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Abstract:

The work proposes a discussion of a new urban landscape planning strategy for the free spaces at the bottom of the valley in the community of Jardim Colombo, in the West Zone of São Paulo, aiming to the acquisition of green areas, recovery of the water stream, institutional equipment and social housing, through the restoration of existing degraded areas (abandoned empty spaces and removals) and management tools that can enable the preservation and proximity of an original landscape in accordance with current needs, establishing a project in a participatory way and respecting its roots. The area called Fazendinha, one of the few open free spaces in the community, has become the object of a collective urban redevelopment project, whose methodology developed for the first on-site interventions and its participatory process are presented, with emphasis on strategies to stimulate the community sense of belonging to the project. The first positive signs of this collective action are described, as the means by which the Jardim Colombo has been rebuilding its community legacy and rescuing the identity and origin of the place.¹

Keywords: Free spaces, Urban planning, Participatory process, Neglected spaces, Community legacy

1 Introduction

The form of occupation that defines the precarious settlements in the cities rarely allows for the existence of free spaces and, when this happens, they become a place for trash disposal and, consequently, for rodents and insects.

This is the case of the Jardim Colombo, whose location can be seen in Figure 1, located in a region of private allotments, originated from the plot subdivision of an old and large farm owned by the physician Antônio Bueno and Joaquim Manuel da Fonseca, which now houses a population of approximately 17,000 inhabitants in an area of 14.9 hectares, which is part

of the region called "Complexo de Paraisópolis", composed by three former precarious settlements - Paraisópolis, Jardim Colombo and Porto Seguro - covering an area of 101.5 hectares, in a place with a strong real estate expansion presence and a consolidated middle- to high-income neighborhoods.

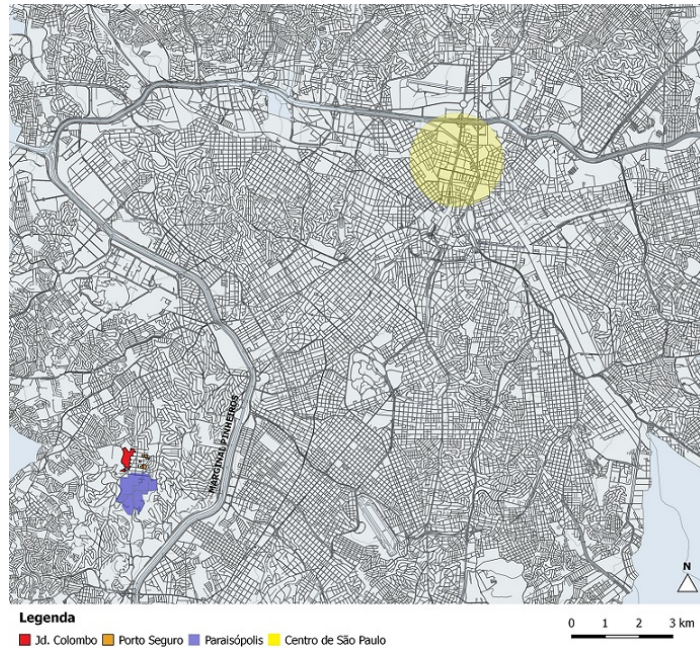


Fig. 1: Location of the "Complexo de Paraisópolis" in relation to the city center of São Paulo. Source: The authors, 2018.

Located in the West Zone of the city of São Paulo, the region forms part of the district of Vila Sônia, administered by the Municipal Department of Butantã.

Since the beginning, the urbanization of the area was already showing its potential problems:

Around 1921, the region was parceled out in approximately 2,200 lots by União Mútua Companhia Construtora and Crédito Popular SA and a large part of those who inherited the parcels did not take possession probable because of lack of accessibility due to the high slopes of the land and the lack of infrastructure (Amarante, 2017, p.14, our translation).

In the 1940s, as shown in Figure 2, the region still had an area of expressive vegetation cover (eucalyptus forests), which became informally occupied in the mid-1950s. The few dwellers and squatters, usually Japanese families, did not had access to lighting and electricity services, paved streets, basic sanitation or telephone services. The parceling, at the time, was characterized by small farms, appropriated in the form of "grilagem"².



Fig. 2: Location of the Jardim Colombo, as it was on the 1940s (marked in red, the current situation). Source: Adapted by the authors of the City Digital Map. Available at: <http://geosampa.prefeitura.sp.gov.br/PaginasPublicas/_SBC.aspx#> [Accessed 24 June 2018].

Between the 60s and 70s, new uses were added with the emergence of large private schools, and the implementation of the high profile Gethsemani Cemetery (1965), in an area of 135,000m².

At that time, the first Integrated Development Plan of the Santo Amaro Sector of São Paulo City was also being elaborated, which suggested the definition of the area as of public use, pointing to an urbanization in other ways for the future. However, everything remained only on paper, and in 1970 the first precarious wooden dwellings appeared, beginning the occupation of the current areas of Jardim Colombo and Porto Seguro, near Paraisópolis.

The informal settlement that defines the two communities gave origin to a deep sense of non-inclusion in the individuals who lives in them. The impoverishment of a significant part of the population of the country promoted the migration of a large contingent of people, mainly from the Northeast Region, to the city of São Paulo in the second half of the last century. Without public policies able to meet this flow, people settled where they could, giving visibility to the socio-spatial segregation of the metropolis of São Paulo, as shown in Figure 3.



Fig. 3: Contrast of the urban landscape between the Jardim Colombo and its surroundings. Source: The authors, 2018.

Currently, the community of Jardim Colombo deals with numerous problems, as shown in Figures 4 and 5, such as: depreciation of the landscape, irregular occupation in private lands, disarticulation and fragmentation of the urban fabric, environmental risks in areas occupied by organic garbage, causing contamination of the soil, polluted stream causing floods in the surroundings in periods of rain and neglected free open spaces.



Fig. 4: Flood in rainy season in the Itarare stream that cuts through the Jardim Colombo. Source: The authors, 2017.



Fig. 5: Area where housing expropriations occurred and currently used for recycling and disposal of vehicles, as well as for drug use, Jardim Colombo, São Paulo - SP. Source: The authors, 2018.

As a result of repeated invasions and, therefore, of spontaneous occupations without State intervention, the "Complexo de Paraisópolis" has developed without adequate infrastructure and with a lack of balance in relation to education, health and sanitation equipment, as can be seen in Table 1.



Table 1: Infrastructure existing in the "Complexo de Paraisópolis". Source: Adapted by the authors of the site: Hagaplan / Sondotécnica, 2005. Available at: <<https://www.prefeitura.sp.gov.br/cidade/secretarias/regionais/noticias/?p=4407>> [Accessed 26 August 2018].

It can be noted that 52.47% of the homes supplied by water have individual meters and easels or collective meters / easels, that is, more than half of them, which is the equivalent to 10,930 properties serviced by the official water network. On the other hand, 22.98% have illegal water connections (4,076 properties) and 14.32% report borrowing water from their neighbors.

Regarding sewage collection, what stands out is the degree of precariousness. Only 16.54% of the households use the official sewage network, or 3,445 properties. The remainder is distributed as follows: 52.64% use a network built by the residents themselves, while 3.12% use a septic tank. Those who report not having a connection to any sewage network and those who discard directly in the Itararé Stream, add up to 12.8%.

As a result of the urgent search for a shelter, the houses in Jardim Colombo were built without planning, and the chaotic occupation did not provide for green areas, infrastructure and public spaces for urban equipment, with the consequent social inequality in relation to other regions of the city.

According to a survey carried out at the "Complexo de Paraisópolis" by the Hagaplan company in 2005, of the 31,229 interviewed people, 8.1% had no education, 36,40% did not finish elementary school and only 10.6% finished high school. Most earn between 1 and 2 minimum wage salaries and more than 30% of the population are employed in the informal economy, including drug trafficking and prostitution. To ensure survival, many perform household chores such as cleaning and caring for the elderly and children, and some, by necessity, devote themselves to recycling waste of different types.

These socioeconomic indicators surely won't be resolved by their own dynamics of occurrence. The perception that, if at the first and urgent moment, to supply the lack of the dwelling was possible in an individual and autonomous movement, the survival in the place will only be configured in the collective struggle for suitable conditions. And this has become the motto of the actions of social organization in the last three and a half decades in Jardim Colombo.

2 In search of the lost space-time: the harsh harvest of official institutional relations

The Union of Residents of the Favela of Jardim Colombo, enrolled with CNPJ 58.933.391 / 0001-87, headquartered at Rua Viela das Goiabeiras nº 313, is a non-profit entity and was founded on 12 August 1984, in the Community of Jardim Colombo. Its statute was then prepared, and the first Board of Directors was elected and took office. The organization was founded to meet the need of residents to stay united in order to try to reduce the serious problems that afflicted the community, especially the access to education, health and worthy conditions of infrastructure. In this process of agglutinating the residents in favor of the creation of the Union of the Residents stands out the figure of Lucas Nazaré Mendes.

The institutional organization of the community allowed access to government programs and actions, seen then as a possible solution to the verified precariousness. And, apart from those of the day-to-day nature of management, some deserve attention.

In the earliest 2000s, the Bairro Legal Program, for example, proposed urban redevelopment in territorially defined places in areas where housing and urban degradation prevailed. It included actions of urbanization and land regularization of slums and allotments, reform and regularization of housing developments, housing provision, implementation of public and community facilities. It aimed to improve the situation of the occupied areas, eliminating the risk situations, installing water networks, sewage, street lighting and opening streets for the entrance of vehicles such as garbage collection, gas and delivery trucks. In addition, the objective was to divide the lots so that each house had its own number, and, in the future, the resident had the legal right to live in that place (Samora, 2014).

During the government of Marta Suplicy as the mayor of the city of São Paulo the Department of Housing and Urban Development, in the Bairro Legal Program, defined a general plan with guidelines and intended uses, urban indexes and necessary interventions for the "Complexo de Paraisópolis" and later in 2002, with the Municipal Master Plan, legal mechanisms were created to allow the urbanization and legalization of the community, transforming the area into a ZEIS (acronym for Special Zone of Social Interest).

A decade and a half later, the Urbanization Program of the Paraisópolis slums brought a new momentum, also because it signified one of the first actions to address the urbanization deficit in the city of São Paulo after the approval of the City Statute (Machado, 2016). The first Urbanization Management Council was created in the community, with the purpose of elaborating and monitoring the Work Plan.

In the description of one of the minutes of the Meeting of the Management Council of Jardim Colombo together with the City Hall dated of 29 June 2005 and found in the collection of the union of residents, it is reported the delivery to the Directors of the material containing the Descriptive Memorial and respective graphic representation (plan) of the ZEIS Urbanization Plan in the community.

The population was informed about a sum of R \$ 15 million received from the Ministry of Cities for the urbanization of the "Complexo de Paraisópolis" development and the participation of other municipal and state public agencies, as well as the partnership with private companies and the future registration of the families with the objective of obtaining a clear understanding of the area.

The Plan of Urbanization was also presented, emphasizing that it would take place in two stages, the first one related to the consolidation of the official road system, the enclosure of Itararé Stream and interventions in risk areas. The second

stage would happen gradually, from block to block, from referrals related to land regularization.

After explanations and clarification with the residents, the first vote of the Plan was held, and of the fourteen votes, eight were in favor and five against, among them the vote of Mr. Genilso, then President of the Union of Residents, which declared that they have not obtained enough information about the project; and one abstention, from Counselor Ana Paula Bruno, which was based on Article 23 of the Internal Rules of the Council, which included the requirement of a simple majority for the approval of any matter

Approximately two months later, the second meeting of the Council was held, and to the surprise of those present, when reading the minutes of the first meeting brought by the Executive, there was the approval of the Plan of Works without objections. The representatives of the community, dissatisfied with such a divergent presentation of the facts, explained to those present that the Urbanization Plan had been approved unilaterally, only by the representatives of the Municipality, since the resident population either abstained or voted against, as it had been registered in the meeting's records.

Continuing the controversy, the technicians of the Hagaplan/Sondotécnica Consortium, presented the projects, noting that the proposal shown would be official, but not definitive, with the possibility of "minor modifications", since the work would already be in the bidding process. It was explained that the goal of the project would be to bring improvements to the community as a whole; that the project was developed based on technical standards, compliance with which is mandatory in order to avoid any questioning by the Public Prosecution Service; and that within these norms, the design company had developed the best alternative, with the lowest number of removals, the lowest cost, and respect to the local geography and the original course of the stream.

It is seen, therefore, that the course of the facts removed any possibility of popular participation in the technical decisions of the proposed project, being brought before the community something completely defined and that should be accepted in that way.

It can be noticed, throughout the reading of the Minutes that record the process experienced in the scope of the Urbanization Program of the Complex of Paraisópolis Favelas, that it is strongly suggested that a larger number of residents to be involved in the meetings of the Council, with an intent to minimizing the role of the elected Councilors in the representation of the community.

This confirms the understanding that permeates the official practice of popular participation, contrary to what was sought to be achieved with contemporary legislation in the country as expressed in the City Statute

[...] the participation of the population serves more for the validation and legitimization under the democratic seal of practices defined as desirable by hegemonic sectors [...] in reference to the consultation regarding the implementation of localized actions - as is the case of Neighborhood Impact Studies and Consortium Operations. However, this participation is not made at the level of political and strategic decisions - the level at which the decision to implement these operations is made. [...] Accordingly, therefore, participation in the planning process remains limited and subordinated to the interests of the current government at the local level [...] (Limonad and Barbosa, 2003, p.4, our translation).

Following the explanations of the technicians, the population was informed through the present representatives that in the first phase of the works were foreseen about 750 removals in an area of almost 22 thousand families, for which the State Government, through the CDHU, would be providing three housing developments in the Campo Limpo region, totaling 750 units. As another possibility for families who did not want to move, it was suggested the wait for a new housing budget, with value still under study, and the internal permutation with families who would not have their homes removed and wished to go to the housing developments.

Not happy with the proposed solutions, the councilmen and residents still inquired about the reasons for not dealing with the empty areas of the site, including those already delineated as Areas of Social Interest destined for housing. The answer given followed the course of the commonplace: not all of them were public and the private areas would entail expropriations.

3 In search for new ways: the discovery of the intrinsic values of the community

It is necessary to have playful and interactive spaces that strengthen the community bonds, contribute to the building of a culture of peace and stimulate initiative, curiosity and imagination, without determining or limiting their forms of appropriation, allowing creations and transformations in their use.

The street, for example, has lost, over the years, its multifunctional character of a place of meeting, sociability and common life. The public spaces are less and less managed and maintained and are not in order to offer security and playfulness: "[...] Public spaces are the essence of urban life, it is in them that the encounters that produce the art of life in the cities occur" (Albernaz, 2007, p.46, our translation).

Buildings such as hospitals, nurseries, housing complexes, schools, have, for the governments that inaugurate them, a great political and propaganda power. The propaganda of these works always seeks to associate them with a party or a political figure. And to broaden those gains, the language of advertising is widely used. The State acts with the discourse of being accountable to the population, also, according to immediate interests: to present the conclusion of services through numbers and statistics, show ostentatious works, etc., almost always with its sights in the next elections. And it is not difficult to imagine politicians who use these same works as repeated business cards at each election (Pádua, 2006, p.308, our translation).

The advertising language used tramples over the discussion about the construction of the city and especially, of the public spaces, in an effort to reach as many people in the shortest possible time, turning public works with great visibility just a product for the electoral years. The exchange of parties in government happens constantly, and many social programs are dismantled, public structures are underutilized or have their functions changed; what remains in our city and in our neighborhoods is an unstructured, unequal urban landscape; the chaos remains.

In the process of occupation of Jardim Colombo, an area of approximately 1,000 m² remained, with a steep slope of 17 meters between its highest to lowest point, known among residents as *Fazendinha* (little farm) and historically used for garbage disposal, as shown in Figure 6.



Fig. 6: Fazendinha, Jardim Colombo - SP, with large accumulation of garbage and rubble. Source: The authors, 2017.

The use of the *Fazendinha* free space for garbage disposal reveals the paradox of having a free area occupied by an inappropriate use in a settlement lacking public spaces, which aggravates the environmental and public health issues resulting from the historical process of occupation of the Jardim Colombo.

And because the spaces are so deteriorated, parents prohibit their children from going to the nearby areas, people have their meetings indoors and end up turning to the insides of their homes, prioritizing the internal environments to the detriment of the collective urban environment.

The traditional square, the pathways and even the streets have been exchanged, or rather brought into these new environments, where everything is controlled, from their security to their looks. The urban chaos, the violence, the filth of the streets and their indignities are left out of these new places of consumption of goods, services, art and culture (Dias, 2002, p.215, our translation).

The urban daily life has always been closely related to the use of public spaces. In the remote past, much of the city's functions took place in connection with these spaces - an example is the *agora* in ancient Greece cities as the epicenter of life in society. In a more recent period, the changes in the circulation generated by the road pattern, the degradation of the central areas, the increase of violence rates and social vulnerability in the big cities have stimulated the preference of social interactions in private environments, in detriment to the value of free public spaces.

We may also think that this model of life in which everyone hopes to commute in an enclosed car, from parking to parking, to walls of condos, clubs, business centers and shopping centers, may have left out something important: the enjoyment of the city. It is possible that we are living in a time when people want to take it back, and not run away from it (Calliari, 2016, p.22, our translation).

The growing reclaiming of the urban spaces by the people is part of the process of humanizing cities to improve and promote coexistence in streets, squares and parks. The use of public spaces assumes much more than just their functional meaning as places of circulation, aeration, insolation, drainage, etc.

In this context, it is possible to evaluate the importance of regaining the free spaces in peripheral areas and of problematic urbanization processes like the Jardim Colombo.

In mid-2017, a group of people from the Arq. Futuro team arrived at the community to get to know the area; its members get to see *Fazendinha* and that causes them an annoyance: how that much garbage could be present in one of the few existing free spaces of the Jardim Colombo? At that moment, a potential transformation of the site was visualized; from that day on it was learned that *Fazendinha* would no longer be a problem, but a solution - the future heart of the community.

After the first meetings, debates and discussions in November 2017, the residents began to communicate about an intervention at *Fazendinha*. The main mean of communication was through the Resident's Union Facebook electronic address, which was used to inform the happening of the first meeting, as shown in Figure 7, with invitations always emphasizing that it would be of great importance the participation of everyone, and without that it would be no motive to get the events to happen. They sought the support, respect and future care of the place by the community itself.

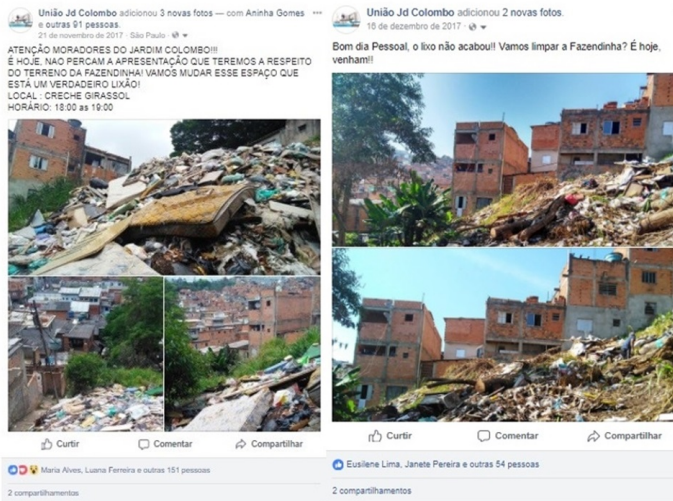


Fig. 7: Dissemination of the first meeting with the residents of Jardim Colombo. Source: The authors, 2017.

On November 21, a first study, shown in Figure 8, was presented about what could be done at the site and the very similar Parque Sitiê project, held in Morro do Vidigal, Rio de Janeiro, by the musician and former resident Mauro Quintanilha.



Fig. 8: First study presented to the community. Source: Ester Carro, 2017.

The community received the idea positively and soon it was asked when it could be the first cleanup efforts. In order not to lose the excitement of all those involved, the first group work were carried out the following month, whose activities are shown in Figure 9, continuing until February 2018.



Fig. 9: "Mutirões" (collective efforts) held in Fazendinha, Jardim Colombo - SP. Source: The authors, 2017.

In total, there were more than 45 trucks of the Regional Office full of garbage, debris and furniture removed; it was already possible at that moment to walk by Fazendinha, as can be seen in Figure 10, and as the days went by residents of the surrounding areas began to use the space.



Fig. 10: Clean Fazendinha area after community efforts. Source: The authors, 2018.

The first stage was completed, but it should not stop there, the space would still have to be changed for the other interventions and future occupation of the site, including the realization of cultural workshops, a community garden, street furniture, improved access, among others. Due to the need for financial resources, for a few months the project remained stagnant, and although most people no longer disposed waste on the site, the amount of debris increased over time.

As in Gilberto Gil's (1975, n.p.) *Refazendo* (Remaking) song - "Because every tamarind has its sour August, early before the January sweet mango comes too" - there was a difficult time until to continue and actually rescue Fazendinha for the population.

In order to continue resisting, captive Africans and their descendants had to redo everything, remake languages, re-establish kinship, rebuild religions, remake encounters and celebrations, reassert solidarity, rekindle culture. Gilberto Gil, *Post CIAD - II Conference of African Intellectuals and the Diaspora* ". Brasília, Cultural Foundation Palmares - 2007.

After three months, in June 2018, a young architect arrived in São Paulo from the Master Course in Urban Planning at the Massachusetts Institute of Technology (MIT), Antônio Moya Latorre, whom, introduced to the community by Arch. Futuro's office, organizes the Festival of Art - Fazendinhando, based on the concept of treating culture as infrastructure in needy communities, and that served as a great impulse to begin the transformation of the land, in a very short term. At the same time, Arq.Futuro's team of volunteers grew, and along with volunteers from Colombo, the group met regularly and promoted a series of community workshops to get ideas from the residents about possible uses for the site and to start adapting the terrain, the appropriation of which is described in Figure 11.

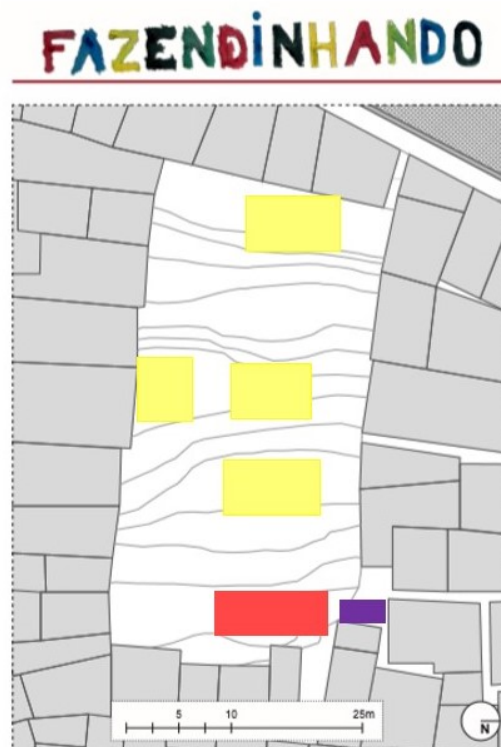


Fig. 11: Fazendinha terrain plan. In yellow, points where the platforms with recycled pallets for the Fazendinhando Festival were designated; in red, where the first intervention took place, a wall of tires to restrain the area and, in lilac, the first collective mural with the children. Source: The authors, 2018.

Several poster making workshops were held to publicize the festival - urban furniture with reused pallets, landscaping and soil stabilization, production of pots with discarded materials and photography - always in parallel with new efforts to clean the land. All this work was conceived and carried out collectively and through a participatory process, involving more and more residents, who managed the workshops, participated in them, offered tools and materials and their knowledge and workmanship. This engagement is evident in the scenes recorded in Figures 12 and 13.



Fig. 12: Workshops held during the Festival - Fazendinho, in the community of Jardim Colombo. Source: The authors, 2018.



Fig. 13: Activities held on the day of the Festival in the community of Jardim Colombo, SP. Source: The authors, 2018.

Thus, and as told by Moya in conversation, Fazendinha Park is being developed from the get go by the community - it is everyone's creation. In parallel, sponsorships were sought to make the festival possible. Any contribution was considered welcome, from money to pallets or plants to transform Fazendinha. The project was presented to dozens of people and organizations, and quickly began to gain support.

The planning of the Festival began with the aim of bringing culture, recover the legacy, meeting internal artists, strengthen community ties, carrying out the first intervention at Fazendinha and proposing a new design based on the wishes of those who lived near the area or experienced it daily.

From the beginning, people from the community were involved, from children to the elderly, always listening to their demands and interests, encouraging their participation and engagement in the process of changes in Fazendinha, with the objective of strengthening in the community the participation of young people willing to carry out collective interventions, giving visibility to projects anchored in the community's integration and social articulation.

4 Final Considerations

Urbanizing an area can provide environmental cleanup, improve access and housing, among many other items; but without the effective monitoring of social policies (cultural, educational, health, income generation) by the community, and without respecting the particularities of the place, it will be difficult to obtain the desired success, and receive the constant care and attention of the residents.

According to Maricato (2000) urban planning and regularization have no compromise with concrete reality, but with an order that concerns only one part of the city. One can say that these are out of place ideas, because this order refers to all individuals, according to the principles of modernism or bourgeois rationality. But we can also say that ideas are in place for that very reason: because they apply to a portion of society by reaffirming and reproducing inequalities and privileges. For the illegal city there are no plans, no order, in fact it is not even known in its dimensions and characteristics.

As seen so far, participation is a key point, relevant to the success of the project so far as it influences both the final product and its process.

The word participation has become one of the most used in the political, scientific and popular vocabulary of modernity and, depending on the time and the historical conjuncture, it appears associated with other terms, such as democracy, representation, organization, awareness, citizenship, solidarity, inclusion. There were several theorists who grounded the sense attributed to participation. For Demo (1999, 27) participation is conquest, it is an unending process, always being done and therefore cannot be understood as a gift or a concession, because it is not a residual or secondary phenomenon of social policy, but one of its axes of fundamental rights.

After the first changes made in Fazendinha, young people and children began to occupy the place now valued by the surrounding population, which even has avoided discarding their trash as it was usual, as it can be seen from Figure 14.



Fig. 14: Diagram of the places of greater permanence of the residents in Fazendinha; it is noticed that they were cleaned and maintained later without new waste. Source: The authors, 2018.

It is thus seen that the encouragement to the participation of the residents in the design of the architectural project for the future park and in the definition of its equipment will be very important so that the population feels rewarded, which also contributes to the greater appropriation care of the space.

For these procedures to be continued, since the project does not yet have the amount of financial resources for the complete accomplishment of the work, it was necessary to keep the idea of the Fazendinha active. Thus, new workshops, events, *mutirões* and the continuation of the intervention by Mauro Quintanilha and Paulo Balbino were carried out at the lowest level of the terrain, with sustainable technology being applied to materials from the site and surroundings, such as tires filled with pounded rubble and concrete, as shown in Figure 15.



Fig. 15: Intervention in the lower plane of the terrain, performed with tires and debris from the site itself. Source: The authors, 2018.

In a meeting held in August 2018, the first round of talks with the women of the community took place, as shown in Figure 16, aiming to highlight the importance of their daily struggle, to know their opinions about the changes in Fazendinha, what their relationship with the community was, what they hoped for the place and how they could contribute to the improvement of it. In this way they told of their experiences of life and overcoming adversities and how the Jardim Colombo was many years ago, at that moment the memories of the past were reported: the clean river that passed, the wooden houses, the animals, the amount of free spaces, trees everywhere that gradually changed, becoming the scene that today is the community: disconnected from its surroundings, highly densely packed, without public transport and institutional equipments, among others.



Fig. 16: Meeting of the women in Fazendinha and festival of pizzas. Source: The authors, 2018.

For them, the actions and interventions in Fazendinha represent the hope for improvements for the community as a whole and for believing in the project, collaborate in participating in the activities, in the development of the projects and to avoid throwing trash in the area.

On the same day, there was also the Pizzeria Festival, cash donations were received from individuals for the ingredients and pizzas were prepared to be sold in order to raise funds for the project and to publicize in other areas what was happening in the old dump.

The following month, with more than 40 graffiti artists, the community received its first graffiti collection, as shown in Figure 17. Thus, in Fazendinha as well as in its surroundings, a space lacking in art was contemplated with the artistic expressions of each group, giving life and valuing the place, besides offering the opportunity to be in an art gallery open to everyone.



Fig. 17: Work of the graffiti group held in Fazendinha surroundings with the participation of 40 artists. Source: The authors, 2018.

In October 2018, an activity was developed for children, based on the idea of raising their awareness through culture. It was created the Geladoteca, a bookshelf made from a reused refrigerator, which can be seen in Figure 18, installed in Fazendinha, and where you can pick up or exchange a book, spend hours reading in the place, and with that create another form of ownership of the space.



Fig. 18: Inauguration of the Geladoteca project aimed at encouraging reading for children. Source: The authors, 2018.

Predominantly supported by volunteerism, which is simultaneously the strength and the fragility of the process, the actions undertaken in Fazenda's re-qualification continue to be guided by the principle of community involvement in decisions and planning.

Apart from the restrictions of resources, mainly financial, and the articulation with the public management, it is invested in the idea that the joint construction of the dream, even if arduous, will be the amalgam of the actions that will culminate in the realization of Fazendinha's project. Participation may change the relationship of the residents with the future park, even as if before the area was seen by many as a place of no one, now it becomes a place to be seen by each one as their place and, people will tend to watch over it (Andrés, Rechenberg, Rocha and Mello, 2011).

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² Land possession through false property bonds.