



"A rock takes down the forest orchid (*Cymbidium Tracyanum*)" – 2018 [painted paper, wicker, wire, natural plant, pot from Madeiran ceramics, and vegetable soil. Installation integrated in the exhibition *Geography of Hazard*, Sismógrafo, Porto]

Call for Publications

5 (UN)INHABITED SPACES

Deadline: **30 nov. 2020**

the language of space is just as different as the spoken language. Most important of all, space is one of the basic, underlying organizational systems for all living things—particularly for people.
Edward T. Hall (1990 [1966]), *The Hidden Dimension*.

place to inhabit [...] a house is the most serious thing of life
Ruy Belo (1962), "Quasi Flos", *O Problema da Habitação. Alguns Aspectos*.

Because when we plan a house we cannot forget that at that moment we are also planning a city.
J. Tolentino de Mendonça (2020), "O que é amar um país"

The theme of the number 5 online edition of the journal *Translocal - Contemporary Local and Urban Cultures*, co-coordinated with the Department of Language Studies, University of Umeå (Sweden), is (Un)Inhabited Spaces. We invite the submission of proposals for visual and/or written essays, articles and reviews of works that contribute to the critical review of the concepts and experiences of **inhabiting / uninhabiting** and, in addition, of **inhabited / uninhabited space**.

This theme was defined in the winter of 2019, when no one predicted the pandemic crisis caused by COVID-19, which brought other dimensions and relevance to questions of inhabiting and uninhabiting spaces. At the time, there were other issues whose analysis seemed to be urgent: **(1)** gentrification and touristization of historical and environmentally protected sites; **(2)** occupation movements of uninhabited spaces; **(3)** territorial uprooting or intermittent rootedness, both resulting from mass human and cultural mobility, sometimes fostered by technological development and the globalization of the economy, sometimes determined by war, misery and hunger; **(4)** new (?) forms of ruralization or de-ruralization of regions with accentuated histories of population desertification. These processes are driven

by the seduction of the economic and socio-cultural dynamism of cities, as well as by the search for alternative and more environmentally sustainable ways of re-inhabiting territories; **(5)** climate change, catastrophes, and processes of resettlement and regeneration; **(6)** and, among others, the inhabitation of space by art and art as an inhabited space.

We therefore invite critical, theoretical-conceptual and artistic reflections on these topics, both in the current context of the Covid19 pandemic as in other contexts and approaches for the number 5 of *TRANSLOCAL - Contemporary Local and Urban Cultures*.

Following Martin Heidegger's proposal, presented in 1951 at the seminal conference "Bauen, Wohnen, Denken" (Building, Dwelling, Thinking), we consider that the reflection on (un)inhabiting and (un)inhabited spaces requires a multidisciplinary approach, that does not focus exclusively on the technical and mathematical problems of architecture and the material construction of accommodation, but also on the inhabitants (human and non-human) and the complex dynamics that make, undo and remake inhabitation. Heidegger's questions came from an equally critical, but different context from the current one, and concerned the consequences of world population growth, which had increased with 19th century industrialization, and that subjected populations to an accelerated process of urbanization - or de-ruralization, as Álvaro Domingues terms it (2012). A dynamics that has significantly altered the human relationship with territories and that (also for this reason) has become subjected both to biopolitical measures in accordance with ideas of public health and the well-being of the populations (BRUNTON, 2014), as well as to models of socioeconomic policy that, in the words of Henri Lefebvre (1968), question the *right to the city* by the citizens who inhabit it.

In fact, in "Building, Dwelling, Thinking", Heidegger extended the discussion of questions of inhabitation to Philosophy, Psychology, Anthropology, Sociology, Ecology, Cultural Studies, Language Sciences, Political Studies, and other (trans)disciplinary areas. He also hinted at the reconceptualization of Space as a multidimensional and relational reality, which the second half of the 20th century would affirm (LEFEBVRE, 1974; TUAN, 1977). Arguing that "it is only possible to inhabit what one builds" and that building is not limited to the physical construction of residential equipment, Heidegger demonstrated how involved in the process of living were factors of an ideological, epistemological, affective, psychological, sociocultural and political nature. Thus, his thought anticipated conceptions that have recently been sustained: that of inhabited space as a non-homogeneous social construction, determined by factors such as historical time, cultural values and processes of (self) representation (SEGAUD, 2010); that of the inhabited space as anti-landscape, made uninhabitable by urban policies or the impact of environmental disasters (Nye, 2014).

In 1967, Michel Foucault, thinking of heterotopias, underlined that “l’époque actuelle serait peut-être plutôt l’époque de l’espace”, adding that this epoch of space would generate restlessness that resulted from the fact that “notre vie est-elle encore commandée par un certain nombre d’oppositions auxquelles on ne peut pas toucher, auxquelles l’institution et la pratique n’ont pas encore osé porter atteinte” (FOUCAULT, 1984). These oppositions of spaces are so often taken as unexamined and unquestionable realities, but whose fragile validity COVID-19 eloquently came to show: “des oppositions [...] entre l’espace privé et l’espace public, entre l’espace de la famille et l’espace social, entre l’espace culturel et l’espace utile, entre l’espace de loisirs et l’espace de travail; toutes sont animées encore par une sourde sacralisation” (FOUCAULT, 1984).

To what extent does the sacralization of these oppositions take into account the effective dynamics that today underlie the production of (in)habited spaces and / or contribute to the detection and resolution of problems and challenges that shape them?

Still concerning the impact of COVID-19 on the contemporary world, Carlos Fortuna notes that the sanitary measures of social isolation and domestic physical confinement put “the city [...] on hold”, radically altering urban dynamics (FORTUNA, 2020). This suspension violently transformed the landscapes of cities and localities: the exterior landscapes and public spaces, now stripped of the voices and bodies that once inhabited them, or strangely repopulated by isolated voices and bodies behind masks and forced or advised to distance; the most intimate and familiar landscapes, exposed / invaded by the noise of more or less strange voices and by the virtual simulacrum of intangible bodies, in a process that was previously widely experienced in contemporary societies, but now intensified and made inevitable. Urban exterior and interior spaces that, therefore, implied the re-invention of alternative ways of being, inhabiting and imagining them, in relation to those that previously seemed unquestionable and that, even now, deserve to be questioned. In fact, the pandemic also shed light on social and environmental inequalities both in terms of living with the virus, as well as in access to treatment and social measures to prevent contagion; showed how different ways of inhabiting result from these asymmetries that coexist in the same territory.

Thus, to the topics already mentioned above as invitations to reflection, we add, as an indication, other questions:

a) What does it mean to inhabit (uninhabit and reinhabit) a space in contemporary times (pre and post-COVID)? What will be (in the present, past and future) an inhabited and an uninhabited space?

b) What problems, challenges and / or opportunities are posed today when a space is inhabited, uninhabited and / or re-inhabited?

c) Who and how can inhabit virulent or sanitized spaces?

d) To what extent the critical analysis of contemporary ways of inhabiting, more conventional or more unusual and alternative, allows us to assess the universality and validity (or non validity) of the “source sacralisation” to which Foucault referred?

e) To what extent, emerging models of inhabiting are distant or close to previous or forgotten / ignored ones?

f) Could a pandemic crisis be an opportunity to create more sustainable and just ways of inhabiting the world from an eco-social and cultural perspective?

As this is an edition coordinated by cooperating institutions located in **Madeira Island** (Atlantic, European island territory, bordering the north-west coast of Africa and only continuously inhabited since the 15th century, under Portuguese administration) and in **Umeå** (Arctic city, located in the **transnational Sámi territory** that stretches between Sweden, Norway, Finland and Russia, inhabited by ancestral nomadic indigenous communities), number 5 of the journal *TRANSLOCAL Contemporary Local and Urban Cultures* welcomes with special interest works that analyze and critically reflect on the specificities of living in these territories and the political, cultural, socioeconomic, psychosocial and ecological implications that result from these inhabitation dynamics, as well as from how these inhabited spaces were and are produced.

Thus, proposals for essays, articles, artistic works in the form of visual / audiovisual essays (up to 5 images or video + complementary texts up to 1000 words) that address (not exclusively) topics and issues that we discussed above will be welcomed with interest..

Unpublished works in several languages will be accepted: English, Portuguese, Sámi, Spanish and Swedish, and they will be published in the language they are submitted.

The proposed works must be sent until **November 31, 2020**, to the editors of number 5 (translocal.revista@mail.uma.pt and nuno.marques@umu.se), with the following elements:

- a **summary** of the submitted text proposal, **in the language adopted** at work **and in English** (up to 200 words);
- **name of the author (s)** and a **short biographic note** (up to 100 words).

All proposed works will be subject to an **evaluation** according to the **blind peer review model**. Until **December 20, 2020**, the coordination of number 5 of the magazine will inform

the authors of the **accepted proposals**, and then proceed to the process of proof-reading and editing of the texts selected for publication.

Editing guidelines [here](#).

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