The Square as the epicenter of Local Development

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Abstract

There is no denying that the capital has penetrated too deep and far away in body and soul of the people, in their intelligence, psyche and imagination, in their core of "vitality"; and while such "vitality" has become the primary source of value in capitalism. In addition to this, the dramatic centralization of political and economic power that characterizes our way of organizing society leads, ultimately, a deep divorce between the citizen's requirements and the content of economic and social development. The local empowerment emerges as a new way to aggregate, create meaning, invent devices for appreciation and self-respect; and also an important tool that can facilitate the organized expression of community needs and assist in setting democratic priorities of local development. There is no doubt that something new is emerging in various parts of the territory in Sao Paulo – the biggest city of Brazil, with over eleven billion people. It is remarkable that there is a growing desire and political will of the inhabitants to relinquish their passive attitudes and assume, collectively, the changes in favor of the creation of improved living conditions of the neighborhood. In an area comprising four neighborhoods of the west Sao Paulo it was identified three social experiences that follows singular paths, but have the same goal: promoting the improvement of the square nearby their homes and, thereby, encourage the use of public space. The aim of this report is to analyze these three social experiences and compare them with the concept of local development. To support this essay, it was made a literature review on the concept of Development and Local Development based, fundamentally, on the ideas of Amartya Sen, Ladislau Dowbor, Ignacy Sachs, Celso Furtado and Alain Lipietz. The author of this essay participated actively in the three social experiments from February to December 2010 producing "thick descriptions" (GEERTZ, 1989) about the meetings, the dynamics of neighborhoods and squares and informal conversations with

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participants. This essay concludes that the square in the urban territory can symbolize the epicenter of local development.

Key words: social experiences; square; local empowerment; local development.

Introduction

> "*the seas and rivers are the masters of the valley,*
> *being masters of the valley, know how to keep under,*
> *thus rule over everything*"
> Tao – Te – King

There are countless reports, documents, books that report on the deficiencies of the current system. Numerous studies have addressed the world situation to diagnose. These diagnoses that include topics such as depletion of natural resources, deforestation, social inequality, economic growth, population growth, urbanization, climate change, poverty, health, living conditions, hunger, and so forth - the list is huge, and the picture that emerges is not good. We live in a world of deprivation, destitution and oppression extraordinary, there are new problems coexisting with the old and overcome these problems is a central part of the development process (SEN, 1999, p. 9). Certainly, we now face systemic challenges, where simple arrangements in the way we organize what we call the overall management of society are not up to the task (DOWBOR et al., 2010). In other words, the complexity of conflicts require equally complex solutions.

Taking the example of Brazil, the views of several authors also converge to a critical situation. In the words of geographer Milton Santos (2007) you can see the complexity of the Brazilian challenge:

> "*In no other country were so contemporary and concurrent processes such as deruralization, migration uprooted brutal, rampant and concentrative urbanization, the expansion of mass consumption, delirious economic growth, the concentration of media written, spoken and televised, degradation of the schools, the installation of a repressive regime with the suppression of basic rights of individuals, the replacement fast and brutal, the triumph, albeit superficial, of a life philosophy that emphasizes the material and is concerned with aspects of existence finalists selfishness and enthroned as higher law because it is the instrument of social advancement. Instead of the citizen, graduated a consumer who agrees to be named as user.* "(P. 25)

A user, who to consume, consumes, in addition to goods, life forms, through incessant flow of images, information, knowledge and services that we access daily, absorbs ways of living, meaning of life (PÁL PELBART, 2009, p. 20). There is no denying that the capital has penetrated too deep and far away in body and soul of the people, in their intelligence, in their psyche and imagination, in their core of "vitality"; and while such "vitality" has become the primary source of value in capitalism (PÁL PELBART, 2009, p. 13). In this sense, the critic Herbert Marcuse (1960, apud BERMAN 1986), which formed part of the "first generation" of the Institute for Social Research in Frankfurt, said that the masses have no ego or id, their ideas, needs and even his dramas are not themselves, "*their inner lives are 'fully managed', scheduled to produce exactly those desires that can be satisfied by the social system, nothing else*" (p. 29).

In contrast to this, the Taoist title, which explains the centrality, the landlady, what reigns over all, the centrality of the sea and rivers under the valley. Centrality that flows, irrigates and ensures the existence of the valley (FERREIRA SANTOS, 2004, p. 140). According Maffesoli (1984, apud SANTOS FERREIRA, 2004), the *underground centrality* indicates the emerging power in the power up that lets you check the social cement - always in character afetual - small groups or urban tribes. The idea of underground centrality refers to the concept of underground *Biopotency of the Crowd*, which indicates the "politic" power of life pursued by the crowd (PÁL PELBART, 2009, p. 25), and considering the crowd such as: plural, centrifugal, refractory to political unity, who does not signs pacts with the sovereign[2] and does not delegate its rights, and tilts to non-representative forms of democracy (VIRNO, 2001, apud PÁL PELBART, 2009, p. 25).

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[2] The sovereign, here symbolized by the valley in the Taoist title.

Speaking of non-representative forms of democracy, much has been said about the importance of public participation in management. This occurs because, among other reasons, when decisions are made far away from the citizens, ie, "from the top of the valley", they correspond very little to their needs, so "*the dramatic centralization of political and economic power that characterizes our way of organizing society leads, ultimately, a deep divorce between our requirements and content of economic and social development*" (DOWBOR, 2008, p. 19). In this sense, Celso Furtado (1984) states our real delay is political, and not economic, and simply that the various segments of civil society can politically organize itself "so that the foundations of the building begin to yield" (p. 12.13). Of these segments, Furtado stresses the importance of participation especially those victimized by the economic rationality, which operates inexorably towards favoring those who has power.

Economic rationality that prevails in the current economic system is still undoubtedly one that prioritizes growth, this being "*to most economists as essential as the air we breathe*" (DOWBOR et al, 2010, p.23). In addition, a rationality that, according to the Human Development Report 1998, cannot obtain the supplementary six billion to universalize basic education, but can obtain eight billion for cosmetics in the USA, and so on (DOWBOR et al, 2010, p.26).

Considering this context, Antony Giddens, Scott Lash and Ulrish Beck created the concept of *Reflexive Modernization* (1997), which means the possibility of a (self-) creative destruction of society, and that the "subject" of creative destruction is the victory of capitalism. For these authors, the progress, that has been shown to be blind and deaf to its own effects and threats, can turn into self-destruction causing the emergence of so-called *Risk Society*. In this direction, it is possible that the French economist Alain Lipietz would complement saying that technical progress tells us what we can do (GMOs, for example), but not what is good or bad (2000, p. 19).

It is a fact that industrial civilization is shown as a channeled of creative capacity for creating technology, opening the way to the accumulation process - which explains his tremendous expansive force (FURTADO, 1984, pp. 107, 108). It is common to hear complaints about the traffic of cars on the streets of major cities even by those who work for the auto industry; however, said Dowbor (2008), "*there is no law stipulating that we should kill us all of work to create a world that we doesn't want* "(p. 11). Clearly, today's society is full of paradoxes and contradictions (BERMAN, 1986, p. 13) and perhaps it does, because "*everything is absurd, but nothing is shocking, because all of us get used to everything*" (ROUSSEAU, nd, apud BERMAN, 1986, p. 17).

Maybe it's time to accept the invitation to become indignant, made by master Paulo Freire throughout his works, especially from the book *Pedagogia da Esperança* (Pedagogy of hope*)*. As recalled by Ana Maria Araujo Freire (2001, p. 19) the invitation to indignation came together with the invitation to love, which together should incorporate the ethical and political dreams as a human need. According to the author, "*we must believe we can make possible the seemingly impossible dreams, as we live this true self existence*" (p. 16).

One of the ways that enables the *self existence* is promoting the public participation in political processes. Participation as promoting citizenship, understood as making the "historical subject" oppressed, which allows the development of the person's ability to be "master of oneself", and for that, being needed to get rid of certain political and economic constraints (LOUREIRO, 2004, p. 71). Participate and enjoy citizenship in order to reflect on the possibility and right to intervene in the space we live in and thereby contribute to improving living conditions for all (DOWBOR, 2008).

With that comes the idea of Local Empowerment. Local Empowerment, understood as "*the ability of promoting an economic and social self-transformation that allows the creation of more democratic balances in the face of absurdly centralized power elites*" (DOWBOR, 2008, p. 13). The local empowerment emerges as a new way to aggregate, to work, to create meaning, to invent devices for appreciation and self-respect; and also an important tool that can be used to facilitate the organized expression of community needs (and DOWBOR POCHMANN, 2008, p. 7) and, consequently, assist in setting democratic priorities of local development.

In this work will be seen some practical examples of "rebirth" of political will and local empowerment that are happening in the west of the biggest and most globalised city of Brazil, Sao Paulo, which counts with over 11 billion people. These practical examples, called in this essay as *social experiences*, have something in common: they all have the revaluation of the local territory (squares) as a central focus. These social experiences will be examined by their difficulties and obstacles, their importance and their fruits, as well as their outlook toward the local development.

To conclude, it is noteworthy that local empowerment is a powerful management tool, but insufficient considering the complexity of the system and the crisis (DOWBOR, 2008, p. 19). As emphasized Lipietz (2000), it is necessary both to think globally and act locally, act globally and think locally. The nation state is too small to control and direct the global flows of power, wealth and contemporary technology, however, too large to represent the plurality of social interests and cultural identities in society, thus losing legitimacy as a representative institution and as an efficient organization (BORJA and CASTELLS, 1996, apud SOMEKH, 2008, p. 25).

Methodology

For the realization of this work, first, it was made a literature review on the concept of Local Development and Development to clarify what is being considered when this concept is cited. To delimit the borders and bridges (DELEUZE and GUATTARI, 1992) of the concept of development and local development, the research was based primarily on the works of: Amartya Sen (*Development as Freedom*, 1999); Ladislau Dowbor (*Education and Local Development*, 2009), Carlos Lopes, Ignacy Sachs and Ladislaus Dowbor (*Crises and Opportunities*, 2010), Celso Furtado (*Culture and development in times of crisis*, 1984), Ignacy Sachs (*Paths to Sustainable Development*, 2002) and Alain Lipietz (*A political ecology, solution to the crisis of the political body?*, 2000).

Alongside the literature review was done a description of three social experiments identified in western Sao Paulo. To support this essay, the author of this study actively participated in the three social experiments from February 2010 to December 2010. To discover subtle evidences, it was made "thick descriptions" (GEERTZ, 1989) about the meetings, the dynamics of neighborhoods and squares and informal conversations with participants.

In the end, it was crossed the field data based with the concept of development and local development of the authors mentioned above.

Development

Brief note on Local Development

Concepts are never created from nothing. Every concept has a history, every concept refers to a problem and dialogues with other concepts, perhaps cross with other concepts and perhaps may contain pieces of other concepts (DELEUZE e GUATTARI, 1992), or perhaps the concept exists only if adapted to the reality to which it will be used. There are times that it takes a great effort, years, decades or even longer, so the concept is claimed, used and appropriated by society. And in such cases there is a risk of it being distorted and used the wrong way, or so, used in a diametrically opposed way to which that particular concept was created.

In the case of the concept of local development, cross-cutting theme of this work, Nadia Somekh (2008, p. 18) states that, not limited to economic issues, the concept is still far from being conducive to consensus building. This occurs because the two terms that comprise the local development concept is relative. What would be development? It would be the removal of the main sources of deprivation of liberty as stated by Amartya Sen (1999)? Or would be an approach based on harmonization of social, environmental and economic objectives (SACHS 2002, p. 54)? There are developed countries and underdeveloped countries? Development can be measured? Would the development be a result from the accession to the Washington Consensus? And *local*, which scale does this term indicates? The scale of a country, a state, a municipality, district or neighborhood?

Given this atmosphere of uncertainty, with concepts that overlap and diverge at the same time, it is necessary to clarify what is being considered as local development to prevent that the author and the reader of this text are "talking" about the same thing only in appearance, as emphasizes Coelho (2002). The following excerpts were listed authors that are inherent in the concept of local development according to the author of this work:

> *"We want a local development with social inclusion, where there is*
> *cooperation, creation, enlargement of the public sphere, in which*

different political actors, economic, social, dialogue seamlessly from their own interests into conflict, seeking to build a new local development together." Celso Daniel (2002, apud SOMEKH, 2008, p. 18)

The freedoms are not only the primary ends of development, but also the major means. In addition to recognizing, fundamentally, the evaluative importance of freedom, we must understand the remarkable empirical relation that links together, each other, different freedoms. Political freedoms (in the form of free speech and elections) help to promote economic security. Social opportunities (in the form of education and health services) facilitate economic participation. Economic facilities (in the form of opportunities for participation in trade and production) can help generate personal abundance as well as public resources for social services. Freedoms of different kinds can strengthen one another. (Amartya Sen, 1999, pp. 25, 26) *"And this reinforces its importance joint."* (Amartya Sen, 1999, p. 58).

"Education should not only serve as a springboard for a person to escape from the place where he lives: it should give them the knowledge needed to help to transform it. (...) children can and should assimilate, through organized knowledge, of the territory they call home, and that education has a central role to play in this plan. (..) Science turn to be assimilated and not just a school obligation." (Ladislaus Dowbor, 2009, p. 22. 23). *"(...) It is expected that students will be able to understand how general knowledge manifests itself in possibilities for action at local level."* (Ladislaus Dowbor, 2009, p. 25).

"Promoting local development does not mean turning our backs on the broader processes, including worldwide: it means using the various territorial dimensions in the interests of the community (through the direct insertion)." (Ladislaus Dowbor, 2009, p. 24)

"Rescuing real priorities of the planet and humanity involves a more significant participation from the State, which with all its weaknesses, still constitutes the best instrument to coordinate the social efforts we make. But we need a State acting more as a regulator of society's collective efforts. We have to rescue the systemic and long term vision, and the corresponding planning mechanisms. We are, in reality,

talking about the creation of another political culture." (Carlos Lopes, Ignacy Sachs e Ladislau Dowbor, 2010, p. 27)

"The endogeneity is nothing else but the college that has a human community of ordering the cumulative process in accordance with priorities set by herself." (Celso Furtado, 1984, p. 108)

"The strategic objective is to ensure a development that result in the enrichment of the culture in its multiple dimensions and allow creativity to contribute to civilization itself that globalises. The idea of endogenous development is founded on this desire to preserve one's identity in the shared quest for unification of the civilizing process." (Ibidem, p. 124)

"The ethical imperative of solidarity synchronous with the current generation has joined the diachronic solidarity with future generations, and for some people, the ethical principle of responsibility to the future of all living species on Earth. In other words, the social contract in which it is based the governance of our society must be complemented by a natural contract (Michel Serres)." (Ignacy Sachs, 2002, p. 49)

 "There are miraculous things on our planet, but there are also horror. The beauty of the world is one of these miracles; if we sacrifice it, what's left? This environment, that makes life possible, can be a source of joy or, in other words, the joy of being in the world. We are also the ones that produces it; and we will the ones that will bequeath it to our children and our children's children. The environment is the cradle, the domain and the cause that we prepared for his reception. Want children, get them to be born without worrying about the devastated world we bequeath to them, is an attitude worthy of pity. "(Lipietz, 2000, pp. 19, 20)

Therefore, through the above passages it was possible to circumscribe both the limits and bridges, as heterogeneous components that define the concept of local development for the author of this text. However, it is known "*that men are not this or that; they are beings in constant changing, building it themselves*" (LIPIETZ, 2000, p. 26) and, thus, using the speech of Deleuze and Guattari on concepts, we never stop relocating our concepts, and even changing them.

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The square as the epicenter of local development

There is no doubt that something new is emerging in various parts of the territory in Sao Paulo. It is remarkable that there is a growing desire and political will of the inhabitants to relinquish their passive attitudes and assume, collectively, the changes in favor of the creation of improved living conditions of the neighborhood they inhabit. In other words, there is a change of consciousness in the sense that people are realizing what is possible and necessary to change the status quo and that this is of great urgency.

In an area comprising four neighborhoods (Lapa, Pinheiros, Alto de Pinheiros and Vila Madalena) was identified three social initiatives that work in different ways, but have the same goal: to promote the improvement of the square next to their homes and, thereby, encourage the use of public space. Given the complexity of urban object, where each of the surrounding squares is a particular case, the plurality of the *social experiments* that follow the creativity of "neighbors of the square" is what is most rich and promising. Perhaps is happening what Guattari (1992) calls: moment of "*re-singling*".

Coming out next, the social experiments mentioned above will be briefly reported:

- **Good Square Social Movement**[3] (Movimento Boa Praça): It's a social movement with more than two years of existence that emerged naturally through feeling and desire of wanting to improve the conditions of three squares of the neighborhood and encourage its use. About 15 people, of different ages, meet

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[3] Access the website of the Good Square Social Mouvement in: http://boapraca.ning.com/

weekly and another 400 have "virtual" ties (they are registered in the website of the movement and probably have attended the events promoted by the movement). To literally "show their faces", the movement promotes one themed event per month, 4 events in each square. The movement has a good relationship with the trades of the region and with the prefecture of the neighborhood. How Dowbor once said, is "*ending the time of government, businesses and citizens dispersed".* All events that promoted by the movement has the support of city hall and local businesses and, in some, the partnership of two schools, one public and one private, in the neighborhood. In the events there is always small organic producers stall that market their products and inform about the importance of consuming their products.

- **Gardeners of the Holy Mountain** (Jardineiros da Montanha Sagrada): This collective that works in the neighborhood called Vila Madalena is less formal than the *Good Square Social Movement* and therefore was treated as a group of people who come together with common interests and not as a social movement. It has no name - the name "Gardeners of the Holy Mountain" was a name created just for reference. The square that they do their actions has the name of a politician, but she is affectionately called *The Holy Mountain* by the locals. This collective consists of approximately 20 people among its actions, which are always informal actions, plant trees and flowers, build barriers to contain erosion in contour; cook up trails in the square with dry leaves, make bonfires at night cold, etc.. Almost every day there is somebody, voluntarily, taking care of the square. This collective demanded that the city removed a high-voltage tower. This collective demanded to the city hall the removal of a high-voltage tower that existed in their neighborhoods and their demand was accepted in September 2010. This tower wasn't being used but was still producing microwave energy and affecting the environment.

- **Artists' creators of space** (Artistas criadores de espaço): This latest social experiment, with only 4 months, consists of a group of people between 20 and 30 years old that lives in the neighborhood named *Alto de Pinheiros.* This social experience is informal and also lacks a name. Encouraged by the work of artist and architect Friedrich Sto Wasser, popularly known as Hundertwasser, and on

the ideas of Félix Guattari on subjectivity, this group of people seeks to take into account ethical, aesthetic and political responsibilities to interpret what the neighborhood need and to intervene in the square order to overcome some of these needs. The group routinely plant fruit trees, native trees, flowers, plants with pleasant smells, and also operates in the space, creating spaces of sociability, such as providing benches to sit on. Thus, the spaces earn the role of subjective enunciators who act on the individual and collective mentalities. New faces are beginning to frequent this square, and some of them, to assist in interpretation and intervention in space. Little by little, the neighbors are getting closer. Sensitizing plates with phrases are placed in the square, like that of the Brazilian poet Mário Quintana, "*The secret is not chase butterflies. But yes, cultivate the garden so that they come to you.*"

Therefore, although we are in an age of easy communication / access to information, each social experience is following a singular path. All of them have been able to operate in space and gradually create a feeling of belonging to the territory. It is worth to highlight that this feeling of belonging has very good implications concerning to maintaining the integrity of the space. For example, in the Holy Mountain, the organization of space (trails, planted trees, benches with tree branches) automatically made the amount of garbage that was thrown sharply cut[4].

Among the three social experiences, the one that achieved the most significant gains was the Good Square Social Movement. Among these gains may be noted the recent initiation of a reform in one of the squares. The reform project was designed by an architect known by the people that join the movement and is being funded by the prefecture of Sao Paulo. Another gain was the public police called *caretaker of squares*, initiated during the second half of 2010, in which the prefecture made a labour agreement with a person (or more depending on the size of the square), which necessarily live near the square to stay part-time working on it. It is not known whether it was the Good Square Social Movement who led the creation of the caretaker of squares polices, but certainly this police was created following the demand of the

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[4] Information provided by a frequenter of the square.

population. It is needed to emphasize that all the squares to which the Good Square Movement do their actions, there are caretakers working daily.

Therefore, it can be said that the Good Square Social Movement has used his local empowerment to direct the local state in their actions and influence the formulation of public policies. This finding becomes very important, since it is clear subordination of the public interest to private interests (QUINTAS, 2004, 2004) - is commonly found in the literature about the performance of the "shadow state" that "*represent the interests of economic groups, national and multinational, remains powerful and controls the action of the State and implementation of public policies*" (FERNANDES, 2006, p. 253). In a globalized world, meet market demands may mean that other countries are profiting from our neglect of substantive values.

With respect to the caretakers of the square, it is worth to emphasize one more thing about them: they caused a change in the social dynamics of the neighborhood. It was found that the caretakers began moonlighting from gardening to the residents "neighbors to the square" – emerging from that an economic activity beneficial to the environment and local development, once you are using human resources that live in the neighborhood and avoiding unnecessary travel. And here it becomes necessary to point out a path for the social experiences: to guide the creativity to create local diversified economic activities and contribute to environmental conservation.

Creativity must be encouraged as a result of the synergy of the group. Synergy that in the Good Square Social Movement does not always happen - it is notable that the potential of each person is not being exploited in the best possible way and that there is unnecessary expenditure of energy[5]. However, the Movement thinks that this is part of *social learning* process of the group as a whole - the most important is the continuous improvement. Each individual within the movement has a different life experience, it operates under a different logic at formal work and it's in the group that the differences explode. For most all, joining the Good Square Social Movement is the first experience of organization based on horizontality, where there are no presidents, directors, etc.. This means that, as a result of this social experience, is emerging an understanding by the participants "*that power may be a linkage of multi-partner alliance and proceeding*

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[5] This information is a consensus among the participants in the movement and also a goal to overcome.

by negotiation and not a relation of domination between hierarchical instances of which none can escape" (GUATTARI, 1992, p. 174).

The Good Square Social Movement has also been able to figure out what Dowbor et al. (2010, p. 27) call "*the breaches that exist in the system*" towards its transformation. As an example, one can cite the adoption by the State Environmental Fund (Fundo Estadual do Meio Ambiente - FEMA), a project that aims to continue to do what the movement does, but now, with funding from the government and thus more stimulus . The success of the projects financed by this fund is visible in the south of Sao Paulo.

Finally, one can see that the previously reported social experiences are contributing to local development in the neighborhood. The initiatives are going according to the vision of Celso Furtado (1984), in which, with their own creativity, are organizing the space according to their needs and priorities. You also agree with Amartya Sen (1999) when he says that individuals should act as active agents of change and that by experiencing and, consequently, expand freedom, they are using the primary purpose of development. They are also in agreement with Sachs and Lipietz, when exercising solidarity synchronic and diachronic bringing new life to public spaces.

With respect to Dowbor's (2009) ideas on education, it should be said that this paper represents an effort "*to understand how general knowledge manifests itself in possibilities for action at local level*" (p. 25).

> "*But we should not lose sight that is not enough to create knowledge. No less important in the life of a university, is to* **spread this knowledge appropriately**. *Thanks to this spread, widens the horizon of possibilities for action, activates latent social forces and streamline the life of the community.*" (FURTADO, 1984, p.61) (Italics mine)

It's a matter of the participants in these social experiences being able to remove the dust from their eyes, which is constantly played by the social, political and economic dynamics, outline medium-term goals (being optimistic) - as to induce the creation of a council of local *participatory governance*[6] - for that great changes happen

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[6] Participatory governance: *"This last form of organization implies that in public realms good management is obtained through intelligent and balanced articulation of the group of players interested in development, the so called "stakeholders". It is a type of management looking to 'respond' to the*

for the benefit of all. It should always be remembered the beautiful passage written by Ana Maria Araujo Freire in the book *Pedagogia dos Sonhos Possíveis* (2001) (Pedagogy of the Possible Dream): "*Dreaming is imaging horizons of possibility; collectively dream is to take the fight to build the conditions of possibility.*"

Conclusion

Therefore, we conclude that the square in the urban space can symbolize both on their way and their sense, the epicenter of local development. A break "in the rock", where different people from different roots, talking, grouping under the natural form of social experiences, become active in the construction of living they desire.

It is necessary, however, recall what was has been said in the last paragraph of the introduction: local politics is a powerful management tool but insufficient, considering the complexity of the system and the crisis (DOWBOR, 2008, p. 19). It is known that there are far more fundamental problems such as hunger and poverty that cannot be solved this way; but certainly, it's in the local scale that everyone can play, no matter what people work. Locally, the complexity of action is less - you just cross the street, paint the park bench, know your neighbor, be helped to paint the park bench and enjoy the benefits of color and cooperation.

There has been a sense of the challenges. It is known that technological innovation has a much greater diffusion of power that have the substantive values - a new technology can be easily assimilated into a different cultural context from where it originated, while substantive values fall into patterns of behavior that change only slowly. From this, the following questions arise: How do I get this feeling of belonging of public space, the inner will to contribute to the quality of life through local actions to spread? What will be the objective and subjective strategies to the emergence of this value?

Another challenge that deserves to be highlighted, of economic nature, is then struggling to find the loopholes that exist in the system in order to make possible its transformation and the individual support himself and his family through this work.

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different interests in society. It is centred on widely participatory systems, and in any case, more democratic, in the line of 'participatory governance'". (DOWBOR et al., 2010, p. 27)

Certainly, we need to contribute to creating a new urban culture that allows people to live and not just to protect themselves and survive.

Finally, it is expected that the rupture happened in the epicenters referenced above emanates waves of optimism, substantive values and action.

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