparatus. On the other hand, it is possible to relate *enjoyment* to what Lacan (S-XIX-1971-2, 04/11/1971) refers to as "la jouissance": that which ought to link to a body to transmit its unavoidable tying with death. In another of its multiple layers, the sense of *enjoyment* also dialogues with what Donald Winnicott (1986, p.35-6) considered embedded in healthy lives, and which starts at play. That is, the capacity to appreciate the "cultural experience" of "interpersonal relationships as the key even to making use of the non-human environment". *Enjoyment* is a capacity improved along the process of subject formation that I prefer to call subjectivation, that is, the formation of an active subject apt to confront oppression and have a voice in the production of space and a hands-on engagement with it.

If these active and resolute subjects decide to engage in the inspection of their *ampleness of life*, maps and mapping can help them to represent in it their representations, to detour from miss-identifications, and to work on advancements. To represent is to assign spatiality to something or to the other, writes Richard Wollheim (1993, p.154-5). The mapping of spatial representations can work as a tool for recognition and, by the same token, demands recognition to be made. This makes of mapping a potentially möbian topological transitional instrument, conceptualized as such in Chapter 3. Another singularity of this experience is in the

fact that it was held in a specific informal settlement where both space and its use have been transformed through means brought about by a public budgeting scheme. Claiming itself participatory, it has conferred some change in its built environment. This research builds on the *enjoyment* of the built environment by its dwellers, and on their engagement with it, To advance knowledge about mapping.

In this fieldwork experience, mapping allowed an approach to its modes of functioning which invoke psychoanalysis to its foundations, by association. As explained in Chapter 6, this methodology has encouraged the mapmakers to speak about their past and present *enjoyment* of space. Doing this through a 'map and tell' methodology outlined to be responsive to the presence of bodies in space. Awareness about these concepts, in a research whose framework is psychoanalytically informed, intends to produce transdisciplinary reflections about the work of maps and mappings in favour of the dwellers' critique of their relations with themselves, with the other, the institutions, and the built environment.

Appendix 3

Following Žižek's (2016, p.5) recollection of a quote by Pascal Quignard (2002, p.161), "Method is the road after we traversed it", the conceptual foundation of this retrospective (*Nachträglich* or *afterwardness*) mode of grasp is one of my research's principles¹³⁸. Building on a body of five theoretical sources, I grasp this dialogic practice of mapping as a method that includes this retrospective mode of grasp as a method. Besides Žižek (2016) on Quignard, I recall Brinker-Gabler (2012) on Andreas-Salomé, Freud's letters to Fliess (02/11/1896; 06/12/1896), Lacan ([1953] 2001) and James Strachey on Freud (1915, see Annex 8), and Rendell (2016;2017a) on Freud and Jean Laplanche. I see Rendell (2016;2017a) forming, together with Lou Andreas-Salomé, a trans-temporal team of authors who have approached *Nachträglich* in relation to the environment and to the experiences "the I" (Freud's "*Ich*") has with, in and through the built environment.

While Andreas-Salomé noticed it the context of cultural environment,¹³⁹ Rendell goes further in detailing the application of *Nachträglich* to what she calls "site-writing". In Rendell's words (UCL, 2017)¹⁴⁰, 'writing architecture' is not the same thing as 'writing about architecture'. My grasp of "site-writing" allows me to consider the mapmakers' reading of a "site" as a *poiēsis-sōtēria* related act that helps to form, strengthen and emancipate them as subjects, as it facilitates experience to be externalized. Mapping, as a transitional space, has a lot to contribute with this möbian reading-writing objective-subjective praxis-of-space related experience.

Drawing inspiration from the theoretical framework of this thesis, I grasp "site-writing" as a process through which subjects build themselves, and which can be enriched by the extent to which they construct, in mapped and word presentations, their unique readings of the signifying chains it, as a space of transition, unfolds in

¹³⁸ A definition of the term 'principle', as provided by Pierre Caye (2017), was reviewed in 2.2.

¹³⁹ see references to the term *Nachtrauer*, in Gisela B-G. (2012, p.1), which is translated by her as "postmourning", and which refers to Lou's account of the influence of the Russian culture on her.

¹⁴⁰ In an event organized by Rendell and held at UCL - Institute of Advanced Studies, on 04/07/2017.

them. From these references and Phillips's (2017, p. 14) recall of Freud's view of psychoanalysis as a way to help people gain insight into themselves", I grasp Rendell's "site-writing" as a poem that "writes us".

Appendix 4

The process of making sense, of making an intelligible object out of a grasp or a glimpse, is a process Lacan refers to as “The Symbolic”. André Green ([1973] 1982, p.266-7) referred to the symbolic as analogous to the arrow in a vector whose magnitude is the quantum of strength it indicates. The line that represents a vector has a direction which can be horizontal, vertical, north, south. The sense of a vector is the orientation of the body whose movement the vector re-presents. By uniting direction and sense we can infer the position of a body or object describing a curvilinear path. Therefore, when Lacan writes that the sense is effectuated in the Symbolic as an effect of writing, it means that it is possible to read and to write the sense of a vector through reading or writing to where its arrow points. This is why he claims that the symbolic is an effect of the writing of a sense.

It is precisely that which forges this term <<inteligere>>, that is, “to read in between the lines”, which expresses the way in which The Symbolic writes itself. It is within this effect of writing which is inherent to the Symbolic that the sense is effectuated. (Lacan, Seminar XXII - R.S.I., S-XXII-1974-1975, 10/12/1974) My translation¹⁴¹.

The process of making sense is a process of making ‘a re-arrangement of the psychic material’, as Freud mentions in the following communications with Fliess:

“My dear Wilhelm, I find writing so difficult just now [...] By one of those obscure paths behind official consciousness, the death of the old man [Freud's father] has affected me profoundly. I valued him highly, understood him very well, and with that combination of deep wisdom and romantic lightheartedness peculiar to him he had meant a great deal to me. His life had been over a long time before he died, but his death seems to have aroused in me memories of all the early days. [Paragraph] I now feel quite uprooted. [...] I must tell you of a nice dream I had the night after the funeral. [Freud narrates a dream permeated by recognitions and elicits one of its functions:] Thus the dream is an outlet for that tendency toward self-reproach which death invariably leaves among the survivors...” (Freud to Fliess, 02/11/1896).

“[...] I am working on the assumption that our psychical mechanism has come into being by a process of stratification: the material present in the form of memory-traces being subjected from time to time to a re-arrangement in accordance with fresh circumstances – to a re-transcription” (Freud to Fliess, 06/12/1896).

¹⁴¹ “[...] est justement celle-là qui forge ce terme « intelligere », lire entre les lignes, à savoir ailleurs que la façon dont le Symbolique s’écrit. C’est dans cet effet d’écriture du Symbolique que tient l’effet de sens [...]”

I conclude from this that “to make sense” is an act of creation which corresponds to the “re-arrangement of psychic material” and which demands a *potential space* (the subjects’ subjective *locus* of creative capacities) and a *transitional space* (the internal-external-subjective-objective frontier) to occur. These spaces host re-arranging processes that involve displacements, condensations, inversions.

Mapping functions as a transitional space where maps are read and written to facilitate the mapmakers’ <<*inteligere*>> of what he or she reads “in between the lines” of what they map and speak about. Combined with Bollnow’s and Minkowski’s concepts reviewed in Chapter 3, my reading of Lacan’s and Green’s theorizations of the symbolic reveals my grasp of Freud’s remarks that the “thinking process” requests investment in displacements. Freud’s concepts of investment takes me to Green ([1973] 1982, p.203) definition of desire as a movement of a vector whose quantum of strength is the drive [*Trieb*], and whose sense results of a symbolic construct. Thus, what Lacan refers to as *Désir*, and distinguishes from the wishes, results of the movements of the drive [*Trieb*] oriented by the sense a symbolic process attributed to it.

Reading André Green, whom I only heard of while preparing this thesis’ second draft, I infer that what Lacan ([1958] 2001, p.287) calls *Désir*, Green ([1973] 1982, p.203-4) defines as the symbolic polarity of the constant force that is the drive (*Trieb*), which he links to the economic polarity. According to Green, *Désir* admits condensations and displacements, while the *Trieb* does not. Green refers *Désir* to the *Unconscious*, and *Trieb* to the *Id*. Green’s definition of *Désir* seems more straightforward, although coherent and complementary to Lacan’s. The coalescence of Green and Lacan for a definition of *Désir* in this thesis is relevant because it is a useful concept to grasp stories that might indicate a desire for non-satisfaction, and regressive forms of relation with reality that range between extreme dependence and withdrawal.

I also read this reference to movement (condensations and displacements) in Lacan’s insights on the circulation between the discourses (*cf.* Oury ([1986] 2017).

This circulation has to do with the movement towards higher development, awareness and autonomy since the subjects can change the position from which they inter-act by changing the destinations they give to their drive [*Trieb*] and the limits they effectuate for their *jouissance* (cf. Annex 2).

On the topic of seeing, Dante's claims that Beatrice "*avait une flamme en son saint regard*" (*Paradis*, III, 4-23) has called my attention in Thérèse Parisot's speech in Lacan's Seminar XIII (19/01/1966, p.91), when he named *l'objet(a)* as "le regard" [the gaze]. Following the line of thought of vector calculus and analytical geometry developed above, I grasp *l'objet(a)* as that which, also in the realm of the symbolic, attracts the arrow's sense to its direction.

On the topic of affect, Green ([1973] 1982, p.267) defines it as the testimony of a "wild thought", wild meaning that it has no sense, vectorially speaking. A wild thought is a vector which re-presents a magnitude albeit having no arrow, thus, it does not indicate where it is directed to. A wild thought might have an *objet(a)* that attracts it to a point which might have not yet been symbolized. If affect is a testimony, it cannot be evicted, and it is not possible to do away with it. According to Green, affect is present even at the core of the most abstract processes. Green adds that the ultimate refuge of affect is rationalization. The virtue of rationalization is to function as a transitional space where affect can keep moving.

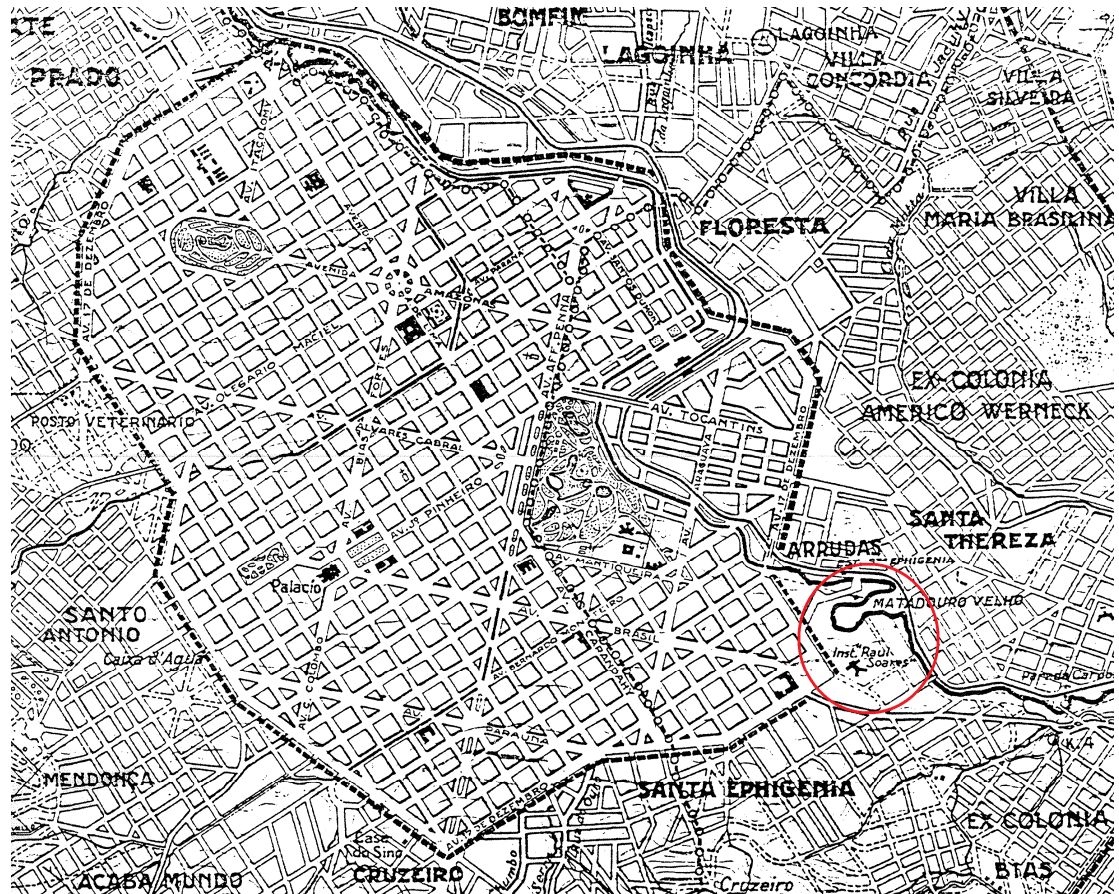
Now, applying these conceptual observations to the transitionality of mapping, I emphasize its functions for analysis and diagnosis. The transitional characteristics of mapping as catalyst and as reveal function in three layers: the representational layer, the symbolic layer, and the potential layer. I will make a digression here only to highlight that my grasp of the representational layer is the reason why I do not agree with Caquard's(2015) reference to mapping as a post-representational process. Mapping as not a post-representational process; it takes representation as one of its potentials but does not stop there. The symbolic layer of mapping functions as a transitional space for the re-cognition of the magnitudes, directions and rhythms [Lefebvre (2014) was so attentive to] of a strength. It is in the symbolic

layer of mapping that sense is attributed to every abstraction and analogy the maps host. The potential layer of mapping is a double of its symbolic layer. It functions as a transitional space for the effectuation of the magnitudes and senses desired for the strength of the human drives [*Trieb*].

It explains why I refer to mapping as a socio-spatial practice in which thinking, seeing, reading and writing outline active processes **towards** awareness and autonomy. It is always towards because mapping facilitates the attribution of sense and the definition of directions in processes that offer no guarantees. In this respect analogous to the psychoanalytic processes, the effects of mapping [as of psychoanalysis] depends on the agency of those who map and of those who withdraw from it. The desired magnitudes and senses are conceived, outlined and imprinted in the transitional space composed of these three layers of mapping which relate with each other through dialogic and dialectical approximations. Vector calculus (*cf.* Schey, [1992] 2005, p.45) calls the agent of these processes an *Operator*. I think of this dialogic and dialectical potential of mapping as analogous to freight since its documentation makes knowable, at any moment, what is in movement, its value and destination.

Annex 2

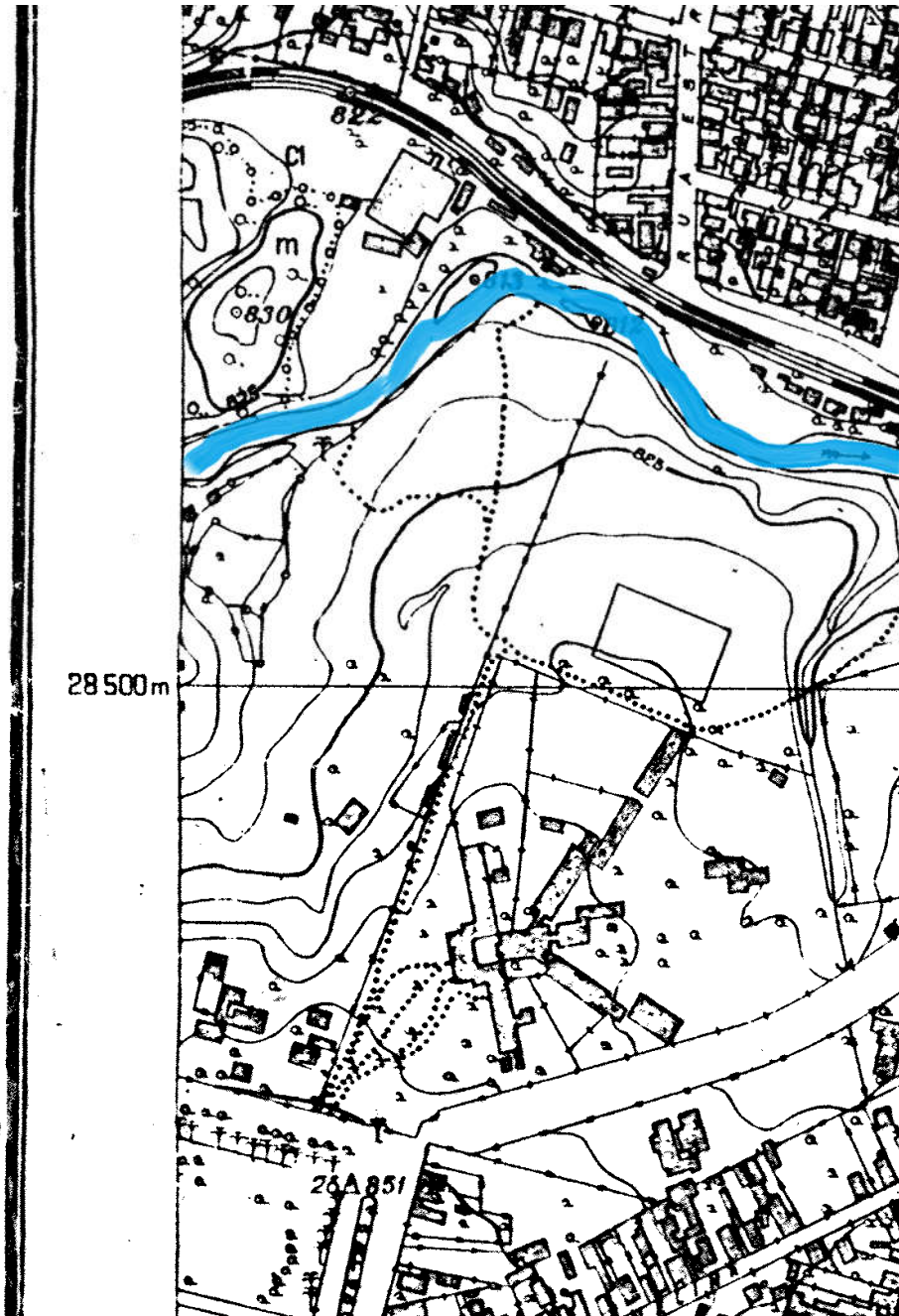
An extract of a 1936 map identifying the region where the *vila* would shortly be erected in the immediate outskirts of the Belo Horizonte's central area, which is within the dashed line. The Raul Soares Hospital, a referent for the location of the *vila* in all the aerial views shown henceforth is visible with its peculiar shape within the red circle added to the following map for reasons of emphatization:



Source: Prodabel, 2016.

Annex 3

An extract of a 1953 map identifying the Arrudas river in blue, and where the peculiar shape of Raul Soares Hospital is clearly visible:



Source: Prodabel, 2016.

Annex 4

Aerial view of the *vila* and its surroundings 1989, after the channeling of the Arrudas river:



Source: Prodabel, 2016.

Annex 5

Aerial view of the *vila* and its surroundings in 1994:



Source: Prodabel, 2016.

Annex 6

Aerial view of the *vila* and its surroundings in 2005:



Source: Prodabel, 2016.

Annex 7

An aerial view of the *vila* and its surroundings in 2005 with key places identified:

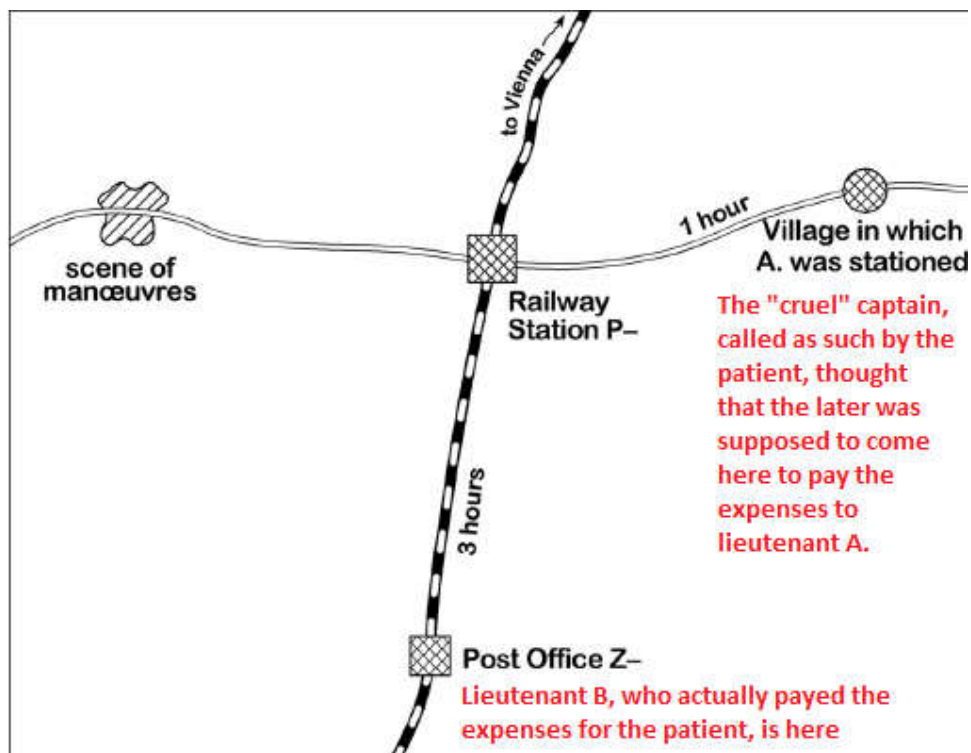


Source: Prodabel, 2016 (with information added by this thesis autor).

Annex 8

The map in Freud's account of the *Ratman* case is brought in here from Blum and Secor's (2011, p.1044-1045) article, and the two maps below are respectively from 1923 and 1954. For reasons of clarification, I added the information in red on the maps that follow Freud's own narrative of the cases's reception by the editors.

*Having the patient done everything to confuse the trivial episode of reimbursement of the expenses with the reception taxes of his glasses, my presentation of the facts might not have been enough to make this point completely clear. I created here thus a small map through which Mr and Mrs Strachey have wished to clarify the situation at the end of the patient's military exercise. My translators are right when observing that the behaviour of this patient remains ungraspable if it is not strictly stated that: i) the lieutenant A dwelt previously in the town where the post office Z is located; ii) then lieutenant A was in charge of the military mail. iii) During the last days of that military exercise he had changed his placement with lieutenant B and had been transferred to town A. The "cruel" captain was not aware at that point about the transference, and from this comes his mistake of having demanded the patient to reimburse to lieutenant A the reception taxes. (Freud, *Cinq Psychanalyses* [1924] 2017, note 42). My translation from the French version.*

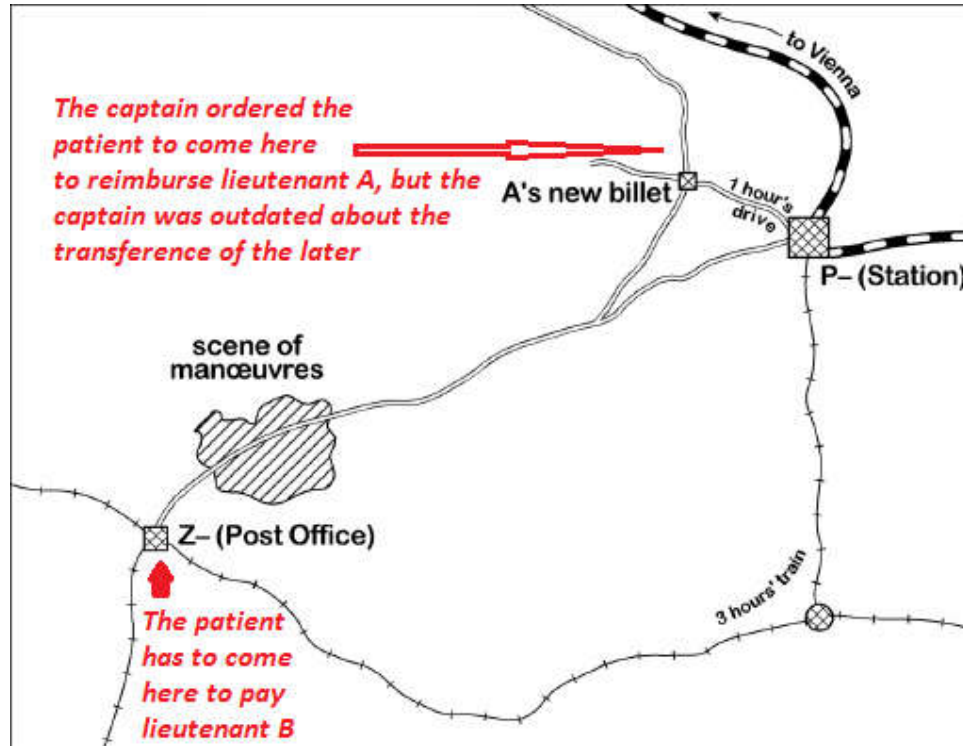


The Ratman's conundrum map (1923)

Source: Blum, V., & Secor, A., 2011, p.1044 (Information in red added by this thesis's author).

The following map, from 1954, has a graphic expression more related to the actual

geographical references that spatialize the conundrum. This map shows where Freud's patient had in fact to go to reimburse the expenses to lieutenant B, who had paid the glasses for the patient.



The Ratman's conundrum map (1954)

Source: Blum, V., & Secor, A., 2011, p.1045 (Information in red added by this thesis's author).

It is important to recall that these maps were not outlined by Freud while working with his patient, nor in his own grasp of the case, but, rather in his transmission of the case. The fact that the written narrative of the *Ratman* case had to be accompanied by a visual presentation in mapped form is relevant for the theory of mapping, as it confirms James Strachey's comments in 'Appendix C' of Freud's (2015) *The Unconscious*. Emphasizing that 'object-presentation' corresponds to the term 'thing-presentation' as conveyed in this same paper by Freud, Strachey writes:

A word, however, acquires its meaning by being linked to an 'object-presentation', at all events if we restrict ourselves to a consideration of substantives. The object-presentation itself is once again a complex of associations made up of the greatest variety of visual, acoustic, tactile, kinaesthetic and other presentations. Philosophy (through John Stuart Mill, in 'A System of Logic', 1843, 1, Book I, Chapter III, and also in 'An Examination of Sir William Hamilton's Philosophy', 1865) tells us that an object-presentation consists in nothing more than this—that the appearance of there being a

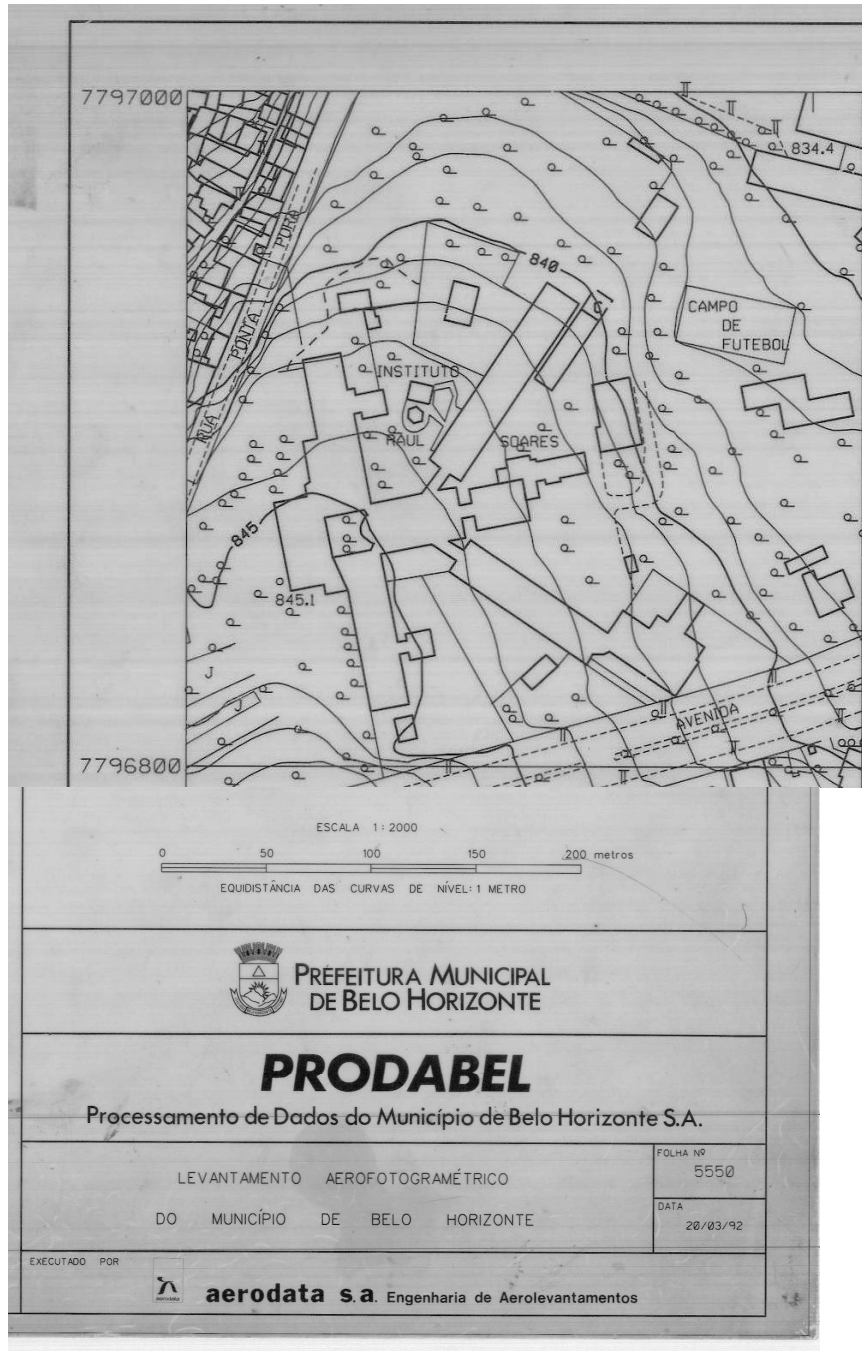
'thing' to whose various 'attributes' these sense-impressions bear witness is merely due to the fact that, in enumerating the sense-impressions which we have received from an object, we also assume the possibility of there being a large number of further impressions in the same chain of associations. The object-presentation is thus seen to be one which is not closed and almost one which cannot be closed, while the word-presentation is seen to be something closed, even though capable of extension. (Strachey's 'Appendix C' in Freud(2015, p.212-13).

Strachey's remarks on Freud's link between 'word-presentation', 'object presentation'/'thing presentation' and "a complex of associations made up of the greatest variety of visual, acoustic, tactile, kinaesthetic and other presentations" is fundamental in my thesis's psychoanalytically informed inquiry on mapping. This link is key, first, because it sustains my grasp of mapping as a thing-presentation that goes beyond the limits of one's language. Second, because it shows that to re-present through mapping functions as a way-out of the predicament reinforced by not being able to 'take a hold of what is going on here'. This applies to Freud's patient's struggle after "having done everything to confuse" a "trivial episode", and applies to Freud's readers, who would eventually not "take a hold of" what is narrated in the case, if they did not have a map representing the conundrum in spatial outlinings. By analogy, I see these connections reinforcing the link I grasp between mapping and the word presentations the mapmaker produces when speaking and mapping. To practice dialogic mapping differs from speaking about mapping, and differs from speaking while mapping (both of these could also be done through a coded app). In stating this, I recall Jane Rendell's (UCL, 2017)¹⁴² words I detail in Appendix 3, when she stated that, 'writing architecture' is not the same thing as 'writing about architecture'. Dialogic mapping implies putting mapping in the place of the Other which can display back the speaker's own utterances in a different form for his or her own appreciation. This is done in a one-to-one or one-to-few configuration where those who speak are being listened to by the other, the fellow creature, but mainly by themselves. From Rendell's "writing architecture" I see "dialogic mapping" as a way to make use of space as an alterity.

¹⁴² In an event I attended, which was organized by Jane Rendell and held at UCL - Institute of Advanced Studies, on 04/07/2017.

Annex 9

An extract of the topographical survey of 1992 displays Rua Ponta Porã's located to the left of Raul Soares Hospital:



Source: Prodabel, 1992, map 5550; extract cut by this thesis's author.

Annex 10

The following extract shows how Adam Phillips (1993, p.83-5) introduces the story of a twelve-year-old girl who intrigued him with her reaction to his holiday breaks.

A twelve-year-old girl was referred to me for what turned out to be an array of symptoms that she had managed to organize into a school phobia. At the age of ten, having nursed a sense of neglect in the family, which she perceived as two groups, the parents and 'the girls', her two elder sisters, both leaving her out, she asked her parents if she could go to boarding school. This had been an unconscious test of their devotion to her; she was dismayed to find herself, within three months of the request, in a public school three hundred miles from home. At first timid and pliable – the headmistress referred to her as 'sweet and helpful' – she suddenly came to life after a year in a phobia with which she was terrorizing herself. She was unable to walk into the classroom; as she said, it made her feel 'too excited', and she thought she would faint or 'screech like an owl'. When I said to her in our first awkward meeting that owls kill at night she thought for a moment and then said with some relish, 'In the dark things don't get in the way'. I was reassured by this because it made me feel that, despite all the uncertainties and refusals in which she hoarded her rage, she knew about the fluency in herself. I thought that she no longer wanted to guard her grudges.

Unusually for a phobic child, she entered into the spirit of psychotherapy with some vigour after a few months' stubborn impatience in which, quite sensibly, she treated me as part of the problem. The only thing that struck me as genuinely odd about her was her attitude to my holiday breaks. When I told her of the dates of my holidays or made comments to prepare her, she treated all these remarks as a kind of hiatus in the conversation; I felt quite suddenly as though I was talking in her sleep. She was oblivious but in no way puzzled. Very politely she would let me have my say, as though I was someone with an intrusive obsession who every so often needed to blurt something out about the difficulties of separation. If I got irritated and asked her if she had heard what I was saying, she was mildly bemused, but it made no difference. She would treat the sessions before the holiday as quite ordinary and would carry on the next session as though nothing had come between us. I found her absolute refusal to take me seriously as someone who went away rather endearing. I was aware that she had intrigued me with this, which, in another context, or in someone else, might have given me serious cause for concern.

And then in the session before the third holiday break she arrived with an atlas. I had told her, and had been telling her for some time, that I was going away for two weeks to America. In what sense she had heard this I had no way of knowing. But in this session she went straight to the table and traced maps of America and Britain. She then reproduced them on a piece of paper and said to me, "While you're there [pointing to America], I'll be here [pointing to Britain] making the tea." I said, "That's amazing! T is the difference between here and there"; and she grinned and said, "So I'll be making the difference". A lot can be made of this, but for my purposes here I would say that she could allow

herself to recognize the holiday as an obstacle only when, in fantasy, she could bring it within the range of her own omnipotence: when she was making the tea. The initial "difference" has to be made, or rather imagined to have been made, by the Subject, not by the object. So the first question is: What are the preconditions for the recognition of an obstacle? And the first assertion is: one can recognize an obstacle – which can mean construct something as an obstacle – only when it can be tolerated. Only through knowing what we think of as an obstacle can we understand our fantasies of continuity (Phillips, 1993, p.83-5).