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## Abandoned Territories: Reappropriation of Infrastructure Works by Deleuze, Guattari, and Derrida

TERRITORIOS DE ABANDONO: REAPROPIACIÓN  
DE OBRAS DE INFRAESTRUCTURA DE DELEUZE,  
GUATTARI Y DERRIDA

TERRITÓRIOS DE ABANDONO: REAPROPRIAÇÃO  
DAS OBRAS DE INFRAESTRUTURA A PARTIR DE  
DELEUZE, GUATTARI E DERRIDA



**Figura 0** Zumbi dos Palmares Public Space, Porto Alegre - expressive territory and space of diversity.  
Source: Preparation by the author

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## RESUMO

A partir do conceito de território, o artigo investiga os possíveis caminhos de resignificação das obras de infraestrutura urbana. Obras de infraestrutura como viadutos, pontes, passarelas, escadarias e túneis caracterizam-se como instrumentos públicos que possibilitam conexões e fluxos para o eficiente funcionamento das cidades. Prevendo maior qualidade na forma de ocupação territorial, as obras de infraestrutura, além de espaços técnicos com funções específicas, podem transformar-se em dispositivos éticos, de cidadania e alteridade? O artigo, através de pensadores como Deleuze, Guattari e Derrida, objetiva desconstruir os conceitos de origem em novos atributos conceituais. De forma contextual, a pesquisa adapta o método de análise conceitual, apresentando um quadro propositivo – conceito de origem, conceito de interesse e possíveis consequências. Por um lado, a pesquisa aproxima Deleuze e Guattari dessas construções de caráter público através de conceitos como: organismo, rizoma, estrato e corpo funcional. Por outro, aproxima Jacques Derrida a partir da ideia de receptáculo, numa espécie de território livre e discursivo, onde a linguagem acionada por um outro pensar descentra e reconstrói o objeto em múltiplas interpretações, desconstruindo-as. O texto é reforçado imageticamente por ocupações de obras públicas singulares e representativas de Porto Alegre (Brasil).

**Palavras-Chave:** território, obras de infraestrutura, análise de discurso, aspectos filosóficos, intervenções urbanas.

## ABSTRACT

Based on the concept of territory, the article investigates the possible ways of resignifying urban infrastructure works. Infrastructure works such as viaducts, walkways, staircases, train tracks, subway stations, and tunnels are characterized as public instruments that enable connections and flows for the efficient functioning of cities. Foreseeing a greater quality in the form of territorial occupation, can infrastructure works, in addition to being technical spaces with specific functions, become ethical devices belonging to the citizenry, and show otherness? The article, through thinkers such as Deleuze, Guattari, and Derrida, aims at deconstructing the concepts of origin into new conceptual attributes. Contextually, the research adapts the method of conceptual analysis, presenting a propositional framework – the concept of origin, the concept of interest, and possible consequences. On one hand, the research brings Deleuze and Guattari closer to these public character constructions through concepts such as: organism, rhizome, stratum, and functional body. On the other hand, it approaches Jacques Derrida from the idea of the receptacle, in a kind of free and discursive territory, where the language activated by another way of thinking, decenters and reconstructs the object in multiple interpretations, deconstructing it. The text is visually reinforced by using singular and representative public works in Porto Alegre (Brazil).

**Keywords:** territory, infrastructure works, discourse analysis, philosophical aspects, urban interventions.

## RESUMEN

A partir del concepto de territorio, el artículo investiga las posibles formas de resignificar las obras de infraestructura urbana. Obras de infraestructura como viaductos, pasarelas, escaleras, vías de tren, estaciones de metro y túneles se caracterizan como instrumentos públicos que posibilitan conexiones y flujos para el funcionamiento eficiente de las ciudades. Previniendo una mayor calidad en el modo de ocupación territorial, ¿pueden las obras de infraestructura, además de espacios técnicos con funciones específicas, convertirse en dispositivos éticos, de ciudadanía y de alteridad? El artículo, a través de pensadores como Deleuze, Guattari y Derrida, tiene como objetivo deconstruir los conceptos de origen en nuevos atributos conceptuales. De manera contextual, la investigación adapta el método de análisis conceptual, presentando un cuadro propositivo – concepto de origen, concepto de interés y posibles consecuencias-. Por un lado, la exploración, acerca a Deleuze y Guattari a estas construcciones de carácter público por medio de conceptos como: organismo, rizoma, estrato y cuerpo funcional. Por otra parte, se aproxima a Jacques Derrida desde la idea de receptáculo, en una especie de territorio libre y discursivo, donde el lenguaje activado por otra forma de pensar descentra y reconstruye el objeto en múltiples interpretaciones, deconstruyéndolas. El texto es reforzado visualmente por ocupaciones de obras públicas singulares y representativas de Porto Alegre (Brasil).

**Palabras claves:** territorio, obras de infraestructura, análisis del discurso, aspectos filosóficos, intervenciones urbanas.

## INTRODUCTION

Public spaces generated by infrastructure works are a marginalized territory, the result of poor planning, utilitarian concepts, and a policy necessarily aimed at social fragmentation. Through thinkers such as Gilles Deleuze, Félix Guattari, and Jacques Derrida, this article seeks to reflect on the concepts of these territories, occupied by works such as viaducts, staircases, bridges, walkways, roads, train tracks, tunnels, etc. Thus, the question is: in the current context, do territories formed by the infrastructure works of cities respond to the needs of society? Does the purpose for which they are intended offer openness to new demands linked to social, cultural, and economic issues?

Foreseeing a higher quality in the form of occupation, the article aims at deconstructing the inception meanings into new propositions, reviewing concepts, uses, and new applications. The research was carried out using as a bibliographic base, the philosophical thought of Deleuze, Guattari, and Derrida. As a method, the evolutionary conceptual analysis proposed by Rodgers (2000), together with the manuscript, was adapted to reinforce the concepts presented, with the use of images of public works located in Porto Alegre (Brazil), such as the staircase of Rua 24 De Maio, the Otavio Rocha Viaduct, the Conceição Tunnel, and Zumbi dos Palmares public space.

As a result, a synthesis of conceptual analysis is presented, to approach the thought of these philosophers with the idea of the inception of these works, considering their possible propositional consequences. The article aims at reflecting on the importance of the occupations of infrastructure works in cities not only from the perspective of efficiency but philosophically extending its limits, seeking to see architecture as a social body, produced by the city and its inhabitants. The territories formed by infrastructure works, in an idea of “desiring territory”, seek to become ethical and otherness devices, deconstructing themselves into bridges, connecting elements, and spaces of experimentation.

The text is organized into five parts in addition to this introduction. The first part addresses the concept of territory and urban infrastructure; the second part expands upon the notion of territory from the idea of multiterritoriality; the third part, as a form of discursive and exploratory experimentation, introduces the philosophers Gilles Deleuze and Felix Guattari and the mechanisms of desire and deterritorialization; the fourth part presents the thinking of deconstruction and otherness of Jacques Derrida; and the fifth and last part provides the final considerations of the manuscript.

## METHODOLOGY

The article adapts the evolutionary conceptual analysis method of Rodgers (2000), with qualitative, exploratory, and contextual research made using the philosophical concepts of Deleuze, Guattari, and Derrida. The contextualities of the terms and concepts studied were close to the concepts of inception (infrastructural territories). The concepts (meaning of inception)

related to the object of study (public territories of urban infrastructures) were obtained through the author's experience (empirically) and reinforced by Mascaró and Yoshinaga (2005), Meyer (2001), and Lefebvre (2006). The contextualization of the research on urban infrastructure focused on the following terms/concepts and their philosophical derivations, organized into four chapters: (1) infrastructure works, territory, and territoriality; (2) multi-territories; (3) desire, rhizome, territorialize, deterritorialize, and reterritorialize; and (4) ethics, otherness, and hospitality of space. The results of the territorial attributes were organized/illustrated using a synthesis table made with the following elements: concepts of precedence (meaning of inception), concepts of interest (philosophical meanings), and consequences (conceptual attributes and possible project propositions).

### Infrastructure Works: Imaginable Territories

Infrastructure works as collective equipment, represent a public domain territory, and support the life of the city through technical and single-function activities (Meyer, 2001). For Mascaró and Yoshinaga (2005), urban Infrastructure technically and physically configures and organizes the public spaces of cities, with there being a variety of structures and construction methods, preferentially aiming at the functioning of the road system, privileging the use of the car, and weakening the interaction of pedestrians with the territory. Infrastructure works are classified based on issues such as water supply, rainwater, and sewage collection, electricity and lighting networks, public roads, public spaces (such as squares), and finally, infrastructure elements or architecture, such as walkways, viaducts, and bridges, enabling the social, territorial, and economic exchange of cities (Zmitrowicz & Angelis Neto, 1997). Thus, the elements of infrastructure are technical instruments. However, for Rouanet (2001), the technique will never be neutral. It is, first and foremost, political, a place of action of power through the control of time, the time of departure, of arrival, and the schedules to work and to rest.

Therefore, the definition of territory formed by these works is connected to the full realization of the human condition, being amenable to interpretations and meanings. For Lefebvre (2006), space can be transformed into territoriality driven by the symbolic dimension of the one who appropriates it. According to Fuão (2012a), the technical sense with a specific purpose of architecture can be diverted to other territories, generating new situations through the force of word, action, and thought. A displacement of the meaning of the word and the text itself, where allowing, discovering, and experimenting takes on new directions. For Lefebvre (2006), territory, in the sense of territoriality, is not only synonymous with space or spatiality, as a material dimension of reality, but a dimension of senses, affections, and meanings. On the other hand, Lefebvre highlights that the association between the territory and humans falls within the dominion of space, through a technical transformation of nature. Geometrized forms characterize power and control, standardizing the landscape and natural space.





**Figure 1 e 2.** 24 de Maio Street staircase, Porto Alegre. Symbolic territory, which marks the meeting point between the Downtown and so-called Lower City. Source: Preparation by the author

For Hall (1986), the territory is presented as a multiplicity of signs, and its meaning is only understandable from the cultural codes where it is located. In a territorial anthropological view, it is not the dimensional and physical characteristics of the territory that determine the creation of meanings and their thematization; the investigation of the physical environment will never allow a social and cultural direction (Hall, 1986). Hall goes on to say that everything that is around man, is endowed with meaning; thus, humans become the main element, the signifying element, which gives meaning to the territory (Hall, 1986).

Haesbaert (2014) states that the use of the territory is not only a component of signs but of power. Organizing itself as a model, it sets itself as a disciplining standard. In this critical way, he goes on by saying that the dominion over space is used from the technical activities carried out, but mentions that this utilitarian vision does not account for contemporary conflicts. Territory, therefore, is a combination of the functional and the symbolic, the individual and the collective, the abstract and the concrete, the subjective and the standard. Lefebvre (2006) defines territoriality from contradictory forces – logos and eros, with logos being an idea of spatial logic, of domination, exercising the function of control, and, at the other extreme, eros as a subjective, appropriative, desiring, and sensitive force, the idea of creation, of effectively autonomous space. Haesbaert, in a path somewhere in between, redefines functional issues through the legitimate need for effectuation

(affects derived from use), in an opening of meanings. In this way, territory as appropriation is shelter and protection, it is where every source of survival takes place, from obtaining raw materials to recognizing oneself (identity) as part of the landscape (Haesbaert, 2004).

For Lefebvre (2006), the idea of appropriation distances itself from domination by the marks of meanings of those who experienced it. Therefore, the territory occupied by humans has a symbolic value, since the idea of domination over space represents property and exchange value. For Fuão (2012a), works such as viaducts are transforming agents of urban spaces due to their characteristic of bringing together and, at the same time, sheltering, protecting, and connecting, transforming the territory into places of hospitality, architectures of friendship. The use of the territories formed by the urban infrastructure works must bring in themselves the sense of free appropriation, where the needs and desires make them symbols with a strong cultural and identity load. Open to interpretations, the staircase of Rua 24 De Maio in Porto Alegre, presents itself as a sensitive territory, a space between. The staircase appears as a connecting interface, (re)uniting two neighborhoods – the upper downtown with the lower city. As an infrastructure work, the staircase exposes the first urban quality of these works: it connects parts of the city, unites landscapes, and brings identities and histories closer (Figures 1 and 2).

### Urban (multi)territories

Following Haesbaert (2004) and Lefebvre (2006), the idea of urban territories formed by infrastructure works can be presented collectively, in a multiplicity of events. One understands urban infrastructure works as bridges, walkways, viaducts, tunnels, passageways, and staircases, as public elements of integration, accepting various types of territories with their own dynamics (times, meanings, and uses), through a single multi-territorial matrix (social, cultural, political, and economic). Lefebvre (1999) reinforces the idea of multiplicities as synonymous with events; clear examples of this are the structures focused on transport (such as road networks), in addition to a place of passage and circulation, characterized by places of meetings and exchanges.

Therefore, approaching Lefebvre and Haesbaert, the territories formed by infrastructure works can be transformed into multiple, socially constructed spaces, defined by processes of appropriation of different individuals, interests, or groups. More than urban waste or unplanned spaces of the city, infrastructural spaces are territories of social realization with the potential of generating unexpected encounters, events, and forms of appropriation, activated by the different individuals who exercise the various forms of power in their multiplicity of incorporated manifestations.

To reinforce the importance of the reapropriation and resignification of these public works, one returns to the thinking of Haesbaert (2014), who outlines that the forms of occupation must vary over time, being the historical construction essential for housing the city's cultural manifestations. Thus, the spaces formed by infrastructure work as indefinite, unplanned territories, are





**Figure 3 e 4.** Otavio Rocha Viaduct, Porto Alegre – represents the multiterritoriality of the regional capital. Synthesizes the cultural and symbolic image of Porto Alegre. Source: Preparation by the author

open to the concepts defended by Haesbaert and Lefebvre through the idea of multiple sense territoriality; a multiterritoriality built by groups or individuals, and it can be stated that part of the attributes of infrastructure works lies in the flexibility of territorial connections, in multifunctionality, and in the different identities generated. Therefore, territoriality, for Haesbaert (2014), is an abstraction in the ontological sense, where symbolic and signification matters are permanent, overlapping materiality, function, and image, in a complex richness of multiterritoriality. This term turns to the experimentation of several territories at the same time, forming multiple territorializations, which start from the individual, from small groups, building a network of social relations in an idea of spatial multi-belonging.

The concept of multi-territories has multiple scales and new forms of articulations and agencies. According to Haesbaert (2014), multiterritoriality is spatial articulations in a network, territories-networks, points of connection that allow “playing” with the multiple modalities of existing territories creating, from there, infinite possibilities. Multiterritoriality provides for movement and displacement, it is the recognition of public space by the transforming dynamics of society in a global sense of place. Multiterritories, as territories-zones, move from a stable space, with limited and demarcated borders, with fixed identities, to a progressive vision, not closed and defensive, facing outward, to a new time-space relationship. For Haesbaert (2014), the functional and symbolic space of cities can be manifested by the sense of multiplicity and multiterritoriality. In a

collective and plural way, the Otavio Rocha Viaduct in Porto Alegre presents the concept of multiterritoriality through the idea of dynamic space, built by different groups. As an infrastructure work, the viaduct presents the second urban quality of these works - flexibility of social connections with multiple memberships (Figures 3 and 4).

### Territorializing Deleuze and Guattari

Deleuze and Guattari (1997), contrary to functional and possession aspects, expand the notion of territory extending the physical sense to the mental one, where the scales range from an object to the (re)territorialization of thought. In this process of construction by philosophers, the concept of territory is the result of a will and a desire from the need for realizations, triggered by agencies. The concept of physical and dimensional territory unfolds as gateways, through attributes that involve power and matter in motion, in a time-space relationship not yet established or known, as it presents itself as a form of expression. The territory, now transformed into an expressive matter of intensity, defines itself as a place in transformation. Therefore, territory, for the philosophers, lies in a constant becoming. It is a process, that comes to become, an endless transformation (Deleuze & Guattari, 1997).

The nomadic and wandering thought of philosophers passes from one territory to another, breaking the dominant thoughts and building the space as a political, aesthetic, and ethical component. The existence of the territory comes from confluences. Solidity and fluidity always go together, but only fluidity allows permanence, by its displacement. Thus, space is, first of all, spatialization, since all the emptiness of spatiality is flow and encounter, never fixed or final places. The concept of space must be rhizomatic, escaping scientific, hierarchical, and structured definitions, consisting of openings and becomings. In this way, the quality of the object is in expressiveness, context, and intensity, and not the stratified physical-functional representation of the object. Zumbi dos Palmares public space, in Porto Alegre, exposes the power of space itself, a great emptiness, an expressive territory, open to diversity. The void represented by this space is deconstructed in terms of expression, and dimensional and physical issues move towards the desiring thought of the individual who will freely occupy it. As infrastructure, this public space shows the third urban quality of this work: space as an expressive matter and one of intensities (Figures 5 and 6).

Thought is not in polarities and contradictions, but in the simultaneous, in the connections, and in the idea of the rhizome. Rhizomes, for philosophers, are non-hierarchical thoughts, that do not start from a single referential and central point. A rhizome is made up of encounters, in the cartography of multiplicities, where the different representations attributed to the materialized environment vary. Differing from the tree-root model of arborescent thought, a rhizome is a cartography, it is experimentation, open and collapsible, subject to permanent modification, with multiple inputs and outputs. On the contrary, the spaces of the structures of infrastructure works are hierarchically thought of as organic, dependent pieces, distancing themselves from the idea of multiplicity and



**Figure 5 e 6.** Zumbi dos Palmares Public Space, Porto Alegre - expressive territory and space of diversity. Source: Preparation by the author



autonomy of philosophers. Thinking about the possible agencies and how to design/plan the spaces of infrastructure works is to reflect on the concept of these structures. Thus, to deconstruct their meanings of inception, they must be reinterpreted as desiring spaces, in a social, sensitive, and human narrative, associated with the object, but mainly with the individual and society. For the philosophers, the idea of desire must be understood as an active force and extensive to the work, the desire of that which is productive; it is the raw material of creation; it is in the force of invention.

Therefore, the creation of territories must start from desires. To desire is to territorialize, it is the action mechanism for the existence of the individual. From desires, combinations and agencies are realized and territories arise, exceeding the stratified organism. The agencies are thus articulated with content and



**Figure 7 e 8.** Conceição tunnel, Porto Alegre. Graffiti event (2004) – New events, new territorial agencies. Source: Preparation by the author



expression, without hierarchy, order, or position, and the desiring movement is the fuel for the agency to happen and the territory to be born (Deleuze & Guattari, 1997). In the graffiti event held in Conceição Tunnel in 2004, new possibilities of occupation were explored through the idea of desiring territory. For Deleuze and Guattari (1997), desire awakens thought and imagination and, consequently, the transformation of space. Desire is the power of production, but also the machine of effecting. As infrastructure, the Conceição Tunnel unveils the fourth urban quality of these works: space as a desiring matter. Thus, territorialization can happen in anything, as long as it represents a set of agencies of desiring bodies (Figures 7 and 8).

There is a movement, a continuous making, undoing, and remaking from the agencies that deconstruct the territory into new territories, as well as agencies

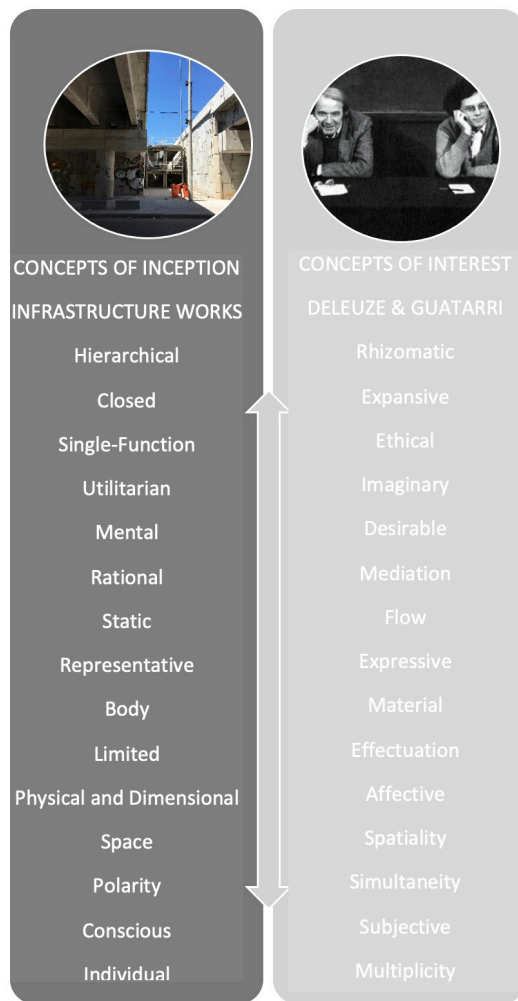
that will be new. This movement of territorializing, deterritorializing, and reterritorializing becomes an act of abandonment of the territory, it is the deviation, the movement as a vanishing line, and, at the same time, the movement of construction of new (multiple) territories. The representative of this deterritorializing process, for Deleuze and Guattari, focuses on the nomadic wanderer. Not in the sense of anti-territory, but in the way of understanding the territory as something open, as indefinite space, without division, without borders, marked by provisional traces that are modified according to their path. Absolute deterritorialization is built by the act of thinking; thinking is the process that activates deterritorialization; thinking is creating, it is breaking with the existing territory, creating another. Deterritorialization always accompanies reterritorialization, which appears as created work: it is manifested art, it is concretized action, and desires achieved. Desiring is the instinctive action of the body manifested in thinking; it is making the agency of encounters possible. But for thinking to exist, there must be a means, the Earth, a soil to fix the desire (Deleuze & Guattari, 1997).

In *ritornello*, Deleuze and Guattari (1997) work on the idea of deterritorializing the social body, as if life were carried out in a constant movement of deterritorialization and reterritorialization. Humans will always move from one territory to another, abandoning some and creating others. In everyday life, we come and go through various territories, the familiar territory, territories of work, and territories of leisure. Bodies are shaped and constituted in different ways in public or private space territories where the annunciations correspond (and respond) in completely different ways. The same distinct territories have their own and known codes, with their relations of power and acting forces. There is, in daily life, an incessant process of deterritorialization and reterritorialization, with its distinct agencies in each territory.

Hence, deterritorialization rescues the dynamic principle of flow, transforming the static object (representation) into forces, into mobile matter (expression). It is perceived that the world for Deleuze and Guattari is constituted by a non-physical, functional, and organic representation, but of expressive and symbolic desires. The territory is thus constituted in an act, one that affects the means and rhythms of those who territorialize it. The territory is not just a thing, area, space, or object, but it is action, rhythm, movement, and affection, which is repeated in the incessant desire and the imaginary of thinking (Figure 9).

### **Derrida, deconstruction, and ethics**

For Fuão (2012B), deconstruction is a work that, in architecture, allows the displacement of the meaning of the construction itself as the signified. Hence, its structural motifs, schemes, intuitions, and concepts will be resignified in endless reinterpretations, deconstructing the construction itself. In architecture, deconstruction must take the role of critical investigation, invading its structure of thought and questioning



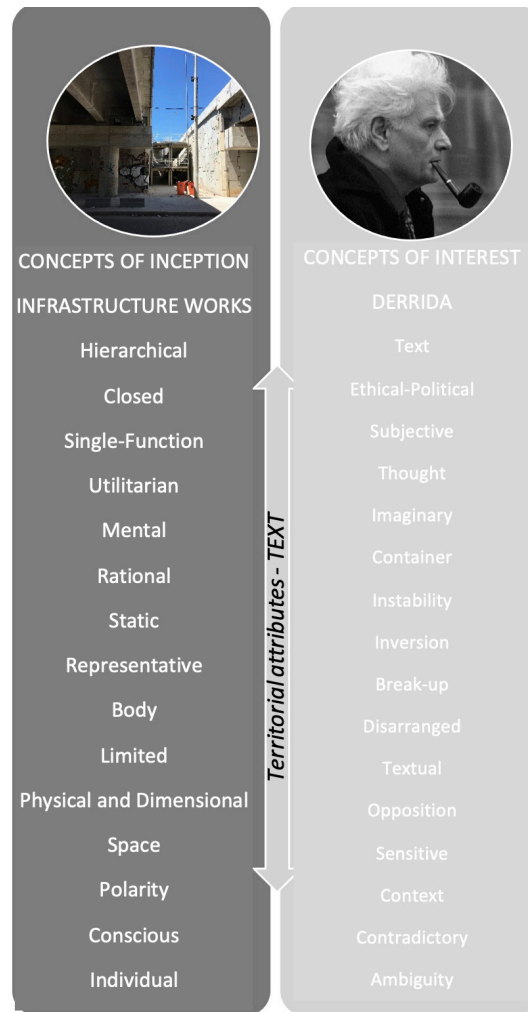
**Figure 9.** Conceptual analysis - Territorial attributes. Territory infrastructure by Deleuze and Guattari. Source: Preparation by the author

its meaning of inception (Solis, 2009). The idea of deconstruction, far from an aesthetic-formalist character, should trigger a discussion and a crisis of representation, moving towards an opening of an ethical-political basis. Therefore, matters such as hospitality and otherness, worked on by Derrida, can be resumed in architecture as a form of deconstruction (Solis & Fuão, 2015). Deconstruction, metaphorically, can be applied to the structuring elements of the infrastructural spaces of cities, generating new meanings. As Rodrigues (2010) reinforces, the meaning is changed by breaking with the idea of inception, unfolding language concepts, and taking them to their limit, taking the text and scripture as an opening point. Deconstructing oppositions, the opposite poles lose their contours and forces, with thinking that displaces, that removes the certainties of the extremes where everything is organized, hierarchized, and conceptualized (Derrida, 1995).

Derrida (2001) denies experience and consciousness, as well as the idea of inception through a displacement, a disturbance, a restlessness for the field of thought. New thinking is triggered by the imaginary, an instability that inhabits thinking. Therefore, in an imaginary process, the action of

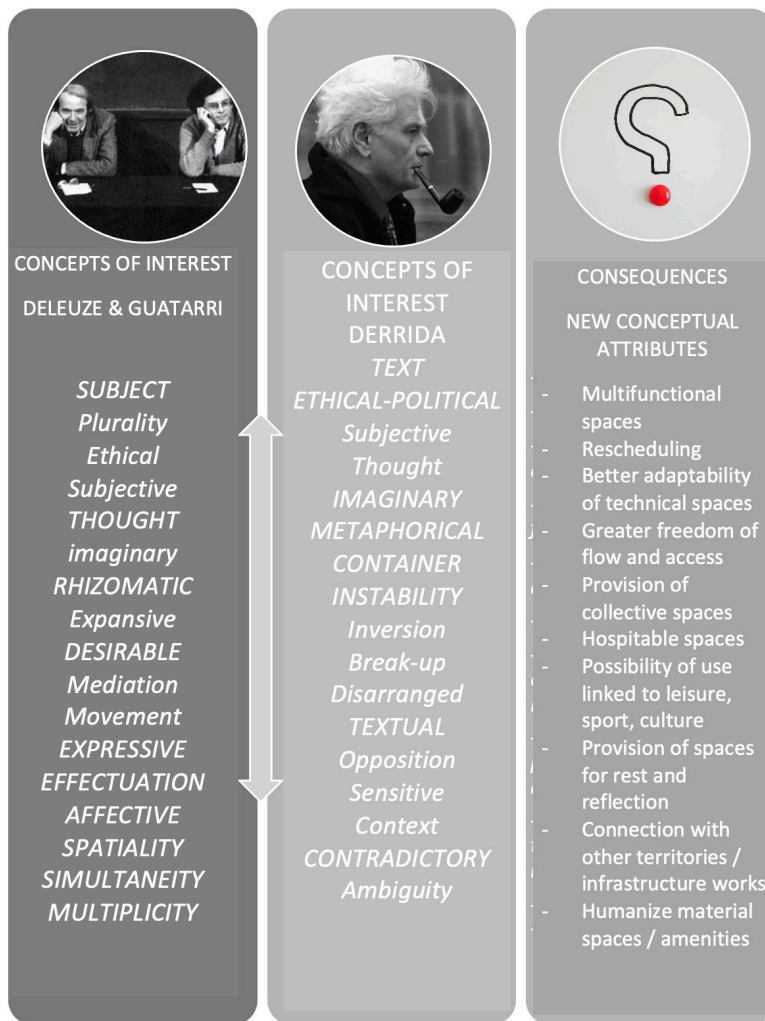


**Figure 10.** Conceptual analysis  
 - Territorial attributes. Territory  
 infrastructure by Derrida. Source:  
 Preparation by the author



thinking is triggered in two not necessarily distinct moments, as Derrida puts it. The inversion of thinking about the functional concept of the object would be the first de-structuring movement, discrediting the object as order, image, and meaning, deconstructing it. To reverse the hierarchical order is to annul the forces of what is conceived showing, in-depth, thus breaking with the existing structure and exposing what was hidden in the interests the object maintained. Inseparably, there is a displacement of the object under analysis, in a conceptual opposition, in the light of new concepts, and without a structuring commitment and fixation with the original thought.

For Derrida (2004), one must return to the ethics of spaces through the concept of otherness. Otherness is linked to the unconditional acceptance of the guest, of the other: In this context, space is not physical, but is lived, and felt. Architecture, on meeting with the outside, with the guest, with the user, must open itself, not with a question, but with the “yes” of those who unconditionally, unlimitedly accept this consequence of transforming. The “yes” of the host, as a gesture of otherness, means allowing the other, in their “language”, to freely say “I”. Therefore, the decision will always be the other’s, everything is entrusted and proceeds from the other (Derrida,



**Figure 11.** Conceptual analysis - Consequence - Associative synthesis of the concepts of interest. Projective propositions. Source: Preparation by the author

2004). On the other hand, it is almost impossible to think of the territory as an ethical gesture, of otherness, without a specific place, since hospitality comes from the other and reaches another, from the outside to the inside. For the philosopher, the ethical component defines a (shared) place through experience and thinking from the other, from an otherness built by the imaginable: hospitality, love, responsibility, and shelter. The ethics resulting from this unconditional acceptance, for Costa (2011), occur in the free subjectivity of the other; that is to say that the freedom to think occurs when one accepts the freedom of the other with open arms. Ethics is a sensitive and affectionate act where the uniqueness of the other is known by the waiting. Thus, driven by the legacy of the philosopher Levinas, Derrida explores the sense of hospitality as a synonym for shelter to think about ethics. Ethics, not as a legal, or political problem, but rather related to an ethical life (Derrida, 2009). Approaching the infrastructure works, the public spaces generated must possess in themselves the will to be hosts to everything that is inside them (Figure 10).

As an idea of deviation, unfolding, and (re)interpretations, the multiple identities of infrastructural spaces were conceptually and imagistically explored, breaking with the mechanistic and utilitarian idea of these public

spaces in favor of the meeting and the collective action of society. The article moves from the original definition of these structures of the cities and penetrates their uniqueness through the many contradictions of use between project and reality, indicating an opening of territorial resignification (Figure 11).

Informal occupations (informal commerce, homeless people, etc.) of the territories formed by the infrastructure works, approach the ideas and concepts defended by philosophers by presenting: a multiplicity of uses, a contradiction of the activities of inception, and a lack of definition of use based on reality and project. As an example, the main conceptual attributes of philosophers are perceived in the occupation of homeless residents. On the Deleuzian side, the residents, with their shacks (dwellings), rescue affection from these infrastructural spaces of the cities, becoming (existing) beings. Through the concept of the rhizome, they do not follow the hierarchical predictions of the functioning of the project, subverting the activities of inception through the desire to become (by the imaginary and free occupation of public space). Their transient and provisional occupations approach the wandering and nomadic concept of deterritorialization and reterritorialization, in a continuous movement of undoing and redoing, expanding the territory in multiplicities. Through them (homeless people), the space is transformed from a representative, physical and dimensional element into an expression of life.

On the other hand, seen through the Derridean lens, this territory of infrastructure works becomes a receptacle for the homeless resident, a public space devoid of meaning, origin, and denomination, a great meaningless void, open to free occupation. For them, this protected place (viaduct shallows) awaits without asking for names or identities, it is a place of unconditional waiting. From this perspective, they (homeless people) are no longer strangers, but guests. And the infrastructural space is no longer part of engineering, but their home, offering the guarantee of shelter and for dreaming in peace. Once occupied, the territory of these urban structures is deconstructed into welcoming spaces, contradicting and deconstructing the single-functional thinking of these public works.

## FINAL REMARKS

Through the frames of conceptual attributes, it is concluded that the function of urban territories formed by infrastructure works should be planned to enable encounters, affective experiences, a greater degree of hospitality, a multiplicity of activities, and greater connection. As a consequence, the concepts of interest would expand the old attributes of urban infrastructure works into new practices and propositions.

The concepts of interest of philosophers are observed in the summary table of attributes. Deleuze and Guattari deconstruct the concepts of

inception through the ideas of desire, thought, and creation, supported by the freedom of the rhizome and the force of (nomadic) movement of the term (re)territorialization. From the work of these philosophers, the idea of multifunctional space emerges, of freedom of flows and accesses, of collectiveness, of space as a condition for the realization of the users' needs and dreams, of the construction of an identity-based and significant space, and of an ephemeral and transitory space.

On the other hand, Derrida, in an ethical gesture, seeks to deconstruct the sense of the meaning of inception through the idea of absolute emptiness (receptacle) and the textual force of the word and the thought, inverting and disarticulating the sense and meaning of things. The consequences of the possible propositions return to the ethical gesture of hospitality, the reprogramming of (kinder) activities, the humanization of spaces, and the welcoming of spaces of permanence.

The article becomes significant by providing, in the field of architecture and spaces linked to infrastructure projects, a base for the design process, expanding thinking in the formulation of new premises, guidelines, and propositions. It is also significant to make available to the reader, through a philosophical approach, new forms of interpretation, expanding the use and occupation of these technical environments, originally linked to engineering. The article reinforces the important approach of the practice of philosophy (applied philosophy) in the design process, aiming at a higher quality of the built environment in the form of occupation and the meaning of space.

The architecture-territories shown in the images throughout the text are presented as examples, reinforcing the singular image of these territories and the strong connection with the city. As a work of infrastructure, the figures present the spatial force of these buildings, which are still little explored. A force that unites landscapes, brings identities closer, connects stories, makes occupation more flexible, and generates social connections and spaces of belonging that are a matter of expression, intensities, and desires.

Therefore, the idea of territory as an organic body of infrastructure works, organized by preconceived strata and functions, with restricted meanings, can be understood as a desiring territory, where the desire for creation intensifies the quality of public space, providing conditions for the realization of the wills and needs of society, in a gesture of ethics and otherness.

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