

## EVERYDAY LIFE, TOURISM AND LEISURE OF STREETS IN PAULICEIAS DESVARIADAS

(Eduardo Yázigi. *Cotidiano, turismo e lazer de rua nas pauliceias desvariadas*.  
Biblioteca Nacional, Sao Paulo 2015, 137 p.)

Over recent decades, geography of tourism focused in the role played by cities as main destinations and attractions for an ever-growing international demand. As Tzanelli puts it, cultures, cities, people are being commoditized following standardized programs of planning, where multiculturalism is based on unilineal discourses aimed at captivating the attention of a global first world elite. The stereotypes formed by the Imperial discourse never break the dependency of centre and its periphery. What is certain for her is that one of the paradoxes of capitalism is the double-edged of mobilities. At the time some actors are financially allowed to travel worldwide, others are involuntarily limited to live in poverty and marginalized conditions of life (Tzanelli, 2014<sup>1</sup>; 2015<sup>2</sup>). Similar observations have been made by Freire-Medeiros<sup>3</sup> in her fieldwork in Rochina, a well-known Brazilian Favela, where tourism became in one of the main industries together drug-traffic. In these hot-spaces the risk coexists with the quest for discovery. The curiosity of tourists, somehow, can be framed by channels that are ushered into a much deeper atmosphere of exploitation. This happens simply because the allegory of capitalism, which is conjoined to tourism, is far from resolving poverty; rather, it exploits poverty as a main commodity to be sold worldwide. Not only this poses tourism and development in an uncanny position, but is the same concern retained by Senior Lecturer Eduardo Yázigi who is Senior Lecturer at the University of Sao Paulo, Anhemí Murumbi (Brazil).

In his new book, he discusses critically the patterns and ways modern planning has been achieved in urban studies. To what extent the modern city fulfils the needs of its dwellers in sustainable manner seems to be one of the themes addressed through this book. The modern city, which originally was designed to protect citizens from the external dangers, today has changed its preliminary function. Even within tourism studies, which are concerned over the patrimony, attractiveness and other issues, has given less attention to the role of street in the configuration of touring. Of course, Brazil is not the exception to the rule. In this country, policy-makers and scholars propose interesting and complex models to enhance the performativity of tourist destinations and cities, endorsing to ecological walk-arounds, nightlife, restaurants and hotels even the local festivals or event management. Nonetheless, Yazigi adds, this is only a portion of cities there are dark sides that remain covered for tourists because of their dangerous nature. In this respect tourists are often protected from local crime, terrorism, and other arbitrariness that may place them in jeopardy, but these hot-places are inherently inter-linked to the city and should be re-discovered. One of the main goals of this book is marking the pace in the discussion of walking at time of touring.

In several ways, capitalism offers a hypocrite answer to the daily problems of peoples. The process of ghettoization instils fear in the population, which leads to enlarge the existent gap between officialdom and its citizenry. This alternative fresh debate exhibits an ethical concern in Yazigi to change not only the vial planning but also the communication in the urban zones. Starting from the premise that contemporary cities seem to be designed to function as disciplinary mechanisms of control, mass-tourism encourages a climate

<sup>1</sup> Tzanelli R. Embodied art and aesthetic performativity in the London 2012 handover to Rio (2016). *Global Studies Journal*, 2014, no. 6(2), pp. 13–24.

<sup>2</sup> Tzanelli R. *Socio-Cultural Mobility and Mega-Events: Ethics and Aesthetics in Brazil's 2014 World Cup*. Abingdon, Routledge, 2015.

<sup>3</sup> Freire-Medeiros B. *Touring poverty*. Abingdon, Routledge, 2014.

of indifference and depersonalization in the urban settings. Look without seeing, hearing without listening are common practices in modern cities that enlarge the gap between visitors and locals.

As the previous argument given, Yazigi reminds that territory should be esteemed as something else than a portion of soil, it is inscribed in a multi-layered negotiations that mould the ways any landscape is perceived. In our days, the current technology tilts at monitoring up the suspect «Other» to impose policies otherwise would be never accepted. In doing so, the design of modern cities encompass the dichotomy between normalcy and pathology proper of medicine and medical-gaze. Following this paradigm, any anomaly should be found and extracted in order for the social system to return to a state of balance or homeostasis. These restrictive ways how the modern city was lived excluded the «dangerous Other» causing a glitch in the communicative process. The ecological paradigm gives another solution supporting the urban studies into a more decentralized manner of communication. In view of this, the public space was characterized by the advance of anonymity over other forms of relations or even senses. The role of state, in this context, was inscribed in forecasting and preventing the risk that today agitates Brazilians instead of looking for more sustainable forms of «dwelling». In consonance with other studies, Yazigi acknowledges that Brazil is centred on a great paradox. On one hand, this country offers one of best paradisiacal tourist destinations, plenty of infrastructure and playfulness, but on another, it has serious problems to reduce poverty and

local crime to desirable rates, which means that the reproduction of capital is equally proportional to human sadness. If urban sociology has learned something, it was the importance given to streets, ways to connect with Otherness. This begs some interesting question, is tourism conducive to the commoditization of culture, do we prefer dream-cities where phantasy mediates between people and their institutions or smarter cities oriented to fulfil the human needs?

From Wirth's studies on, sociologists have emphasized on the role of urban geography as a rule-producer in which case, micro-interactions are previously conditioned by their relative perception or in terms of Wirth of their *being in the place*. To resolve some of the great maladies of democracy as corruption of politicians and governments as well as the inefficiencies of bureaucrats to make of the city a better space, we need to reconsider the current style of urbanism. More fluid streets ensure better channel of communication among citizens who dwell on the city. Policy makers should prioritize the well-being of peoples instead of the profits of investors.

To cut the long story short, this is a project dotted with a smart argument, written in a polished style how only Eduardo Yazigi may offer us; to put this in bluntly, a recommendable piece, which will last the passing of years, for all those interested in tourism and urban issues.

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