Editorial

The present number of RBEUR comprises the second volume of the special issue **Cities and insurgencies: new and old conflicts, agencies and rights**. Although this had not been planned in advance, the qualified response to the call encouraged us, both editor and guest editor, to produce this second volume, as we are sure our readers will endorse. In this way, and seeking to reach beyond our Portuguese-speaking readers, we have decided to open this current issue with an English translation of the editorial produced for the first edition. It should be noted however, that the speed with which current changes are taking place in the contemporary *liquid* world (in reference to Zygmunt Bauman) is so high – and maybe even higher in the Brazilian political context – that we have allowed for a few adjustments to the original Portuguese version. Nonetheless, the bulk of the argument, which inspired it – the mass demonstrations that have sparked in many cities within the country – has thus far remained valid, and to which we would now ask our readers to turn their attention.

In January 2011, a number of Arab countries were rocked by massive protests, five of them very strongly, Tunisia, Libya, Egypt, Syria and Yemen. The movements were demanding an end to their corrupt, authoritarian regimes, ruled by monarchies and oligarchic dictatorships, largely militarized and perceived as being responsible for the harsh living conditions of the majority of the population. The uprisings were triggered by the self-immolation of a young man in Tunisia, who in December of the previous year had set fire to himself. The popular reaction to this extreme individual act was amplified through the use of modern communication technologies, and various internet tools and mobile phones commonly used by young people. These instruments served as a means to circulate information, organize demonstrations and resistance strategies, as well as to sensitize the local community and the world at large to the struggle of the movements. Mobilization soon spilled over into the prominent telecommunication companies, to the news programmes and social networks from the four corners of the earth, inspiring actions in defence of democracy and civil liberties in the countries of northern Africa and the Middle East, also ruled with an iron fist, such as Algeria, Bahrain, Djibouti, Iraq, Jordan, Oman, Kuwait, Lebanon, Mauritania, Morocco, Saudi Arabia, Sudan and Western Sahara.

The cycle went on to become known as the Arab Spring, in reference to the Spring of Nations, which spread across Europe in 1848 and in the Prague uprising of 1968. As in the first case, the Arab Spring spread like wildfire, crossing national borders and defying the established powers of decades. And as in the second, it made use of non-violent mobilization tactics, so instead of underground press networks and radio transmitters, essential to the Czech movement, Universe 2.0 was hailed within the Arab movement as being emblematic of the Twitter/Facebook revolutions.

The wave of mobilizations that emerged in the public square shortly afterwards spread to the West, thus bringing into question the limits of liberal democratic order that were firmly established there. In the wake of the anti-globalization movement that took to the streets in Seattle, Genoa, Quebec, Melbourne and Bangkok from the mid-1990s, in September 2011, Zuccotti Park, in the epicentre of the financial district of New York, became the stage for the now famous Occupy Wall Street movement. This time however, protests were being staged against the effects on employment and social inequality when the financial bubble burst in 2008 – shaking society across the US (and the world). Although on a smaller scale than the recent Eastern protests, repercussions from the Occupy movement were felt immediately across the entire world: thousands of people were mobilized to occupy streets and squares for days and nights, bringing continuous pressure to bear on the forces opposed to their claims.

Whether in one case or another, the repressive response was extremely violent. Genuine massacres and mass arrests were carried out. Considerable political instability was installed and even wars in Arab countries; in the United States, after the first two months of resistance, antiterrorist surveillance and repressive techniques were employed against dozens of similar occupation movements that mushroomed

at the headquarters of banks and corporations, public hearings, mortgaged real estate and universities nationwide.

It would be true to say that what was at stake in the Arab Spring or Occupy Wall Street was not exactly the city, nor urban management or urban transformations. The targets of the mobilizations undertaken – as with so many others that had magnetized public spaces everywhere, overshadowed by the neoliberal policies of the last thirty years such as Puerta del Sol Square in Madrid, Syntagma Square in Athens and the steps of Saint Paul's in London - were directly connected to the lives of the citizens: the legitimacy and representativeness of governments; military and police repression; the absence or loss of civil rights; rising prices; increased levels of inequality and unemployment; family debts or expropriation; the insuperable power of financial capital. Whatever the case, it was the cities that provided them with the objective conditions to materialize. Particular communicative and decision-making processes were produced, along with unusual strategies to occupy the streets and squares through both virtual and physical means, manners in which to self-organize and astonish local authorities with demonstrations in public spaces, individual and mass performances - organized or impromptu - direct actions, old and new forms of vocalization and images that became difficult to control.

Popular expressions of insubordination are not in any way unusual in modern times, and many, at other times, have either focused directly on the living conditions in cities, or have given rise to important political, legal, technical and urban planning responses. Movements like the Paris Commune of 1871, the Vaccine Revolt in Rio de Janeiro of 1904 and the Stonewall Riots in New York in 1969, for example, tactically appropriated urban materials, building significant spatial events of political struggle and resistance. Notable chapters in the history of urban policy and urbanism, on the other hand, such as the garden city movements in the UK, the French Situationists or the City Statute in Brazil, remain incomprehensible without referring to the various expressions of protest and popular mobilization. In each and every case, the cities, by concentrating large populations in a relatively limited geographical space, are the stage par excellence of insurgencies and mobilizations, through which ideas are disseminated and confronted, thus giving rise to public space.

The new generation of urban movements that have reverberated across the world not only involves the occupy movement, the anticapitalist fronts of various orientations and mobilizations for the democratic rule of law, but also reticular forms of uprisings, sometimes virulent and also digital, reaching centres of political and economic power and producing as yet unknown effects: urban counter-powers of multiple approaches and social bases, from the homeless to cyber-activists, from militant ethnic or gender groups to collectives of artists, educators, professionals and environmentalists, as well as squatters. Such movements are transforming the city into a highly disputed universe. Amid these forms of rebellion and resistance, it is very often possible to encounter the reconfiguration of agendas, policies, urban programs and projects, including proposals for new focal points, practices and spatial arrangements, often surpassing the traditions of urban and regional studies and the established disciplinary boundaries. Indeed, at a time when cities have become an immediate object of appreciation and financialization of capital, it is hardly surprising that many of these movements have been guided by explicitly urban motivations, such as criticism of real estate projects and interventions, poor housing conditions, the development of social infrastructure networks, proposals for the preservation of free public areas, of historical sites and reference spaces, infrastructure projects for mobility, leisure, culture, etc.

In Brazil, one of the first movements of this kind was *Ocupe Estelita*, which emerged from the Facebook group *Direitos Urbanos* (Urban Rights), extremely active in the city of Recife from March 2012. As well as installing an encampment on the disputed area, the movement also held musical performances, happenings, poetry and capoeira workshops, various educational and recreational initiatives and produced and projected engaging videos, many of which were available on the network during the course of the struggle. Mobilizing an entire generation of university students, with a greater diversity of social backgrounds than those in the past, the movement was organized to oppose a large real estate project in the Cais José Estelita, an old abandoned rail yard, on the fringe of the city's historic centre and the spectacular waterfront basin of Pina, a sensitive area from a scenic, environmental, social and cultural heritage perspective. In line with many other similar movements that emerged during this period in other parts of the country, such as those in Cais Mauá in Porto Alegre, in Praça

da Estação in Belo Horizonte, in Largo da Batata and Parque Augusta in São Paulo, in the port area of Rio de Janeiro and the Ver-o-peso Market in Belém, the struggle soon became converted into a bigger demand for the right to the city and for greater public participation in decisions on urban processes and transformations. The movement attracted artists, intellectuals, engineers, architects, lawyers, publicists, journalists, designers and also residents from other areas of the city threatened by real estate speculation[1]. The chances of the movement's success in resisting the powerful fortress of alliance commanded by real estate capital led to a perception of empowerment for members of the movement. A militant teacher from the *Ocupe Estelita* movement stated that: "The positive message that we have inscribed into history is that it is always worthwhile to fight for and interfere in the processes of the city."

This type of mobilization has encountered an important detonator in mega sporting events, which have all left their marks on urban policies adopted in Brazilian cities over the past decade. Among others, the World Cup 2014 deserves special mention, which not only established general legislation on exclusion, in the flagrant violation of human rights, urban and consumer laws and the Sport Fans Statute, but also catalysed extremely ambitious urban and territorial investments, as well as significant amounts of public funds in order to produce the infrastructure required by FIFA and the International Olympic Committee. As a side effect of this, Popular World Cup Committees were set up across the whole country in order to denounce where arbitrary acts and decisions were being committed together with any inconsistencies between the works and the historical deficiency in public services, especially in education, health and public transport. Rio de Janeiro, host city of the 2007 Pan American Games and the 2016 Olympic Games, became one of the most explosive centres for protests and mobilizations against urban mega operations, the removal of thousands of homes, all types of environmental crimes, precarious public transport, real estate speculation and redevelopment strategies and countless other forms of violence, not necessarily only the repressive.

In 2013, just before the Confederations Cup, a wave of protests swept across the entire country, and massive street demonstrations in both large and medium-sized cities not only placed local governments in checkmate, but also shook the very foundations of the established political culture. In June of that same year, amid what had hitherto been identified as a modest albeit contumacious struggle by separate municipal committees of the Free Pass Movement (MPL) calling for free urban public transport, demonstrations broke almost daily across many cities, especially São Paulo. Stigmatized by the press for the inconvenience caused to the city's traffic and brutally suppressed by the São Paulo police force, the so-called *Jornadas de Junho* (the June Demonstrations) soon gained form and spread throughout the whole country, taking millions of citizens onto the streets, especially younger people, to the bewilderment of rulers, all-party politicians, journalists and social scientists. Militant appropriations of social networking via internet and mobile phones, horizontal, self-managed and even anarchic forms of organization and deliberation, multitudinous practices, body-to-body interactions and tactics of direct action, such as occupations, blockades, entering the transport system on mass without paying, sit-ins, performances, human megaphones, public projections, were mobilized for political purposes directly related to life in the cities. It is true that in its genesis the MPL structured itself around a more general reflection on urban issues, the status of citizens, the use of public space by young people and students, universal access to urban services and equipment, displacements and free interactions in the city. However, as the march gained momentum and visibility, demonstrations attracted a wide variety of issues and positions, from both the left and the right, and to the detriment of immediate conquests – such as the suspension of fare increases and a reformulation of public policies within the transport sector –, soon became diluted in the midst of a wave of general dissatisfaction with health, education, unemployment, guaranteed human rights, the media, political parties and politicians, corruption, amongst others.

Since this period, much has been said regarding the highly urban significance of these contemporary expressions of collective rebellion, the role of new communication technologies within them, the ruptures and continuities in relation to previous traditions of urban social movements, the socioeconomic composition of the mass demonstrations of young people who took the lead in the protests. The

1 Available at: <https://youtu.be/bbvKuKutH9w>. Acessed on: 20th April 2016.

phenomenon defies not only public authorities and the established political forces, but also the intelligentsia, and brings into question the classical models of interpretation, reverberating through the press, in academic research and literature, in seminars, conferences and exhibitions and thematic issues of more and less specialized journals, both in Brazil and abroad. And hence, the challenge to researchers and observers has grown even further since the demonstrations, strongly influenced by the media, and have escalated to the extent of contributing to the downfall of the elected president Dilma Vana Roussef, who has been replaced by a neoliberal-oriented government that has acted alarmingly quickly in rescinding the social and individual rights contained within the Federal Constitution of 1988 (the so-called Citizen Constitution), in corresponding to the public policy agenda, and in thrusting Brazilian democracy into the present political and economic turmoil.

After over three years since the demonstrations of June 2013, and in the wake of these uncertain, dangerous times, with regard to individual and social rights, it may be stated that on the one hand, the diffuse character stood as an expression of the elevated horizons of the post-1988 Constitution political and social democratization, of the failure to ensure high standards of public services compatible with the demands of income generation and increasing education, as well as the socially explosive potential of the perception regarding the individual and collective losses after a relatively long cycle (by Brazilian standards) of economic dynamism overa little more than ten years, since 2003. On the other hand, the diffuse characteristics of the protests have responded to processes that transcend the reality of the nation, in line with more general developments in the field of social conflicts. These processes certainly bring marks of technological changes, particularly relating to communication and security technologies, but above all they are also a sign of the fundamental void in the field of hegemonic ideology: the crisis of traditional paradigms of mobilization and social transformation; the weakening of the welfare state and, with this, of the utopias surrounding ideas regarding the labour society and the proletariat; the emergence of new political subjectivities in the face of contemporary forms of inequality and labour precarity; the political affirmation of differences and micronarratives as a strategy to overcome ideologies seen as being responsible for the perpetuation of the living standards of culturally hegemonic groups; and also strong sectarianism and denial of a pluralist society which have added to the legitimacy crisis of democracy itself as the institutional framework for the bourgeois state of individual rights, in its enduring alliance with the global capitalist system.

Through consideration of this scenario and its respective issues, the current issue of Revista Brasileira de Estudos Urbanos e Regionais proposes to continue the previous volume of the special issue on **Insurgent Cities,** since the number of manuscripts submitted that have met both our own and our *ad hoc* reviewers expectations has encouraged us to produce this second volume. Thus, we may bring together several more contributions in order to broaden the analysis of these processes both in their current multiplicity, as well as their historical and territorial expressions. In order to assist our new readers, we replicate the questions that were raised to inspire submissions for the special issue. How have social movements, both past and present, appropriated territories and urban materials? What are the dimensions of innovation, uniqueness and continuity of recent mobilizations regarding the substrates of inherited social action and previous agendas? Which movements and actors are involved, and what is the social composition, the codes of cohesion, the dynamics, rhetoric, and micro and macro strategies of action? Through which means, technologies and languages have they been served? Into which city desires and projects are they constituted? How are their agendas linked to the new and old public, popular, entrepreneurial and hybrid spatial policies (regional, land, environmental, urban, real estate)? What kinds of transformations and revolutions are they capable of undertaking? What is their effectiveness in the field of spatial justice, of defining the fortunes of cities and societies, of their institutional and cultural achievements from the viewpoint of urban regulation, as well as their weaknesses, limits and flow in relation to public authorities and their alliances and conflicts with the business world? Which readings and interpretations have been or may be made regarding these insurgent movements in the city?

Clearly, the current Brazilian political scene, which portrays considerable instability and uncertainty with regard to the future of democracy, of social and civil rights and of popular movements, has generated important power shifts within social relations and even some degree of invisibility and/or

dualization of the struggles and micropolitical processes, often contrasting, localized, or just subtly connected. The emergence of virtual and street demonstrations, of a moralist, religious or reactive nature in relation to social and cultural transformations, and of the conservative forces that have refused to accept defeat in four consecutive presidential elections by a more inclusive and sovereign ongoing political project, complicates the global understanding of the insurgent expressions and their impact on urban processes. However, as we have stated in the previous issue, it is not our intention at any moment herein to produce a global inventory of movements, and even less, of the supposedly successful initiatives of social production in the city, thereby reducing them to any exemplary scrutiny in terms of mobilization, planning or urban management. The aim has merely been to draw us closer to some insurgent imageries and experiences in their socio-spatial concreteness and political vibrations, addressing them as a constituent part of the socio-spatial processes of transformation and as an essential critical ingredient for understanding actions and political powers in the contemporary city. Hence, our readers should not expect reflections on the implications of the downfall of the elected Roussef government on the movements and policies across our cities, since the articles published herein were written before these distressing events. However, RBEUR will certainly address such expectations later next year and hereby invites the urban and regional studies community, both in Brazil and abroad, to submit manuscripts that contribute to the debate on such issues.

With regard to the challenges posed to the authors by the call from **Cities and Insurgencies,** we believe that our readers will agree that these questions have been appropriately addressed by the papers both in the previous and current issues. This second issue includes seven articles from within the scope of the call, followed by two other papers submitted on a regular basis to RBEUR, and are described below in their order of publication.

The issue opens with a broad overview of the topic. The paper "Insurgent cities and urban citizenship in the 21st Century", by **James Holston**, offers an analytical perspective of the mass demonstrations that occurred during the early years of the current century within the context of a longer period of globalization, which in his view started back in the 1950s. Such a context leads the author to examine how a novel kind of "insurgent urban citizenship" has emerged from within these metropolitan rebellions, and the possibilities of the corresponding insurgent urban planning. Noting that these rebellions targeted circulation and gathering spaces, as opposed to government buildings and factories which had been the previous targets, the author argues that, although different in nature and objectives, the demonstrations arising from what he calls digital citizenship reflected the desire to legitimise civil rights and for new forms of direct citizenship, being triggered by the novel intersection of three factors: *city-making* from daily urban experiences with *city-occupying* and *rights-claiming*.

The possibilities for urban citizenship is also dealt with by **Lígia Milagres** in her article titled "Ambivalences of self-organized spatial practices within disputes for democratizing the production of space", which follows on. The author brings an experience of "self-management" to the issue of **Cities and Insurgencies** with regard to a dispute between the radical urban democracy as proposed by the city dwellers and that of representatives of institutional urban planning concerning a valuable piece of land formerly used as Berlin's Tempelhof airport,. The author argues that the disputes over the production of space in the city foster a counterpower that brings about the possibilities for collective action, thus enhancing the capacity of citizens to discuss, negotiate and make decisions, thus promoting the urban planning they have campaigned to change. The author suggests that a "desire for democracy" compels city dwellers to join forces so as to bring their demands into the public space and become agents of a radical production of urban space even within a context of power asymmetry and neoliberal public administration. In spite of the revealing the contradictions and uncertainties, this collective action managed to counter the real-estate master plan as proposed by the public administration. The result of this case should certainly draw the attention of readers in Brazil and abroad, in order to learn from the circumstances that brought about such an unusual outcome, as the remaining experiences reported in the present issue may assert.

The next paper is by **Clarice Misoczky de Oliveira** e **Rafael Kruter Flores**, "Conflicts in the urban space: Mauá Docks for everyone?" and focuses on the conflicts that arose from the revitalization of an old port in the southern-most Brazilian metropolis of Porto Alegre. As with most revitalization

projects of old port areas worldwide, demonstrators did not succeed in halting the large scale urban renovation. However, observation of this experience has led the authors to endorse the contradictory nature of the process involved in the social production of space – especially regarding areas of public spaces – and to recognize how exposing dormant conflicts regarding the right to the city allows the demonstrations to have an important effect over the disalienation process of citizens .

Discussion on this process of disalienation is also present in the following paper, which turns its attention towards digital citizenship. The subject of "Between locusts and fireflies: narrative power in the creation of political imaginary in the *Praia da Estação*", by **Milene Migliano**, deals with the way in which new digital tools may help formulate new interpretations of the city, redesign urban initiatives and provide new forms of addressing urban demands for local authorities. The paper focuses on a singular experience of urban protest by means of "creating" a beach in front of the central station of Belo Horizonte, a Brazilian metropolis four hundred kilometres from the coast. The initiative, planned and made possible by means of Internet connections, led to intense virtual and face-to-face discussions on the narratives produced throughout the movement, thus "contaminating" other social groups and cities for counter-hegemonic socialization, which the author discovered for motivating new manners with which to experience insurgent movements in the city, even in the positions of dissent that it has engendered, despite its ludic emergence.

The following two papers recall the importance of digital tools in contemporary urban movements from different perspectives. The first, by **Edinéa Alcântara**, **Fátima Furtado**, **Circe Gama Monteiro** and **Rubenilda Rosinha Barbosa**, is titled "Social networks and resilience in the fight for the right to the city: the *Movimento Ocupe Estelita*, Recife, Brasil". This paper focuses on the well-known case of the Occupy Estelita Movement, also triggered by a large-scale urban redevelopment project in the old port area of the Northeastern metropolis of Recife. Producing an overview of the successive steps of the occupation, the authors concentrate on the idea of the movement's resilience against the capital interests of putting forward a market-oriented city. By observing both the social network discussions and the daily evolution of the encampment, the authors not only emphasize the role of digital tools but also the ludic elements of the struggle for the right to the city, through which they perceive resilience as being valuable to the urban movement.

"Beyond the *Jornadas de Junho*: from the street demonstrations to the voice of the multitude – reflections on political exercises in public spaces in the era of networks", by **Piero Carapiá Lima Baptista** and **José Carlos Huapaya Espinoza**, broadens the observation to consider the so-called *Jornadas de Junho* in several Brazilian cities. Beginning with Castells' idea of the network society enabling extremely easy social interactions within the virtual sphere, the paper recognizes the spontaneous character of the demonstrations. Moreover, digital tools may help push the "multitude" into the public space, and even into the connections between local and global scales in order to resist the permanent threat to the democratic state, turning institutional exception into daily experience in contemporaneity. However, as the authors observe, although the demonstrations have sprung from a widespread sense of injustice faced with the "excessive care to meet the demands of an entity such as FIFA at the expense of the population", the dispersion, the blurry demands and the confronting positions of contestants have obscured political participation. The supra-partisan "network strategy of resistance" has led the multitude to gather on the streets but also, we should add, to appropriate them on behalf of the political forces that have endangered the democratic state in Brazil.

Questioning the achievements of popular demonstrations with respect to the symbolic meanings of the urban spaces in which they take place, the paper "Appropriation and political expression in urban public spaces", by **Sergio Luis Abrahão**, brings this special issue to a close. It takes account of the association made by architects, planners and urban managers, between streets, squares and other public spaces and places for political achievements to seek connections between form and content of the physical places chosen as the platform for protests. Inspired by São Paulo's demonstrations triggered by the free transport ticket movement, the author researches these connections by interweaving different perspectives of knowledge from planning studies to political philosophy and concludes that rather than form, the symbolic dimension of public spaces matters most. This is especially true when exclusionary processes of access to urban spaces are the subjects of political dispute.

Since the *Jornadas de Junho*, demonstrations in Brazil have become much more focused, targeting on corruption scandals that moved the population against government, politicians and democracy itself, and all, as in several other countries worldwide, fuelled by the media. The achievements have been similar to those in most of the Arab countries. Although no military force has been used and there has been no widespread violence, an elected government has been ousted and a completely opposing economic and social agenda and foreign policy have been put forward to the benefit of both local and global interests of the ruling minorities. As income concentration follows on from the orthodox economic agenda now in practice, so the urban character of the economic and political crisis will become apparent, and the streets and squares of cities throughout Brazil will remain places of political dimension to which the population will gather in order to contest their social rights. The past 30 years of democratic construction and social accomplishments may be the pavement for the demonstrations to come. As Abrahão recalls, in this issue, "conflict, division and instability do not ruin the democratic public sphere; but are, above all, the conditions for its existence".

To close this issue, our readers may enjoy two more articles from regular submission, the first of which however still corresponds to the topic of our special issue: "On the corners of the city: uses and appropriations of urban spaces by street workers in the center of João Pessoa, Paraíba", by **Alessandra Soares Moura** and **Jovanka Baracuhy Cavalcanti Scocuglia**. By understanding the streets as a space for conflicts, the authors observe in great detail the situation and quotidian strategies of informal street vendors in the Northeastern city of João Pessoa, in order to address the association between the urban experience as a daily practice and urbanism as an activity of technical intervention. This is most certainly a relevant, contemporary subject that may interest researchers from both the developed and developing world, since such vendors have become widespread even within cities in more advanced countries. The manner in which these street vendors appropriate, consider and even plan the public spaces they use is placed alongside the institutional urban interventions, thus leading the authors to suggest the need for users to participate morein decisions regarding the plans and projects of a city. Experiences such as these raise questions on the creative diversity of those who use our city centres and that may well act as information for both the basis and methods of practicing urban intervention. As the authors state, following Ana Clara Torres Ribeiro, "undoubtedly, the living, insurgent and experimental city is not dead". Their point is to bring this daily vitality of the city centres into the eye and mind of urbanism, which must surely be of value to Brazilian and foreign urban researchers and professionals alike.

The paper that closes the present volume, by **Nilton Manoel Lacerda Adão** and **Marcus Polette**, addresses the issue of sustainability in coastal metropolises. Titled "An Urban Environmental Quality Indicator System for Coastal Metropolis (SIMeC): a proposal for territorial analysis", the paper presents a system of comprehensive indicators for supporting decision making processes regarding the occupation of territory and the effects of climate change on long-established urban areas. Recollecting that a large majority of Brazilian metropolises are situated in coastal areas, where neglected natural characteristics bring added complexity to the unsustainable production of these urban agglomerations, the authors argue that the interconnections of the coastal and marine environments have not been properly dealt with in urban planning and administration. The need for environmental quality indicators that integrate the different municipalities of a metropolis has become even more urgent considering the effects of climate change on these agglomerations. Adão and Polette present a detailed account of the methodological construction of the indicator system that begins with an expressive review of no less than 22 systems covering 813 indicators, to adopt a systemic perspective, which later was submitted for evaluation by specialists. The system developed by the authors allows for five dimensions of the dynamics associated to the use and occupation of the coastal environment (although they assert that it may also be applied to non-coastal environments): economic productivity; environmental sustainability; life quality; inclusion and social equity; and infrastructure. Therefore, we believe that city planners and administrators from Brazil and abroad may receive it as a relevant contribution, which RBEUR is pleased to offer for scrutiny, along with all the other papers presented herein.

Last but definitely not least, we would like to offer the current issue of RBEUR to the memory of Rodrigo Simões, the president of ANPUR who recently and suddenly, departed from this world. The entire editorial commission of RBEUR pays homage to our dearest friend and colleague who will re-

main in our hearts forever as a brilliant scholar, a talented lecturer, a particularly enthusiastic supporter of our Journal, and a good humored and easy going friend, who provided us with a testimony of how to live with tenderness and intensity. Pedro Amaral and Gustavo Britto, two of his closest friends and colleagues wrote the tribute we now make public.

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