

Elements for a bioethical analysis of the recent urban changes in Rio de Janeiro from a globalization perspective

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Abstract

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The current urban changes existing in the city of Rio de Janeiro, related to the Olympic Games and the World Cup, indicated by the term *revitalization*, present social consequences due to evictions of residents of *slum* and urban areas. The aim of this paper is to identify the elements for a bioethical analysis of the conflicts correlated to urban transformations - illustrated by the Wonder Harbor Urban Operation - and contextualized in the phenomenon of Globalization. We point out the general aspects of the globalization phenomenon and its background - the civilization process - as well as its urban implications. We show that underlying the term revitalization is the process of gentrification. As an analytic focus to the bioethics applied in Brazil, we propose the processes of resistance found in urban conflicts, specifically with regards to protection and intervention.

Key words: Urban renewal. Housing. Bioethics. Socioeconomic factors. Civilization. Capitalism. Democracy.

Resumo

As transformações urbanas vigentes na cidade do Rio de Janeiro, associadas à recepção das Olimpíadas e da Copa do Mundo e indicadas pelo termo revitalização apresentam consequências sociais decorrentes das remoções de habitantes de favelas e ocupações urbanas. Este trabalho busca identificar os elementos para uma análise bioética dos conflitos relacionados a tais transformações - ilustradas pela Operação Urbana Porto Maravilha - e inscritos no fenômeno da globalização. Trata-se de apontar os aspectos gerais do fenômeno da globalização e seu pano de fundo - o processo civilizatório - assim como suas implicações urbanas. Expõe-se que subjacente ao termo revitalização está o processo de gentrificação. Propõe-se como foco analítico para as bioéticas produzidas no Brasil - em particular a bioética de proteção e a bioética de intervenção - os processos de resistência presentes nos conflitos urbanos.

Palavras-chave: Reforma urbana. Habitação. Bioética. Fatores socioeconômicos. Civilização. Capitalismo. Democracia.

Resumen

Elementos para un análisis bioético de las transformaciones urbanas recientes en Rio de Janeiro desde la perspectiva de la globalización

Las actuales transformaciones urbanas en la ciudad de Rio de Janeiro, asociadas a la recepción de los Juegos Olímpicos y de la Copa Mundial de Fútbol e indicadas por el término revitalización, presentan consecuencias sociales debido a las remociones de habitantes de favelas y ocupaciones urbanas. Este trabajo busca identificar los elementos para un análisis bioético de los conflictos relacionados a tales transformaciones - ilustradas por la Operación Urbana Porto Maravilla - e inscritos en el fenómeno de la globalización. Se trata de apuntar los aspectos generales del fenómeno de la globalización y su telón de fondo - el desarrollo de la civilización - así como sus implicaciones urbanas. Se expone que subyace en el término revitalización el proceso de gentrificación ennoblecimiento. Se propone como foco analítico para las bioéticas producidas en Brasil - en particular, la bioética de protección y la bioética de intervención - los procesos de resistencia presentes en los conflictos urbanos.

Palabras-clave: Reforma urbana. Vivienda. Bioética. Factores socioeconómicos. Civilización. Capitalismo. Democracia.

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They declare that there is not any conflict of interest.

This paper aims to review the urban transformations in place in the city of Rio de Janeiro associated with major events - the Olympic Games and the World Cup - and illustrated by the implementation of the Wonder Harbor Urban Operation (*Operação Urbana Porto Maravilha*) and the consequent (evictions) removals of houses in slums and occupations for its achievement. Such an object is placed at specific phenomena: 1) the development of globalization and its hegemonic economic front – global capitalism; 2) the overall urban development, 3) the civilization process. It is considered that topic as well as the phenomena on which is inscribed, as a legitimate object of bioethics, for the reasons described below.

Firstly, because bioethics can be understood as ethics applied to human actions that cause changes recognized as significant and irreversible in vital world¹. In this sense, the urban changes modify both the city physically and directly transform the lives of the inhabitants by means of eviction and militarization of specific living spaces – slums, as well as by less significant changes: an increase in rents, taxes, prevention of informal labor, and establishment of administrative public-private partnerships.

Secondly, because bioethics is concerned with the analysis and understanding the morality of actions of moral agents on moral patients². It is understood that the changes in focus depart for a particular agent, the State, and they have consequences on the moral patients represented by the affected residents and occupiers. These are not only vulnerable and susceptible to the consequences deriving from State action, but concretely violated. Thus, if the urban transformations can be achieved, in principle, any person who circulates or live in the city, the negative effects are concentrated, in fact, on these specific individuals: people living in slums, agents' occupations and residents of poor areas.

Third, because, in its origin, the word *ethos* means "shelter" or "address", and it has semantic proximity with *oikos* or "home". Understood as thematization of *ethos*³, ethics has in its spectrum of concern and action for

the purpose of protection⁴, closely linked to housing. It is, therefore, a legitimate object, but little in the field of bioethics. Thus, the overall goal of this work is to identify the bases (or elements) to a bioethical analysis of the proposed object.

The first specific objective is to indicate that, underlying the term revitalization employed by the hegemonic discourse to describe the changes in the port and the city center of Rio de Janeiro, is the "gentrification" - replacement of the poverty in economic activities of high status (shopping centers, office buildings etc.) and homes to the most privileged classes⁵.

To this end, we establish dialogue with Esposito and his immune design paradigm. The "immunization" can be seen as a negation of the community, since it implies a replacement, or a contrast, by private or individualistic models in a way of community organization. The immune is to have nothing in common⁶. It could be said that the immune paradigm is necessary for the conservation of a certain way of live over others, such as exclusions in urban areas.

The second specific objective is to justify the validity and legitimacy of a possible resistance bioethics⁷ to address urban social conflict, i.e., to support an analysis based on the methodology of the areas of the Humanities in order to understand and work in this area of conflict. It seeks to strengthen ties between bioethics of protection and intervention and is proposed, as an analytical focus, the processes of resistance present in urban conflicts.

We use the deconstructive method, as presented by Derrida, who seeks to make clear that what it sought to control from outside⁸, that is, the ideology, in which the world and their relations appear upside down, as in a darkroom⁹.

Recent urban changes in Rio de Janeiro

The ongoing urban transformations in the city of Rio de Janeiro are associated with the receipt of major events: the Olympic Games and World Cup.

Among these changes is highlighted, as illustrative, the Wonder Harbor Urban Operation, whose goal is the rehabilitation of the area of 5 million square meters between the avenues Francisco Bicalho, Rodrigues Alves, Presidente Vargas and Rio Branco. The rehabilitation is through the changes in public areas and urban facilities - streets, lighting, communications, sanitation, among others - as well as through the appropriate local, fiscal, and financial for installation of structures for private economic development.

Conflicts arising from the implementation of this operation are formed due to negative impacts on the local population, in which the removal of families from their homes and, consequently, their communities stands out. In the target area of the operation are the 'Favela da Providencia' and occupations of the 'Quilombo das Guerreiras' and Machado de Assis. Popular housing initiatives are at risk of partial removal in the case of *Providencia*, or total, in the case of occupations.

Other urban transformations ongoing in the city share this conflict. How, for example, the implementation of *Transcarioca*, *Transoeste*, and *Transolímpica* expressways affecting communities in neighborhoods like *Madureira*, *Recreio*, and *Curicica*, among others.

Within the scope of preparing to receive the big events, the ongoing changes and their resulting conflicts are recorded in the development of globalization. This, in turn, has the background of the civilization process and the development of their respective morality.

The globalization phenomenon

Identification of the overall aspects

In spite of sharing similarities with the spreading processes of agriculture and colonization - as well as industrialization¹⁰ - it is emphasize a specific feature of globalization: technological and biotechnological advances that enhance social relations within the global dimension, as well as conflict and in principle, the chances of finding points of convergence.

This intensification derives from several factors: a) the shortening of communication

distances from the development of World Wide Web, b) the physical proximity, derived from the expansion of cities and the advance of high speed transport, c) local environmental impacts that become global, for example: the production of greenhouse gases through the widespread use of cars in a particular city, or agricultural production in a given region. Both phenomena occur at specific sites and foster an overall result - the greenhouse effect, d) transnationalization of politics and economics, understood as a domination process of the world economy by the financial system and the capacity to invest on a global scale, whose protagonists are the multinational and global financial institutions¹¹.

The sublimation of the market and power refers both to the global and national elites constitute a supranational power, called by Negri of *Empire: a transformation of sovereignty of nation-State to a higher entity*¹² that is fundamentally marked by a tension between an institutional "no place" and a series of global instruments (but partial from the point of view of sovereignty) used by the collective capital¹³. It is marked, inclusively, over a network or set of multiple power relations that transverse characterize and constitute the social body¹⁴.

This sublimation can be understood through Deleuze's metaphor to characterize the spaces in which the control occurs by a modulation, like a self-deforming molding, continuously (ally) changing, at every moment. The company is, in this sense, a control space, it is a soul, a gas¹⁵. The globalization and its hegemonic economic way - global capitalism - have developing character, in face of (before) which even the outside protesting movements are co-opted and transformed to conform to the prevailing logic.

This character can be better understood through Milton Santos¹⁶ and Boaventura de Sousa Santos works. Both point out that, before homogenization, globalization takes place through adjustments to local power, history and diversity. It is noteworthy that the use of adaptation occurs as these three fields become goods that, as such, must follow the path of economic globalization¹⁷.

In hegemonic understanding, globalization installs itself as a consensual phenomenon - in the sense that those involved participate in the decision process for the development of this phenomenon. However, consensus is an agreement made by means of autonomous decision making of the agents involved in a dispute. The ability to ponder the external factors - causes and consequences - and internal factors - emotions and desires - resulting in a decision based on the valuation of some factors over others¹⁸.

Moreover, the consensus must be understood as contextualized in a horizontal relationship, without hierarchies between the agents involved. Therefore, it is concluded that the consensual nature of globalization is unfounded. That is, this phenomenon is not by means of horizontal agreements among those involved, but is carried out by means of vertical power relations and hierarchical and/ or actual conflicts, in which certain characteristics come out victorious.

Souza Santos states that globalization is a vast and intense field of conflicts that presents itself as the hegemonic field, and acts on the consensus of its most influential members. This consensus gives globalization its dominant characteristics, but also legitimizes the latter as the only possible or the only appropriate¹⁹. Thus, we can say that globalization is consolidated from the simultaneous denial and affirmation of consensus. In this direction, Milton Santos rejects the discourse that we are one big "global village" to demonstrate the perversity of globalization by abysmal increasing of local inequalities.

Specifically on urban inequality, Mike Davis said that since 1970, the growth of slums around the Southern Hemisphere exceeded urbanization itself, and in some regions, such as Amazon - according to own data - the growth of cities is with the growth of slums, thus making it synonymous urbanization and slum creation²⁰. This phenomenon repeats itself in Asia, Africa and the rest of Latin America. In addition to this, Negri says not only the existence of the Third World within the First (and vice versa), but the fundamental change, global social character, marked by the mixing between

these worlds. Therefore, the future of much of humanity is not only purely urban, but inexorably in slums.

In order to further claim that, the consensual nature of this phenomenon is unfounded, and to characterize those involved in the process of current vulnerability²¹ ongoing in Rio de Janeiro, it can refer to the form of political organization of civilization: the State - form of organization existing in all regions of the world except Antarctica²².

The State is characterized by centralization of decision-making. Individuals subject to this form of organization - the representative democratic State, for example - have limited political power to the choice of representatives and a maximum of pressure on them to actually represent its legitimate interests. In contemporary democracies, individuals cannot make political decisions directly, effectively, since they are only "represented".

The representation is - in fact - the transfer of management power over their own lives and life in society. In this respect, the classical anarchist critique shows up pointedly: independent be called monarchy or republic, the State is nonetheless a form of guardianship over the people, the minority supposedly superior²³. Representation or impossibility of political decision-making characterized the subordination.

The civilization process, its morality and implications

Interprets to civilization, globalization and urban as a single phenomenon, that is something that manifests to a competent observer to observe it according to their perceptual and cognitive structures²⁴, as its constituent parts share the existence of subordinate groups, excluded and made vulnerable by this phenomenon.

The terms used to characterize specific groups are relevant for the analysis and understanding of bioethics; so it is necessary to precisely the same: 1) subordination is not just a condition of dependence, but also hierarchical and submissive position; 2) the exclusion is preventing the participation of certain individuals in certain phenomena; 3) vulnerability is a condition in which

damage is already installed on moral patients due to outsourcing of damages actions of moral agents⁴.

Unlike the assessment in Foundations of bioethics²⁵, according to which the current secular and democratic societies (characterized by the coexistence of moral strangers) would be impossible to find a morality to unite all people, the project of constructing a canonical moral civilization is still in force. Such so-called canonical moral is rule which is derived - deductively - specific rules for behavior that civilization as arising from features developed since the dawn of civilization.

Civilization is understood herein, in its broadest sense, as a set of features derived from the domestication of plants and non human animals: the transformation of wild animals, and plants, into something more useful to humans²⁶. Among such features include: a) the objectification of other species, understood by the term speciesism, b) the sedentary populations, c) the division of land in properties due to the need for protection of production and supply of food²⁷ d) division and ranking of labor, because the food storage allows full-time dedication of groups of people for other activities such as politics, war, bureaucracy. The canonical moral civilization becomes evident from the rise of civilization and consolidates itself as the standard of living 'right', defended and imposed arbitrarily to all involved as, supposedly, the only possible way to maintain and develop human²⁸.

Both the domestication device as the canonical moral civilization, originating from Southeast Asia about ten thousand years ago, it spread globally through the incorporation of hunter-gatherer groups or through eviction or extermination of human groups by previous raiding groups²⁸. The ability to "extermination" and "eviction" is related to specializations in the productive process, procedures and systems of power - something that somehow has the ability to capture, guide (orient), decide, intercept, modeling, control, or to seize gestures, behaviors, opinions,

or discourses of living beings²⁹ - by which certain individuals may focus on politic and war activities, while others ensure the survival of all.

In particular, one can understand this process of global expansion of mechanisms of power as the embryo of globalization, given local characteristics - such as agriculture - is spread across the Earth. It can also view this process as the germ of the previous phenomenon of globalization: urbanization. Castells refers to the appearance, at the end of the Neolithic period, the first urban sedentary with high population density, which is the residential way adopted by members of society whose direct presence in local agricultural production was not necessary. It means, these cities can only exist in the basis of the surplus produced by working the land³⁰

The understanding of what is the city is not given merely by population density, but as the spatial expression of social complexity determined by a process of appropriation and reinvestment of the work product³⁰. City is an expression of social stratification made possible by domestication. In turn, the domestication is the effective power device capable of acting through the capture and control of living beings, but also to enable other devices to be created - such as specializations or urbanization itself.

Such devices are materialized in various forms and between different groups. One can (better) understand better this process from the study by Ribeiro: the Brazilian people. The author states that most of the groups that inhabited the coastal region that now is called Brazil were the Tupi tribes. These groups gave the first steps in the agricultural revolution³¹ through domestication of plant species, such as cassava. By stating that these first steps drove in the scale of cultural evolution and, thus, overcame the Paleolithic condition, the author touches on alert of Clastres³² on ethnocentrism: the more the habits, techniques, and divisions of power from one group or society are close to ours, is more likely to classify them as evolved.

Bearing in mind this caveat, one can follow the work of the anthropologist. When dealing with the spatial organization of the Tupi groups, Ribeiro says that they organized themselves in pre-urban conglomerates³³, in which some degree of specialization was already visible as some religious leaders and warriors did not participate in the production or harvesting of food. At the time of the Portuguese invasion, these groups were still displacing previous occupants from other cultural sources³¹. The author even supposes that without the Lusitanian invasion, the Tupi people developed a process of cultural unification that would cause other people to provide them services. What prevented such development was the meeting with the Portuguese, the owners of other devices, such as ocean vessel and the vessels of war. They were also carriers of diseases not found among the Indians, which spread fatally.

The phenomenon of diseases perpetuated by invaders from the native inhabitants, not immune to such encounters, is comprised of Diamond as a key factor in world history. The author illustrates the encounter between the Inca emperor Atahualpa and the Spanish explorer Francisco Pizarro. In Brazil, a dominating group and in territorial expansion - the Tupi - is faced with a dominating group and in territorial expansion - the Portuguese. In spite of sharing (at different levels) the civilization morality characterized by social stratification, sedentary agglomerations, and when in the process of expansion, externalization of losses, the first group becomes vulnerable, the second agent of vulnerability. This is because the latter hold the most powerful material devices and more efficient ideological devices, such as Christianity - which can cover with a veil of sanctity merely economic goals of colonization -, mercantilism and laws.

A significant consequence of these ideological devices is to allow indigenous people to be understood as a stray, living a worthless life³⁴, and characterized as sub-human. Based on its refined conceptions of humanity and human dignity, the humanists of the 15th and 16th centuries reached the

conclusion that the savages were sub-human³⁵. This inference legitimates - at least ideologically, although not necessarily morally - subordination, vulnerability and even the extermination of these groups.

One gets then at a different stage of moral civilization, which must be contextualized in the complex phenomenon formed by the globalization. In this sense, it means that agents and advocates of development and urban transformation in contemporary age identify the slum dwellers and urban occupations as remnants of hunter-gatherers, indigenous groups and slaves. By stressing the oppressive reality by constituting itself as a quasi-absorbing structure of mechanism of contained therein, it acts as a force of immersion of consciousness³⁶, it is understood the case in which the target group of this identification shares this civilization moral and nevertheless, are understood as sub-human - a kind of humanity necessarily subordinate.

In this regard, the movement of the globalization presented as time/space in which various forms of vulnerability, subordination, and exclusion is materialized by means of time.

Globalization and urban changes in Rio de Janeiro

Identification of urban aspects and implications: consensus/imposition

The urban changes in Rio de Janeiro are driven, officially, for future major events like the World Cup and the Olympic Games. The justification for such changes occurs, however, in paradoxical relationship between consensus and imposition.

Decision-making supposedly grounded in a universal consensus that, in fact, refers to the interest of a specific group. This becomes possible due to inference of the hegemonic discourse that changes in force derived from the public interest or the interest of the city, which entails the need to implement them. However, it must exclude the interests of the urban population affected negatively:

those removed from their homes in several neighborhoods, slums and urban occupations.

Under the supposed conquest of a regional unit in the state and country (Brazil) hides dissociate stress of traumatic character³⁷. It is observed that just as the people-nation of Brazil does not come through a developing consensus among indigenous and foreign invaders, but by violent processes of imposing a certain order, the alleged achievements, represented by the World Cup and the Olympic Games, hide a process of repression and denial of native forms of life, through the removal and eviction. These actions are also possible by militarization, effected by the Pacification Police Units (PPU) in the urban space of slums. The alleged public interest in a national unity does not consider the interests of specific groups of slums' and urban occupations; and merges the interests of hegemonic national and diverse transnational interests, as, for example, the International Football Federation (*Fédération Internationale de Football Association* - Fifa).

Thus, globalization should be seen as a complex and paradoxical process, whose structure is firm in consensus/imposition, but in locality / globality and inclusion/exclusion also.

Identification of urban aspects and implications: locality/globality

The recent report by UN-Habitat reports that the world inexorably is becoming urban. By 2030 all developing regions, including Asia and Africa have more people living in urban areas than in rural areas³⁸. For Davis, this fact represents a historic breakthrough that could be compared to the Neolithic. Thus, it is assumed that the city is not a simple density of population, but that is, before anything, a kind of association between people association that is a physical form and content³⁹.

When considering the urban space and its interface with social relationship and one agrees that both capitalism and, more broadly, civilization are categories of a relationship, i.e., a relationship that understands who commands and who obeys, the operator and who is exploited, who commands and who obeys, who subordinates and who is subordinate⁴⁰, it can be concluded that urban

space is structured as a specific form of social organization, understood as universal. Thus, even when it is assumed that the polis, cities, town, city and metropolis are different names for different things⁴¹, one can establish the common denominator between the forms (or steps) of urbanization.

Castells refers to the emergence of cities as the product of technical and material development of humanity. The author states that the city is the result of the production process. It is argued here, therefore, that the city is the result of domestication and that urban development takes place as the development of civilization itself. Thus, it is possible to declare that the city is capitalism's way of life⁴², the face of contemporary civilization.

Thus, it is possible to understand the local urban transformation within the political, economic and social global processes. It has been the effort as an example of financialization of the city of Rio de Janeiro, that is, the passage of efforts to attract industrial cycle of production - which involves labor, product and consumption - to the effort to add value to the identity/ brand city. It is in this sense that the specific features of the city (such as its natural beauty) are listed as aspects for participation in the global financial development. Regional aspects are undergoing financial logic ensuring globalization of the economy⁴³.

The city becomes the place where spatially materialize the conditions of subordination, exclusion and vulnerability, but it is also the space in which there are forms of resistance and sabotage these phenomena and their consequences.

Identification of urban aspects and implications: Inclusion/exclusion

Environmental, health and resources issues affect not only one group, but tend to include the entire globe, due to the 'global' extension of social relations, constituted by the social, technology process and a worldwide network of computer connections and spatial functional inter-dependencies⁴⁴.

Concomitant with the inclusive aspect, there is the exclusion of groups to most affected areas by these problems and the inability of these excluded to face it autonomously. The apparent inclusion of these groups in public policies for urban regeneration is indeed the exclusion of city centers. In addition, although the dominant global standard is the expulsion of the poor from the center, some Third World cities reproduce urban segregation Stylish U.S., with the post-colonial middle class running the core to condominiums⁴⁵. An exclusion - which can be understood as not imposed but chosen – of more privileged groups to areas of condominiums, such as *Barra da Tijuca* in Rio de Janeiro.

It is important to emphasize the other aspect of this dynamic, inclusion imposed. Given the need for people to stay close to their source of employment and income (located in urban centers), the poorer classes are at least included in these conflicts. This inclusion imposed refers to the permanence of colonial thought in contemporary societies. Linked to the rise of "social fascism," emerges a social regime of extremely unequal power relations that give the stronger party veto power over life and livelihood of the weaker part⁴⁶.

One form of this "fascism" is the social apartheid: a social segregation of the excluded through an urban cartography divided into wilderness and civilized areas⁴⁸. The wilderness areas live in a state of "war of all against all." The civilized zones live under the social contract, to defend themselves against the savagery they turn into *neo-feudal castles*, (...) *fortified enclaves*⁴⁶.

The terms revitalization and gentrification

The city of Rio de Janeiro has been the target of urban projects in the works that aim to suitability for the said sporting events of this decade. It is exemplified by the Wonder Harbor project, whose total investment is R\$ 7.6 billion. Amount applied through public-private partnership, consisting of the *Porto Novo Consortium*, formed by the companies OAS, Odebrecht, and Carioca Engineering. In addition to physical interventions, the consortium will be responsible for providing and maintaining

services in the area, as street lighting and garbage collection⁴⁷.

This partnership features a 'market driven' practice of planning. It develops by emphasizing public/private partnerships, in which it is to trust large slices of the planning and management of public spaces in the care of private initiative, seen as more efficient, yet it does not give up generous state subsidies⁴⁸. The State abandons its direct accountability to the population of the city, becoming responsible for providing economic security for private companies.

Concurrently to the facilities and investments of multinational corporations in the center of Rio and the port area (continuity of the process of revitalization of the region), there is the process of transfer and exclusion of the poorer. This process is known as *gentrification*⁵, eviction of unwanted life forms and acceptance of the forms considered ideal for certain economic goals.

The first of these classes are the poor, mostly black residents, for example, the *Morro da Providencia*. The *Report of violation of rights and claims*⁴⁹, produced by the Community Forum in Porto, points out the cruelty of the officials of the Municipal Housing and their non-identification; the relative obscurity of information about the process of removal and resettlement; the community did not participate in the process decision, even on their future homes, and the derisory compensation, not taking into consideration the economy developed in slums in which the same property serves as housing and commerce, as well as not considering the terrain, as municipal property.

It is embodied in the paradoxical role of the State. At the time of removal presents itself as a strong State, owner and claimant of this property, overlooking the supposed public interest. In many cases these areas, such as the *Favela da Providencia*, managed services are replaced by the Porto Novo consortium. This example shows that only a strong State *can effectively produce its weakness*⁵⁰. It makes explicit, too, the mix between public and private applied to the city.

A new economic system, generated by new complex of financial and corporate services⁵¹, is imposed on global cities management.

Hundreds of homes of *Morro da Providencia* will be removed for the installation of a lift. Reports show the dissatisfaction of residents with the installation of the vehicle, which is, at least lack of consensus on the venture. However, it is defended as public interest, characterized by Housing Secretary of Rio de Janeiro⁵² as a transportation system that will benefit not only *Providencia*, but the whole city, showing the conflict between consensus/imposition. It is clear that the relationship between revitalization and gentrification can be understood as a movement of preserving the *status quo* of a specific urban group. What can also be understood in terms biopolitical - in the sense of attachment of vital world to politics.

The immune paradigm, underlying to the biopolitics, is up on the negative power to preserve their own life and its qualities (real or supposed), but does not refer at all. This is not a generalized life among human beings. The conservation is intended to a particular form of life, described as sufficient. Because of the Portuguese colonization, the German people during the Nazi regime and in the case of revitalization in Rio, the lives that can contribute to the new economic complex, based on financial and corporate services of a global city.

Davis says *most of the governments of Third World cities is permanently engaged in a conflict with the poor in the central areas and pointing out that the Rio de Janeiro is a famous case*⁵³. The attempt to frame this city in the dictates of world financial markets, making it a global city, takes on the denial of life forms, which is characteristic of the immune paradigm.

It is possible associate the implementation of transformations to the existing relationship between progress and motion, which is the *essence of totalitarian movements, which can only remain in power while in motion and move forward to everything that surrounds them*.⁵⁴ can be drawn brief parallels between the thought of Arendt and the history of the city of Rio de Janeiro. The movement and the supposed progress involved nothing more than ideological formula repeatedly practiced by the different characters in the

Executive.

The definition of a totalitarian movement - by Arendt - can in principle be applied here. Movement can be seen from the understanding of the current democracies are guided in a permanent state of exception, suspension of constitutional rights, justified the maintenance of the democratic State. In fact, it is the exercise of absolute power in the hands of the Executive.

The validity of the state of exception, how shows Agamben⁵⁵, has as an important key, exemplified by the *Patriot Act*, or by the provisional measures in Brazil: more than 350 between 2002 and 2010. Among them, the MP 459/09, which created the program My House, My Life, whose stated purpose is to facilitate the purchase of homes by low-income families, but is not as effective program of social housing - only allows the inclusion of new consumers in niche of real estate market.

This program is implemented in Rio de Janeiro in association with removal policies for the construction of expressways⁵⁶. Families removed have material damage, due to insufficient (or even no) payment of compensation. This fact has come to generate an alert by the United Nations (UN) reporter on the right to housing⁵⁷.

Bioethics, State, and the resistance movements

Theoretically, bioethics in Brazil develops from the Health Reform and the creation of the Single Health System (SUS). It has from the outset, collective concerns related to persistent problems⁵⁸, such as social exclusion and racism.

Bioethics of protection and intervention bioethics are developed. Both work in Latin America and they seek to mediate moral conflicts. They are sometimes considered as a complementary focus on the same kind of moral problem from different assumptions, but not separate: "give support" to those in need - the set of "vulnerability" - and allow the "empowerment" capable to take them out the vulnerability condition.

The protection bioethics has its primary focus on individuals and populations affected, violated and excluded from the process of ongoing globalization⁵⁹. Intervention bioethics prioritizes the most fragile side of relations in the globalized world. Originated historically with the analysis of conflicts in public health, protection bioethics and intervention think – each one in a specific way - in the performance by measures of a legitimate social State, to protect, imperative priority, its citizens needed⁶⁰, such as also the responsibility of the State against citizens⁶¹.

By demanding protective and interventional measures of State, the protection and intervention bioethics seem to legitimize the existence of it. According to the reading of contemporary political reality by Agamben, contemporary democratic states are structured in a state of permanent exception. When considering the presence of this institution in the current forms of government, the question arises of how to establish and ethically justify the State as a legitimate body guard of "who needs", but that, paradoxically, is a power with the ability to suspend rights, transforming lives in naked lives.

Even if such bioethics act in protection to violated in favor of empowerment, to legitimize the State seem to act according to a civilization logic, in a counterintuitive construction of autonomous individuals and communities. It will consider two aspects to such a suspicion, and show that actions to protect, intervene or empower individuals and populations, that need these actions, must not contradict or hinder learning and exercise of autonomy, both individual and collective. It's up to them to show that the more reliable protective and the intervener does not need to be - necessarily - the State.

Such situations refer to resistance movements guided (implicitly or explicitly) in the protection and intervention. Movements that worked – and acts - in addition to representation by the State, through direct action in and to a particular community. Examples: *quilombos* that housed slaves and runaway slaves from the farms and, thus, sabotaged the slave economy⁶², the independent anti-Nazi groups that have

invaded the death camps, freed prisoners and destroyed equipment used for torture and death⁶³, the animal liberation groups that invade laboratories and other areas of exploitation of non human animals, destroy the captivity and instruments of exploitation⁶⁴.

Through these movements can be thought of as protection or intervention not as reform, mere reorganization of power⁶⁵ in existing structures, but as *empowerment* of the new social actors.

Bioethics and the eviction cases

The group affected by the removal is very clear: people living in slums, occupations and poor areas of the city. Spaces strategically forgotten by the State - briefly, not coveted by private power -, these areas become "dead". In a "lapse of consciousness" the government seeks to revitalize them, having to justify the *idleness and degradation* process⁶⁶ existing in the region.

It is noteworthy that such areas considered idle and degraded are foci of urban resistance. Spaces conquered by people for housing and development of life forms, such as slums and urban occupations. The ideology of urban renewal is based, first of all, the ban than there was before (residents, their activities and the symbolic meanings related), and to do so, the State uses 'wolf arguments'⁶⁷.

The hidden ideology in legitimizing discourse of these transformations makes the lives affected or merely dissatisfied are crushed by the application of the idea of public interest or interest of the city⁶⁸. It is clear that effort employed by the ruling class to give their ideas a form of universality⁶⁹. The removal is advocated as a principle for determining actions. It is self-legitimizing, as it is action that, in principle, justifies the legitimacy of other actions. No need to consider autonomy, dignity and, above all, social justice.

Therefore, it is necessary to consider bioethics beyond state protection and myth, apparently consensual, of a free market that provides the same opportunities to everyone.

What has, in fact, are steps to remove the one hand, and measures to facilitate the acquisition of public land by private corporations, on the other ⁷⁰. One must think of bioethics of protection understood this protection as community protection, and in intervention bioethics concerned with the direct action community. Like that of urban occupations, dealing with urban subvert the logic established, through processes of entry into abandoned buildings and their subsequent transformation into autonomous and self-managed housing.

The actors of this movement, through direct action, find ways to go out of the situation of vulnerability, as housing street ⁷¹. In addition to resistant, this movement presents as aspect saboteur. Act in opposition to the logic of the extension property with the owner. The property is established from the denial of the possibility of another person has possession of something of a given individual. The property is a qualitative intensification of logic immune ⁷², as it separates each individual as owner.

The movement of urban occupations serves to create different spaces to the civilization space. It works in the deconstruction of social reality. Bioethics may allow such movement also seeks to deconstruct the theories, concepts and ideologies to pursue the construction beyond the paradigm of immune, beyond civilization.

Final considerations

Supported by short study on the development of civilization, urbanization and globalization,

this overview analysis of transformations in the city of Rio de Janeiro highlighted the issue of continuity of civilization moral, whose existence requires the production of subordinate groups, excluded and vulnerable. The justification for the maintenance of such groups is the supposed public interest or interest of the city. They become exposed to hidden ideology of such morality, which generalizes the needs and desires of a specific group, characterizing them as universal.

We also sought to show that the process of gentrification is behind the revival in the formulation of a morality oriented to adapt the space for a specific form of life through the expulsion of the previous way of life. An attempt was also briefly describe the possible forms of resistance to these processes - in this case, people in slums and urban occupations that are organized against the removals. It was considered that these movements reflect processes that need to be further studied and described from the perspective of bioethics.

With respect to the theoretical and conceptual aspects of Brazilian bioethics, sought to strengthen ties between their protective and interventionist forms, while criticizing the role that both delegate to the State, taken, often, as a single agent of transformation. By presenting the demands of urban social movements that act as forms of resistance to the civilization morality, it is proposed that the analytical focus of any of them back up, increasingly, to autonomous and self-management processes, especially in urban issue and their conflicts.

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