

Condominium "Comunity" in Rio de Janeiro: interdisciplinary study of social housing project Condominium Cruzada São Sebastião (Leblon)

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Study inter-multi-disciplinary on conflicts and consensuses urbanistic and relational regarding the Social Housing project “Condominium Cruzada São Sebastião” (Rio de Janeiro, 1955). Built to accommodate part of former residents of the South Zone slum “Praia do Pinto”, from the christian solidarism (Leo XIII) and Movement Economy and Humanism (Lebret), in historic context of the crisis of populism and communism advance in Brazil, Cruzada rescues in its spatiality a long trajectory duration patrimonial consortium actions between church and state, public and private, in microterritorial formation of Brazilian. This research is about conflict and consensus urbanistic (space) and relational (time) the process of (re) building construction and social housing project of Cruzada. Despite having a social chaotic image location, poor and violent, a Cruzada has intertwined with social organization network (un)cohesive loyalties and / or ambiguous similar in the observable slums.

These social networks in constants rearrangements discursive and/or practical are made present psychosocially of the agreement moment history and ideological character of various social actors: state, church, academic, private, associative, activist, political, criminal and chemical-dependent. Social figurations of multiple individuals in your scales psycho-sociological in the (sub) Social and institutional groups can be derived sociability patterns, from vertical tangled borders, and horizontally. The residents of this microcosm of Rio and Brazilian life “build” these networks of loyalties identities and / or discursive cohesive and contradictory regarding many public and/or private spheres present in their routine : sporting , social , symbolic, economic, religious, associative, political (police), criminal, educational, academic,

activist , etc. These phenomenon multi-dimensionally is structure and structured in varying degrees of inclusion / exclusion exogenous and folks stakeholders in defense, often ethnocentric, its civilizing project supervision and / or partnership for the physical and spiritual survival of the residents concerned. In unequal interdependence with the others residents of Leblon, these dwellers of Cruzada are constrained and constrain themselves in a segregation process of moral space (social, racial, symbolic and religious) that perform a low level of social interaction and territorial adequacy in Leblon.

The social-ideological conflict (time) and physical-visual (spatial) evidences the arrival of Shopping Leblon (2006), representative of monopolist capitalism (conspicuous consumerism) and postmodernism-overestetic contrasted by built environment of Cruzada, keynesianist capitalism (catholic philanthropic) and functional-internationalist estetic, it is possible to realise conflicting and consensual arrangements: between hegemonic aspects of moral and spatial segregation – as the social marketing project of Shopping Leblon in partnership with the school and the local church and counterhegemonic insurgents memories (utopias) collective and folk of Cruzada – as local NGO residents Association (with evangelical orientation at the time of the etnografic research, 2009-10) and art-activism project social musical "Crossword : the voice of Leblon ," that had the objective to fix the wrong interpretative framework in what the individual and families from Cruzada are seen by the media and society of Rio de Janeiro.

There are so many possible performances in dispute multisituated between pseudo-chaotic social representations of "community life" and pseudo-positivist the modernist-functional built environment of "condominium life". The mapping action of these social actors allows see the structural-structured axes of the ineffectiveness of the socio-spatial behavior of this built environment / lived in question, despite its original design, have predicted precisely citizen social integration. Given the fact that the assisted by public social-housing policy continue to be (self) stigmatized as slum dwellers, not only for issues related to living environment, but also built - territorial adequacy of misconceptions consequences of the modernist-keynesianist project and the common good of the epistemology of applications / local knowledge (Social

Doctrine and Economics and Humanism) - realizes that the subordinate is not overcome. But replaced in new terms, in which the inhabitants of the slum residents of social housing become (self) stigmatized socially, as multisituated residents of a hybrid and paratactic housing ecosystem: the Condominium-Community. Between modernity and tradition, the capitalist economy and humanistic economy, the project of urban planning and life project, patrimonial social inclusion and stigmatizing symbolic exclusion, the global time for the neighbor overestetic postmodernist Shopping and the traditional of dilapidated functional modernist building (Cruzada), above all, how to most Brazilian social outcasts, between the cross of the catholic church and evangelical temple and the sword of the capitalist state or traffic power.