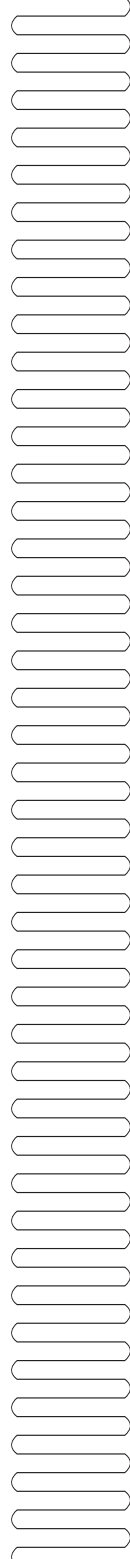


# Zé Povinho

A magazin on solidarity

Issue 01/2020



## E d i t o r i a l

The project MAST (Master Module in Art, Science and Technology)\* invites students to respond to this challenge with a unique and innovative solution that may become either an industry product or a public service, an art piece or an experimental design — or anything in between. Students are expected to present and pitch as well evaluate their solution eventually not with a crowd of fellow interdisciplinary innovators, but also with potential employers, opinion-leaders and decision-makers.

The content of this magazine was made by students within a 5 days workshop in Funchal, in February 2020.

<https://mastmodule.eu/>



## Zé Povinho

“Zé Povinho” is one of the best known characters created by Rafael Bordalo Pinheiro (1846-1905).

It gets confused with the Portuguese people, amplifying all their defects and virtues. Created over a hundred years ago, Zé continues to be our contemporary.

Raphael Bordallo Pinheiro (in the original spelling) was a caricaturist, illustrator, ceramist, decorator, editor and creator of one of the characters that best personifies the Portuguese being: Zé Povinho.

The character was born in 1875 and began to appear frequently in the vignettes published by Bordalo Pinheiro in the various publications he edited or where he collaborated.

“Zé” assumed the personality of the people, but also criticized the political system and its protagonists. The regimes passed and the criticisms took on new shapes, going beyond the life of their author, with “Povinho” recreating themselves in the hands of new authors and creators.

<http://ensina.rtp.pt/artigo/o-ze-povinho-de-rafael-bordalo-pinheiro/> (16.02.2020)

Funchal, 07.02.2020

Helene Thümmel (ed.)



Co-funded by the  
Creative Europe Programme  
of the European Union

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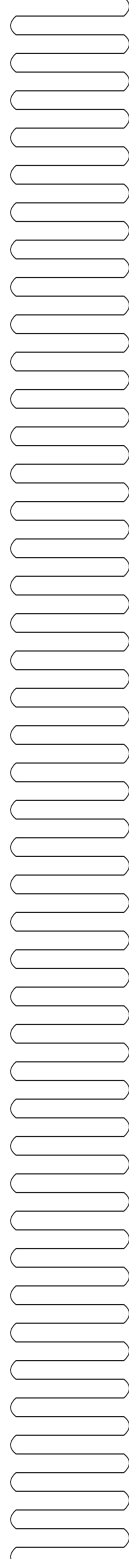
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# Solidarity: the politics of belonging

*"Europe will not be made all at once, or according to a single plan. It will be built through concrete achievements which first create a de facto solidarity."* – Robert Schuman, 9 May 1950

The challenge in Fall 2019 revolves around the European value of Solidarity. Solidarity is at once a value, an aspiration, a sensibility; is felt by Europeans, debated by Europeans, and is a motivation for policy. Solidarity can be leveraged for exclusionary nationalism (US versus them), but also as a rationale for welcoming immigrants. Events like the economic crisis and Greece's sovereign debt crisis, and its subsequent forced austerity, call Europe's solidarity into question, while Brexit seems to reinforce it. As the quote from Robert Schuman above shows, solidarity was seen as a necessary infrastructure to be built for Europe's survival. A central question of Europe's future is: How do we want to live together?

The Internet has done little to reinforce solidarity, and social media has certainly facilitated some of the rise of right-wing ethnonationalism. In the realm of AST, then, there is clearly work to be done. Media art has not focused much on solidarity or empathy since important early works like the 1980's projects like *Hole in Space*, or Wodyczko's 1992 *Alien Staff*. Similarly, the dominant tech scene, once a proponent of "making the world smaller," and promising the internet would bring people together, has largely abandoned that project in favor of simply making some activities (renting a room, shopping, being driven from here to there) slightly more convenient or less expensive. Much more fundamental questions must be asked by technologists, questions like: How long do you have to live somewhere to become part of a community? What forms of togetherness, cohabitation and conviviality could we imagine? What practices of daily life do exist for a peaceful cohabitation?

# Duarte Sousa\_ We shape our reality...

*"We shape our reality (with our perceptions), thereafter our perceptions of reality shape us."* Winston Churchill

Câmara de Lobos is becoming a caricature of itself by selling Winston Churchill's momentary presence instead of maintaining and promoting a refreshing specificity that could remain long into the locals and tourists' imagery.

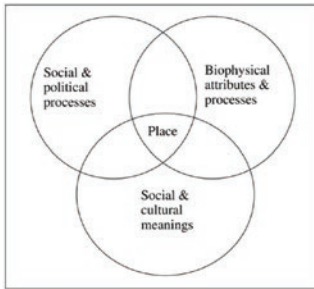


Figure 1. Schematic of place as the intersection of three worlds (based on Canter (1977), Relph (1976), and Sack (1992)).

Relph and Sack's model shows how the Biophysical attributes and processes of the surrounding facilitate human uses and activities. Followed by the Social & political processes that are shaped by the set activities that in turn gives meaning to the Biophysical setting who will create the Social and cultural meanings of the Place. The multilayered 'place' is a direct result from the continuous use,

activities, social, cultural and political processes. The connotations are an expression on how people use, how they are established and how they know their 'place' (Relph 1976, Sack 1992). The complexity of the connection between someone and his/her place is very rich in meaning, as it encompasses also the emotional bonds and memories created with friends and loved ones.

The meaning of 'place' is a social construct that is built as we grow, by attaching emotions, experiences and people to those places. The assumption that the touristic-'place' is an explanatory reduction of the geographical space which invariably reflects and constraint social relations and the livelihood of the locals. Certain variables led to the present massification of tourism more specifically in Portugal. In addition to the individual's interests, the tourism industry increased a phenomenal economic dimension for cities and regions. The 'places' shift into a simulacra experience based on the delusional imagery diluted into a homogeneous experience produced by agents who structure such experiences knowingly or unknowingly.

For the locals, the relationship with their 'place' changed, thus the meaning and way of life, from a more authentic experience with the unknown. The locals, who shaped and were shaped by the 'place' with

"many layers of meaning resulting from ongoing uses, activities, and social and political processes. These meanings are expressions of how people use, value, and come to know their physical surroundings" (Greider and Garkovich 1994, Rodman 1992). They are now forced to belong to a different reality and locked in another simulacrum of their previous livelihood, that most of the time they try to hold on. The "physical setting imbued with meaning" (Cheng et al 2003) from their past is detached from their present and future which does not fit with their mental model and way of life, as they knew. This disengagement does not happen suddenly, it is rather a "permanent anthropological risk" - "the risk of not being able to be-there in any possible cultural world, the risk of losing (...) all horizon" (De Martino, 2002). Simply put, there's a sense of not belonging due to the lack of the layers of meaning.

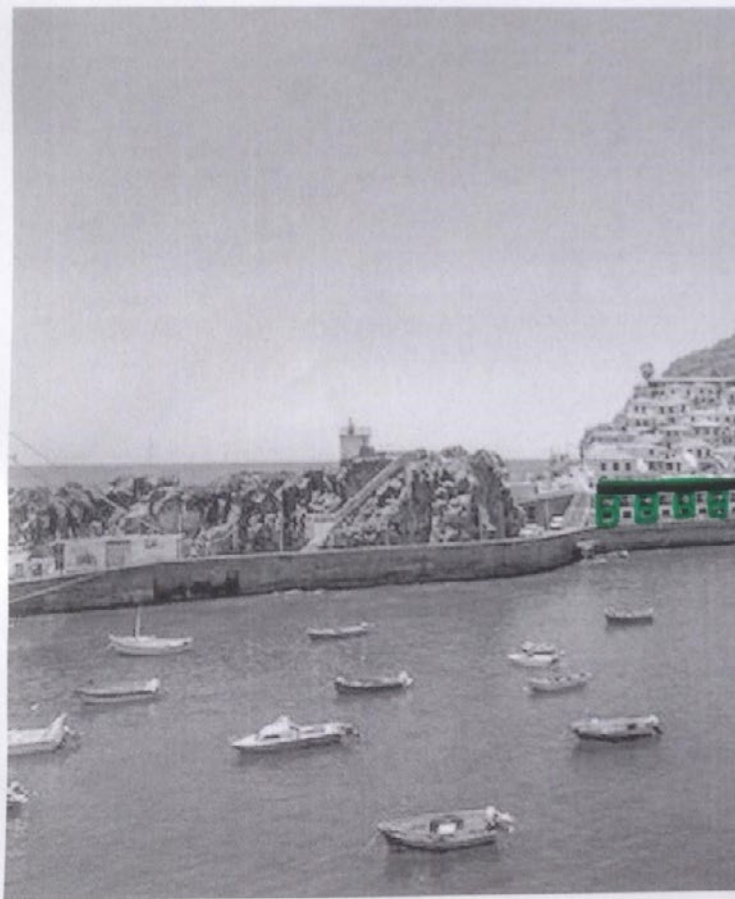
Tourism is measured by the number of visitors, and it is seen as an easy and fast method to earn money, either by individuals, companies and governments. But this shortcut to economic development is based on a very fragile model that for now is backed by the government's reluctance in regulating such activity. This procrastination leads to what Salvatore Settis refers to in *Se Venezia muore*, a place with no memory, lost peace by peace as the meaning fades. Settis defends a nostalgic perspective of a historical city free from conversion into Made in China banal stereotype. Although decadent, the tourism massification is, most of the time, the only solution, according to the governance, for an already decadent surrounding, impoverished and ignored by the governance. The decadence started with the lack of meaning and a detachment between the Place/Citizens and the Governance. Inevitably, the so-called decadence's only solution is to restructure it into a shiny plastic misinterpretation of what it was before. So, the place as a basis of personal, social, and cultural identity will exit no more (Miller 1992, Minami and Tanaka 1995, Proshansky et al. 1983).

Is it possible to create an alternative?

Wouldn't it be interesting to create a cultural immersion surrounding where both locals and visitors can share and interact?

Is the authenticity lost? If so, can it be regained?

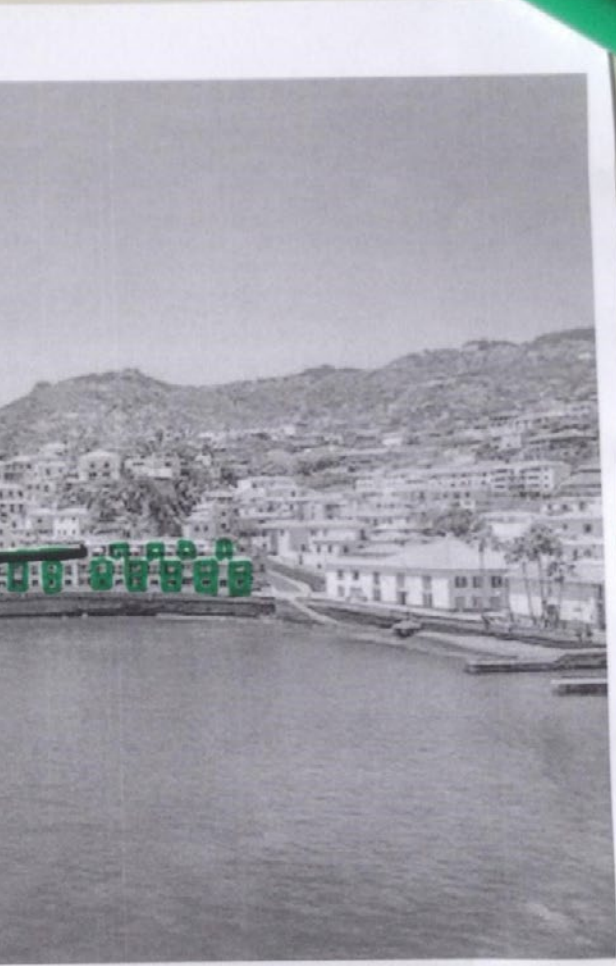
*"We make a living by what we get, but we make a life by what we give."* Winston Churchill



Observe and being “observed by t  
therefore the most natural thing in

Mr. Moriyama





the neighborhood is  
in the world"



Câmara de Lobos, Funchal 2020

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Amila Smajlović\_

# EGALitarianism

Egal is an adjective in german language that translated into english means *irrelevant*. *Egalitarianism* is an ideology that supports equality for all people. In this text I'm trying to give an answer to the question: *Why is the equality/ egalitarianism not egal?*

The obligation of every state is to ensure the fundamental right to housing which means an access to habitable and affordable home. The right to housing must be provided to everyone independently to the socio- economic status. The right to housing is protected by: Article 25 of the UN Declaration of Human Rights, Article 11 of the International Covenant on economic, social and cultural Rights, Article 27 of the Convention on the Rights of the Child, Article 5 of the Convention on the Elimination of all forms of Racial Discrimination...<sup>1</sup> In the first moment it might seem abnormal that a subject such as housing needs to be incorporated into declarations. But if we think about housing as one of the most basic human needs, it is necessary to define it in order to guarantee the protection of "*human dignity, physical and mental health*"<sup>2</sup>.

Sadly therefore is that a universal definition of appropriate housing is not existing- since around the world we have people living in worse conditions than in the mid-century. All of that happens probably because of the different forms of governments and economic statuses in the world.

Basic rights should guarantee equality and solidarity. Furthermore, human rights have groundbreaking impulses in creating a uniform ethics based "*in forms of individual and social interaction*"<sup>3</sup>. Still we have the problem with the most vulnerable people of our society, even though several rights should be guaranteed. In the 20th century lots of state properties were sold to private companies in order to make profit and be able to pay monetary debts. This caused a problem that (not only) the housing politics became a puppet of the capitalist system since the lobotomy between state and housing politics was established. Moving towards privatisation enabled positioning housing as a product on the market which needed a certain

value. In this moment as the value of a property was determined, the access was only established to “powerful” people or people who were able to consume.

Not only the “invisible” but also a visible, clear, spatial segregation is happening. The social phenomenon of segregation can be imagined as a ladder where on the top the high- and mid- highincome households are able to decide where they want to live and to isolate themselves from possible conflicts in the city, and on the lowest part of the ladder is the society of the marginalized people, who are through the costs of living forced to move to possible social flashpoints.<sup>4</sup> As obvious, also in the decision we are talking about forced and unforced possibilities. Probably the best example of how problematic it can end up is Pruitt Igoe. Pruitt Igoe was meant to be a perfect solution of social housing in St. Louis, USA, for lower and middle class it became a ghetto soon after it was. Functional segregation was not happening only in the city, since it was located in the periphery, but also within the complex- one half of the complex was for the black and the other half for the white people. Inhabited.<sup>5</sup>

By creating such ghettos or call them “heterotopias”<sup>6</sup>, we are putting people in a kind of endless cycle and destructing the possibility of social integration. In last time it is visible that social housing is being located in already impoverished places. A better look at some current situations would maybe better point it out: refugees being “collected” at one piece of land, the same happens to homeless people, elderly, people with mental disorders, raped women etc. Instead of including them into society and building up a collective trust they are left on their own- ending up in a circle where they don’t even have the possibility to escape. But why is this social mixture so important? Segregation is in sociology and urbanism an indicator for a possible polarisation of the society. With isolation and exclusion, the risk of creating parallel or part-societies is getting bigger. The society must be heterogeneous in order to answer on our pluralistic characteristics. Some of the arguments for a heterogeneous community are “a valuable diversity of experiences, resources, and enrichment; promotion of tolerance for social and political differences, which can enhance democratic practices;

a broader educational influence on children through teaching tolerance, acceptance and global understanding...”<sup>7</sup>

*“It is not the solution of the housing question which simultaneously solves the social question, but only by the solution of the social question, that is, by the abolition of the capitalist mode of production, is the solution of the housing question made possible.”<sup>8</sup>*

The priority of our society must be in social justice- a collective and collaborative affirmation against the individual misfortune. That means “the order of selfishness”- that is an environment of mutual distrust and doubt, must be replaced by an “order of equality” that creates trust and solidarity. Such a principle would protect people of poverty and elevate society to a “common good”. Shared and possessed by everyone and a protection against misery and humiliation. In the short 5th Poverty and Wealth Report by Federal Ministry of Labour and Social Affairs, Page 40, is written that the housing situation in Germany is in total good. The result is probably going to be the same in many countries since those reports are being calculated by an average value. Significant differences between maximum and minimum are invisible<sup>9</sup>. Ultimately, the load-bearing capacity of a bridge is not calculated according to the average load-bearing capacity of its pillars, but rather according to the load-bearing capacity of its weakest pillar. A community can only be as strong as the weakest in it. And, in the fast-moving consumer society everyone can run the risk not to be relevant or included into this society.<sup>10</sup>

It is not my intention to speculate about a future society or housing distribution, since the role of new technologies is taking part in creating our values, but I would be satisfied if our society would prove that we did a progress in 300.000 years of evolution and that empathy and solidarity are those components which distinguish our from the DNA of cold-blooded animals.

<sup>1</sup>(Cf. Enhancing Urban Safety and Security: Global Report on Human Settlements 2007)

<sup>2</sup>(<https://www.un.org/ruleoflaw/files/FactSheet21en.pdf>; Fact Sheet No.21, The Human Right to Adequate Housing, P.2)

<sup>3</sup>(Google- Books Extract; M.S. Ronald Commers, Wim Vandekerckhove and An Verlinden; Ethics in an Era of Globalisation, unknown Page)

<sup>4</sup>(Cf. <https://www.bauwelt.de/themen/bauten/Soziale-Mischung-oder-Abgrenzung-Neubauquartiere-in-Deutschland-2154739.html>)

<sup>5</sup>(Cf. <https://www.theguardian.com/cities/2015/apr/22/pruitt-igoe-high-rise-urban-america-history-cities>).

<sup>6</sup>(Foucault, Michel: Andere Räume (1967), in: Barck, Karlheinz (Hg.): Aisthesis: Wahrnehmung heute oder Perspektiven einer anderen Ästhetik; Essais. 5., Leipzig: Reclam, 1993, P. 39)

<sup>7</sup>D. K. Levy, Z. McDade, K. Dumlao; Effects from living in Mixed-Income Communities for Low- Income Families; P.8).

<sup>8</sup>(Engels, The Housing Question, Part 2: How the Bourgeoisie Solves the Housing Question, 1872; <https://www.marxists.org/archive/marx/works/1872/housing-question/ch02.htm>)

<sup>9</sup>(Cf. Wie die Wohnungsfrage hinter Durchschnittswerten verschwindet, S. Schipper, 2017; [zeitschrift-luxemburg.de](https://zeitschrift-luxemburg.de))

<sup>10</sup>(Cf. Smajlovic, Pleschberger; Recht auf Wohnen; Article for Eichholzer Architekturförderungspreis)

COMING SOON



Nabil Almanssour\_  
Telmo Gonçalves Silva\_

**The Fishermen**



This project was developed under the theme “Solidarity” in response to the lack of recognition and respect for the residents of Câmara de Lobos and more specifically, for fishermen.

After talking to some residents of Câmara de Lobos, some of whom were once fishermen, we realized that they are a group of proud people, with a passion for what they do, but that nevertheless increasingly fall into contempt and exclusion from society.

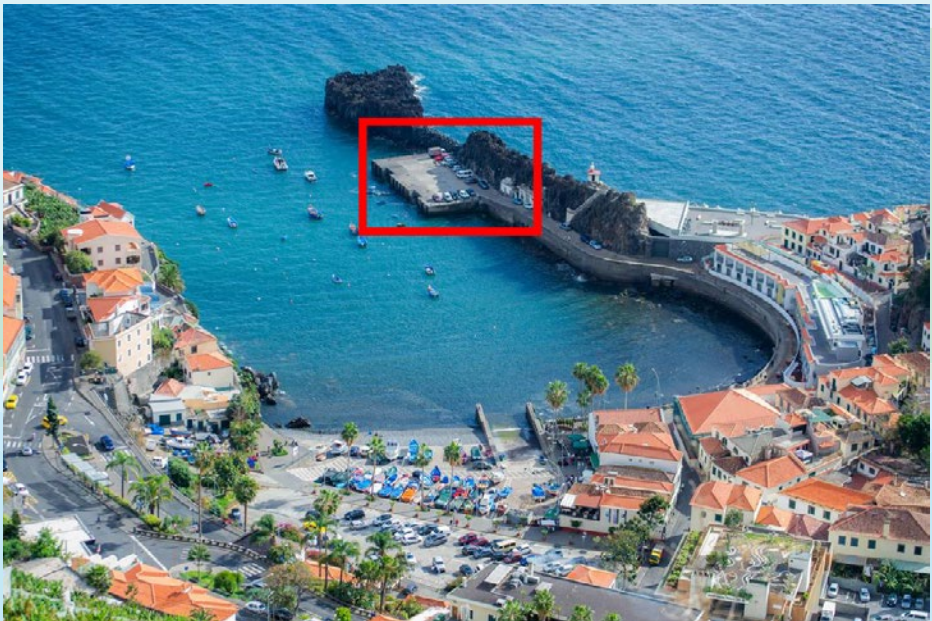
More and more fishing becomes more difficult to do here on the island, thanks to various bureaucracies to be able to access different fishing places where in the past it “belonged” in a way to fishermen, because it was there that they spent most of the day .

Renowned companies take ownership of these locations and limit access to locations, which precludes previous workflow. We decided to focus on a specific area, the Câmara de Lobos Pier. In which fishermen have been contesting traffic restrictions on access to the city pier, after the

opening of the new Pestana Group hotel: “Pestana Churchill Bay”. With the new hotel, the area has become a tourist attraction and many visitors are looking for the place to take pictures next to the statue of the former British Prime Minister, Winston Churchill.

We created a concept to try to draw attention to this problem, in a non-offensive but nevertheless provocative way.

We created an infographic and a poster, in the infographic we can see some basic history of Câmara de Lobos and about locals, feedback and data about the current problem.



In the Poster we can see the title “Coming Soon” and a digitally altered image of the Churchill statue, with the addition of a second statue in front of it, a figure that represents the Fishing Community. That changes Churchill’s narrative of action, in which instead of painting the empty landscape with a focus on the natural beauty of the place, he is painting the landscape with a focus on the inclusion of the fisherman. This is a temporary tribute to the fisherman, which will bring a lot of joy and empowerment to the fishermen. At the same time, it will be a provocation for the hotel company, using the image of Churchill and the fisherman with unity and interaction, promoting the inclusion of locals with tourists.



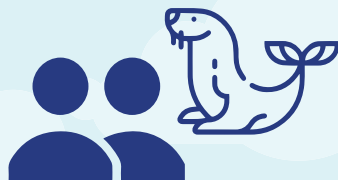
On the same poster we can see photographs of the Pier, with the protections raised preventing the circulation of vehicles. This makes it impossible for them to collect fish, but it also becomes dangerous for anyone who gets injured on that spot or for anyone that needs help at sea.

This small action of Activism intends to escalate to a possible memorandum, between the Pestana Group and the Fishing Community, in which we aim to allow the passage of vehicles of the fishermen at a certain time, if they respect the rules of conduct, so as not to harm the residents of the hotels.

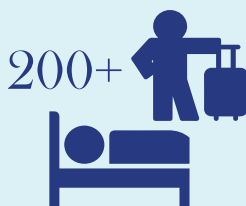


Câmara de Lobos is a fishing village with colorful boats located in the central western part of Madeira, it encompasses an area of 52.15 km<sup>2</sup> and has 35,666 inhabitants.

The name lobos is a Portuguese derivation for “seals” (Portuguese: lobos-marinhos), which were the animals discovered by Zarco and his men in the sheltered bay.



Fishermen enumerated several constraints that affect the day to day of their work, most of them with direct responsibility of the Regional Directorate or Fisheries, Municipality and Ports of Madeira, in terms of support infrastructures, fishing stocks and the condition of vessels.



The historic center of Câmara de Lobos will have four new hotel units by 2022, with a total of about 250 new beds, the municipality’s president, Pedro Coelho, told Lusa.

‘In total, it is estimated that between 2019 and 2022 there may be around 200 to 250 tourist beds in the historic center of Câmara de Lobos,’ he said.

The fishermen of Câmara de Lobos contest the traffic restrictions on access to the city pier, after the opening of the new hotel of Grupo Pestana.



Pedro Silva  
Age: 34y  
Occupance: Seller

“It would be great for somebody to do something to value the fishermen, it doesn’t need to be a full scale sculpture, even a small painting on the wall could be enough, maybe have them fixing up the boats.”

Sara Ferreira  
Age: 52y  
Occupance: Shop Manager

“There is already many paintings and sculptures made with boat scrapes and even trash nowadays, so it wouldn’t be a bad idea to use cheap materials, to make it a easier way to implement.”

João Inácio Castro  
Pereira (Myke Tyson)  
Age: 45y  
Occupance: none

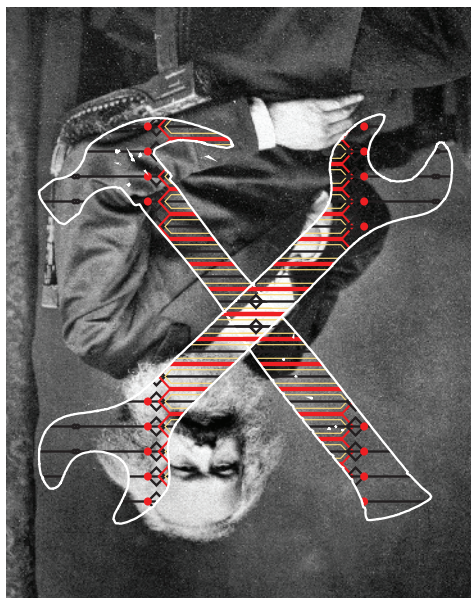
“I have been a fishermen myself and even though I have left that occupation, I am very moved by this project, and this are sincere words straight from my heart, and I also think others will agree”

João Ramos  
Age: 27y  
Occupance: Designer

“I’m more concerned about the lack of light and the ammount of garbage in the streets honestly, but I think that It’s a nice project idea, that we should also value the fishermen”

# MARX' TOOLBOX

A CRITIQUE OF POLITICAL ECONOMY



Helene Thümmel\_

# A Marx Toolbox

Individualism and selfishness have shaped our western society through economic liberalism, and the eastern one has embraced it not to be left behind. Societies and states do not focus on benevolence towards others, neighbours and friends, but only its benefits, either that of a narrow-minded community of values or that of the individual.

Current problems show the fact that global questions cannot be solved individually, such as global warming, immigration, monopoly of a few internationally operating companies and so on. Even if the European Union started from being an economic union, it has for a while applied as a social and solidary unity as a "*community of values*", which in its basic are human dignity, freedom, democracy and equality.<sup>1</sup>

Article 2 of the EU mentions: "*The values on which the Union is founded respect for human dignity, freedom, democracy, equality, the rule of law and respect for human rights, including the rights of persons belonging to minorities. These values are everyone's Member States in a society that is characterized by pluralism, non-discrimination, tolerance, justice, solidarity and equality between women and men.*"<sup>2</sup>

But is human dignity respected when immigrants like animals are locked up? Is democracy respected if it hides behind orgies of repression and lobbying? Where is the equality between Germany and Greece? Where are Roma minority rights applied? How often have the EU member states shown solidarity with each other or with outside countries or collectives without (only) keeping an eye on their own advantage? Solidarity is the "*unconditional holding together with someone based on the same views and goals*" as well as the "*support based on the feeling of togetherness and standing up for one another*".<sup>3</sup> So it seems that these values, to which the European Community refers, are only written down on paper, but have little application in politics and public life.

Socrates and Aristotle discussed solidarity as a virtue ethics framework because in order to live a good life one must

perform actions and behave in a way that is in solidarity with the community.<sup>4</sup> But today we are far from Greek democracy, and also from the concept of solidarity. This has been rewritten, partly in a very narrow sense of the community to which solidarity should refer.

*"Critics of institutionalized solidarity, as it takes on concrete form in welfare state institutions, also point out that the term solidarity is wrongly used here since solidarity involves a lot of voluntariness. They are, if not directly, against the model of the welfare state itself, at least against the fact that it should build on the idea of solidarity."<sup>5</sup>*

Eventhough in much of Western Europe, the language of solidarity permeates public discourse while at the same time, it is widely assumed that this moral responsibility should be primarily articulated through state action. This helps explain Western Europe's extensive welfare states and that certain reforms are regarded as a heartless assault on the value of solidarity, while at the same time this welfare system is able to create an unbreachable class system.<sup>6</sup>

That is why the project The Marx Toolbox considers *to extract tools*, so to say the course of actions from Marx's Capital as a possible way to find different approaches to our global questions. Marx offers ways to create solidarity within workers and let them gain back power and fields of actions, and what might seems like an old story could foster the current life and work situation for many of us.

*"In the very nature of things it lies beyond the sphere of material production in the strict meaning of the term. Just as the savage must wrestle with nature, in order to satisfy his wants, in order to maintain his life and reproduce it, so civilized man has to do it, and he must do it in all forms of society and under all possible modes of production. With his development the realm of natural necessity expands because his wants increase; but at the same time the forces of production increase, by which these wants are satisfied. The freedom in this field cannot consist of anything else but of the fact that socialized [hu]man, the associated producers, regulate their interchange with nature rationally,*

*bring it under their common control, instead of being ruled by it as by some blind power [sic!]; they accomplish their task with the least expenditure of energy and under conditions most adequate to their human nature and most worthy of it. But it always remains a realm of necessity. Beyond it begins that development of human power, which is its own end, the true realm of freedom, which, however, can flourish only upon that realm of necessity as its basis."*<sup>7</sup>

Marx offers instructions to act on associated, non-competitive production; it produces rationally and inalienable, which means that it puts production under its control instead of being dominated by it like a blind power. Its application must be well thought out and newly thought out, the individual and the collective can be actively involved in the planning and implementation of the plans and also in the realization of political and industrial democracy. It is nothing less than creating the conditions for a free, rational, active and independent person.

Maybe it makes sense to think about a change of the political system that at the moment is seen the most successful one: the Representative Democracy in combination with a market-liberal economy and a restrictive immigration policy. In addition to being active to implement these system changes, it is also necessary to train in solidarity in thinking and acting, in this post-factual age, in a decade of increasing right-wing radicalism, and constant manipulation and surveillance, as well to be able to keep separation of individuals against it. In the political and social sense, as well as in daily actions. Because socialism, to follow Marx is also a solidarity act towards the others, the poorer, the outcasts. It is about the respect of the other and their own life, the respect towards our lived surrounding.

<sup>1</sup> <https://www.bpb.de/internationales/europa/europaeische-union/42851/grafik-werte-der-eu> (05.02.2020)

<sup>2</sup> [http://www.europarl.europa.eu/charter/pdf/text\\_de.pdf](http://www.europarl.europa.eu/charter/pdf/text_de.pdf)

<sup>3</sup> <https://www.duden.de/rechtschreibung/Solidaritaet> (05.02.2020)

<sup>4</sup> <https://en.wikipedia.org/wiki/Solidarity> (05.02.2020)

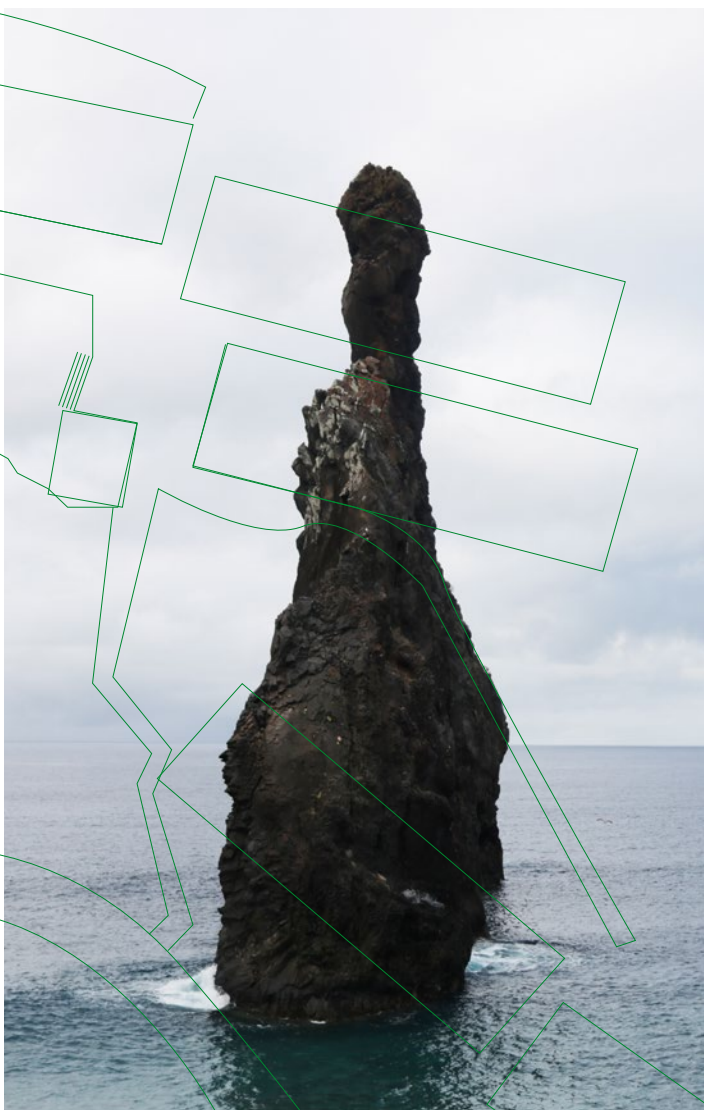
<sup>5</sup> <https://www.marxists.org/archive/fromm/works/1961/man/notes.htm#n91> (05.02.2020)

<sup>6</sup> <https://www.thepublicdiscourse.com/2010/12/2169/> (17.02.2020)

<sup>7</sup> <https://www.marxists.org/archive/fromm/works/1961/man/notes.htm#n95> (05.02.2020)



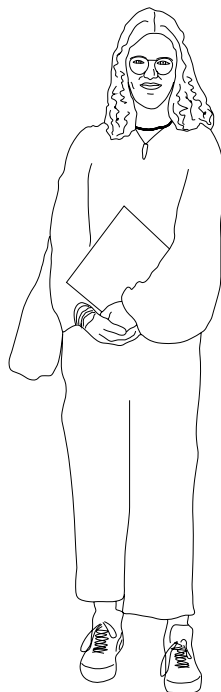
Funchal 2020



São Vicente 2020

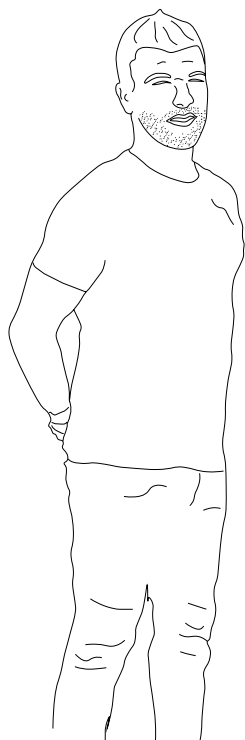
"I am from the countryside, not directly from Funchal. In Funchal there are some places to come together but they are not well used. **The places that should be more used from locals** are Municipality Garden and Praca do Povo."

Cristiano (31)



**"An event is a good idea to connect all people** - with food, drinks and music [...] also parks, places for children, open spaces with plants are needed in Funchal."

Margarida (16), Fabiana (17), Sofia (17)



**"Everyday only 5 to 6 local people are coming to the pier** - it is more touristic. The pier and especially Praca do Povo is not a nice place especially for young people to hang out."

Ricardo (35)



Maria João Gouveia\_  
Eva Huber-Groiss\_  
Beatrice Raith\_

## + COMMUNITY

"I think to pray is the best solution - religion is very important for me. **I like speaking a lot with my neighbors** and I know the people from my area quite well."

Virgilo (77)

**"What we need is a mix of community.**

People could start doing gardening together, Zumba classes, playing games. Especially Praca do Povo should be considered for something new."

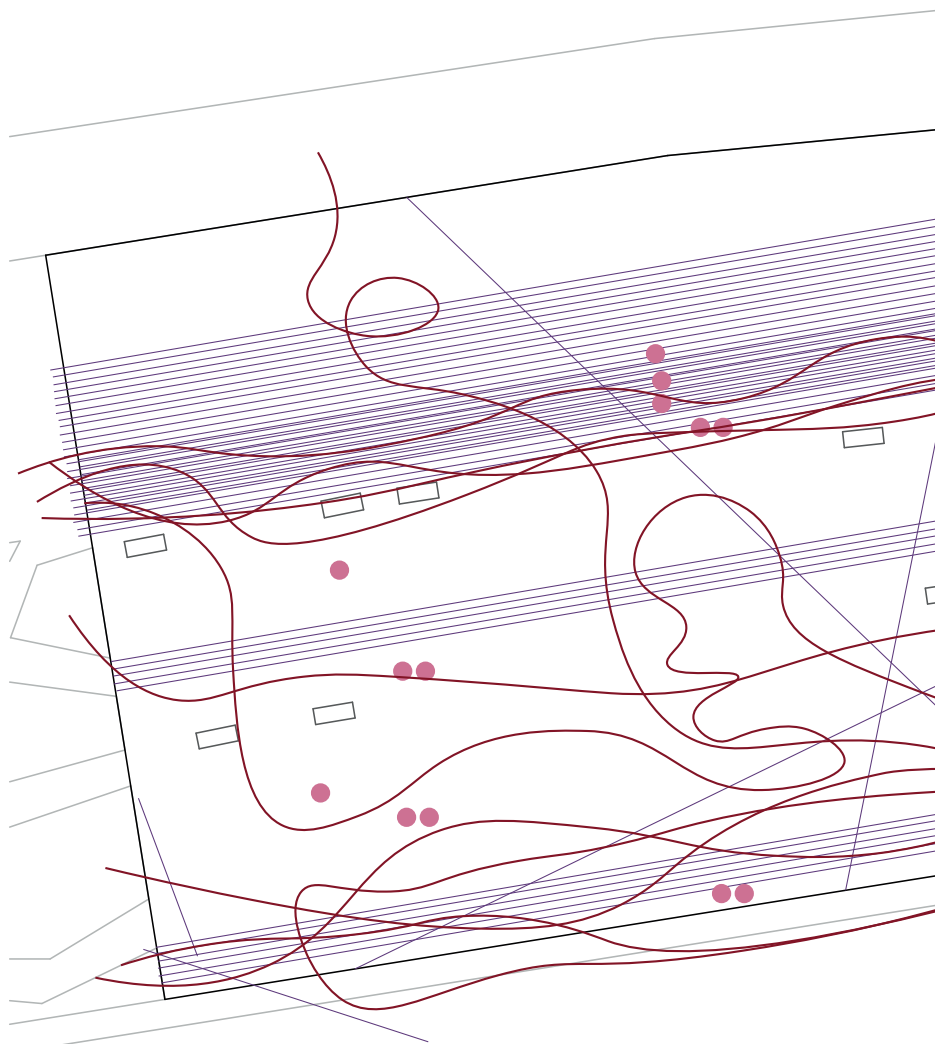
Sara (31)

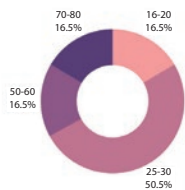
"I am kind of a society person and like to go to places where people communicate. **Certain places on the island for examples festivals** without any religion could be good, it should be for everyone."

Fatima (57)

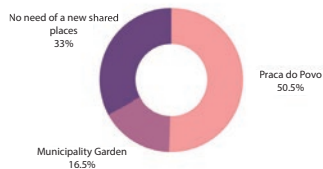


# INTERVIEW D A T A

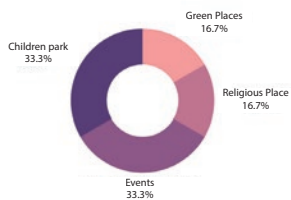




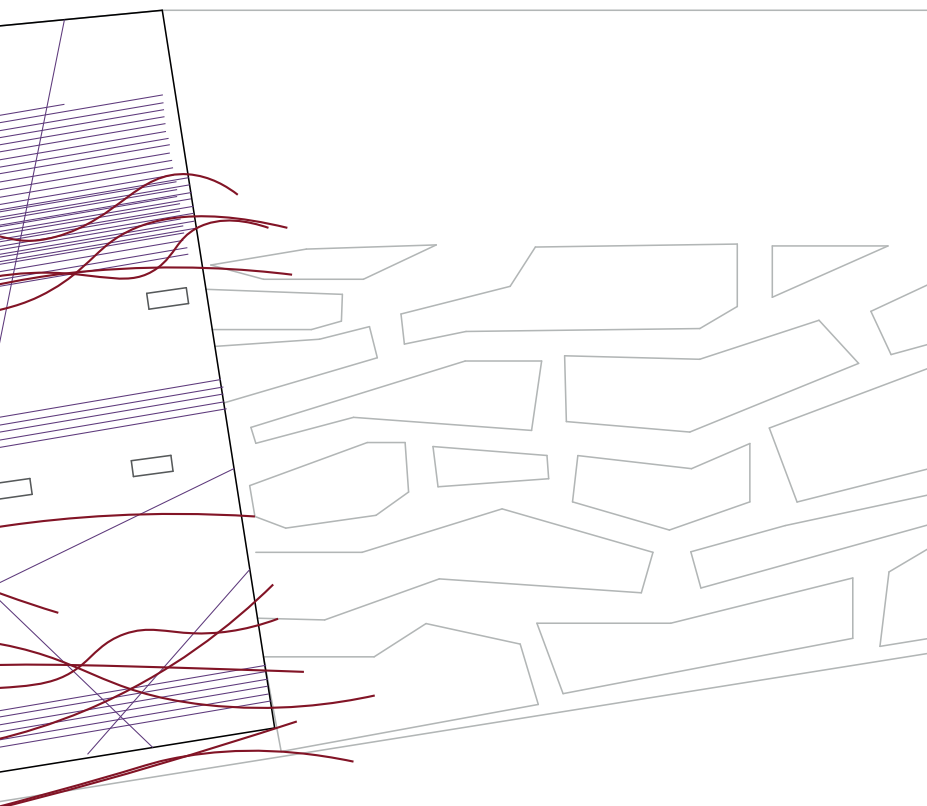
AGE



PLACE



WHAT TO DO?



— People who pass by

● People who stay for a while

— People who actively use the place

## +COMMUNITY ...

... is a project that pretends to bring all the community of Funchal to the city with the aim to get these people closer in a way that they can share ideas, memories, stories...

This project is directed to everyone - in this case people from Madeira Island, from all the ages - youth, adults and elderly people.

Improving Praça do Povo is a way to create life in the city centre on the weekends and after work during the week. Bringing the citizens to this place is a way to improve the connection of the community and as well the economy of the surrounding area and Funchal city.





Praca do Povo



Rue Fernao Ornelas



Abiral Khadka\_  
Vasily Kuzmich\_

# Unanimous

A poem made after collecting everybody's thoughts on what solidarity meant to them.

Accepting People as they are,  
Connecting people from near and far.  
Solidarity with people who are fucked,  
By the system with no luck.  
Seeing the positive attitudes,  
Of all the people from different latitudes.

Solidarity, and act of active empathy,  
Being aware of your surroundings and sympathy.  
Help people with simple gestures,  
When in a world full of selfishness, you venture.  
Sharing stories and your memories,  
With people lost in their reveries.





