# ECOPOETIC GLOSSARY OF URBAN HOSPITALITY

Ri-VER: another look at the city / *periferias dibujadas*

## RI VER

### ver means see

### re-ver look at it again / examine with attention

etymology (derives from Greek "etumos", truth):
### truths
### pluriverse: a world in which many world fit

The itinerant project Ri/Ver: another look at the city, is a nature-centered observatory of urban transformations. Ri/VER refers to 'river', but also stands for re-ver, i.e. revise, see again, see from a different angle. The central idea of the project is that thinking through the river shifts the anthropocentric and short-term focused understandings, thus we can move stagnant conversations and understand the conflictive transformations in our cities. How do the emotional, political, economic and social landscapes change if we locate the river in the centre of them? This conceptual frame is a base for multimodal ethnographic research, as well as a curatorial and artistic concept.

Those who participate in the creative dialogues and workshops, impersonate the river to learn, understand and imagine possible presents and futures and understand the transformations in course from a different angle. They are asked to

share their experiences about the river(s), but most importantly, to imagine they are the river.

The following 'beyond textual' glossary builds on words and ideas and images that emerged during the workshops of this continuous and itinerant project, including the ones held in partnership with the Bairro Horizonte Residents' Association, like the Sounds of Tejo workshops and the meeting with the Liquid Becomings (European Pavilion 2024) Tagus crew in November 2024. It also incorporates ideas and imaginations of artists, urban researchers and 'inhabitants' with different backgrounds and experiences.

The glossary combines the collected ideas with an inquiry into concepts from a variety of fields, across contexts and worldvisions, intertwining also with the author' research, community, cultural and artistic work on urban conflicts and transformations and  inner emotional landscapes of mobility and immobility, hospitality and inhospitality, art, culture, city and nature.

The current text should be read as a small fragment of an in-construction glossary. It stands as a provocation to rethink our ideas about urban hospitality from a beyond human point of view.

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**RIVER:** >> from Anglo-French rivere, Old French riviere "river, riverside, river bank" (12c.), from Vulgar Latin *riparia "riverbank, seashore, river" (source also of Spanish ribera, Italian riviera), noun use of fem. of Latin riparius "of a riverbank" (see riparian)" "of or pertaining to river banks, situated on or near a river bank," << >> This is probably etymologically "break" (and indicating the drop off from ground level to the stream bed), or else "that which is cut out by the river (...)" <<

**FIUME:** >> s. m. [lat. flūmen, der. di fluĕre «scorrere»]. – 1. Corso d'acqua continuo, con portate più o meno costanti [...] <<  means: flow, run, continuous watercourse with more or less constant flow rates

**between the banks, cut out**
or
**flow, run**
The truth depends on where and from where you look.


Budapest, 2024, during the flood

Flod: Danish word for river.
*"If I was a river I would try to get more volume, more water, and as such, try to overflow and reach the city, flood it and make it realise that I am there."* (N., Artist)
"a copious flow"
**FLOOD -FLUX- FLOW**

♪ "Mint a Duna érkezik az életünk. Folyjék, ahogy folyni akar nélkülünk." / "Like the Danube, our life streams in. Let it flow as it would flow without us." ( Bajdázó / Common Vibe x Várkonyi Csibészek)

**FOLYIK** >> ‹víz› medrében halad; ‹folyadék› magasabb szintről mélyebb felé mozog'; '‹történés, cselekvés› halad, történik, folyamatban van << / 'water' moving in its basin; 'liquid' moving from a higher level to a deeper level'; 'happening, action' moving, happening, in progress

In Hungarian river is *folyó*, comes from *folyik*, i.e. flows, which also means happens, in course.
**IN COURSE**: not the beginning, not the end, but constant movement

**IMPERMANENCE** of the city: like they say in the movie *All we imagine as light* about the constant flow of Mumbai, and the fear that we might evaporate.


"(...) el río que veo ahora va muy rápido, casi que no consigo acompañarlo, a veces parece que me voy ahogar y otras, aprovecho la corriente y consigo y muy lejos a lugares desconocidos. / "The river that I see now goes very fast, I almost can't keep up with it, sometimes it seems like I'm going to drown and sometimes I take advantage of the stream and move to unknown places." (E., Artist)
**DRIFT**: be carried slowly by a current of air or water


**What flows in/through a city? What flows in/ through/ over the river?**
Ships, people, the "workforce", food, goods, money, financial capital. Ideas, projects, sounds, images.  Culture as capital. Cargo vessels. Your clothes, your food, your phone. And the weapons. *Link*


**VESSEL** is a container, designed to hold something. Container of **IMAGES.**
**CRUISES** might be containers of desires as they cross the waters and cities. Now imagine the sound of the cruises' horn in your city.

Lisbon, 2024

"La danza flamenca (...) las miradas de frente a este escenario dancístico y del río, hacen un hermoso espectáculo urbano para los espectadores." /"The Flamenco dance (...) the gazes in front of this dance stage and the river create a beautiful urban spectacle for the spectators." (G. Arist)

We are all **SPECTATORS**.

(the river) "must think that it needs the music, dance, colours and energy of its artists, together they embellish the city, we complement each other, me with my blue and grey water and they, with their genuine stagings we give light and harmony to the city of Lisbon."  (G., Artist)

# IMAGINE, you are the river

What do you see or **FEEL**?
"the ships passing over my  body" (workshop participant)
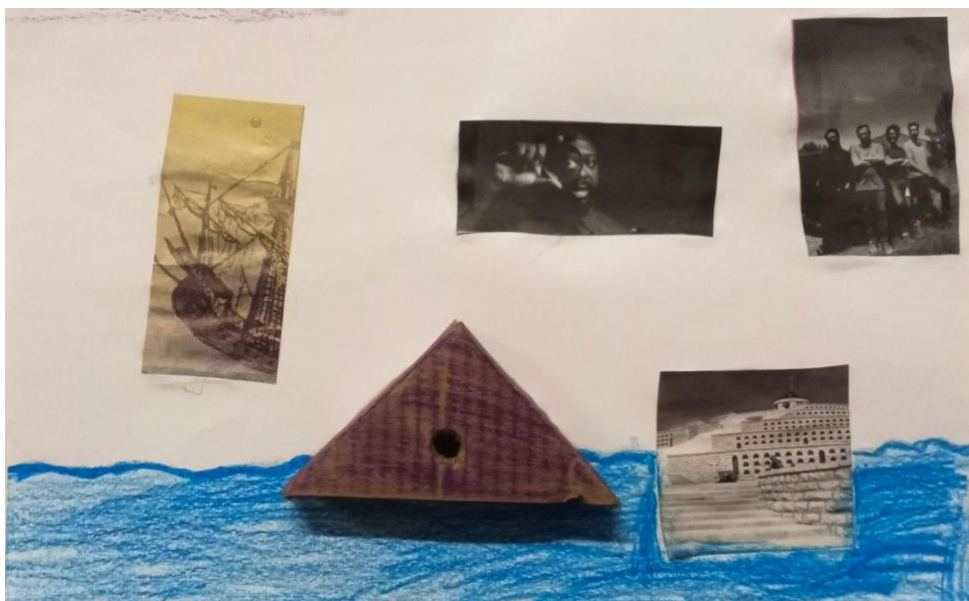"more space, more barriers" (workshop participant)

**LIMIT:** divides and connects

(Wikipedia)

The river is a **FRONTIER, BARRIER**: physical, but also mental.
Commuters are the workforce of the city .
"The distance is defined by the time it takes to cross." (A., Researcher)
cross… the river and our mind



collage by Theodora, Aline, Diego, Kevin, workshop AMBH, 2024

Postindustrial periphery in transformation. Temporary(?)
"Fertile soil for art and culture" (A., Researcher).
Cities were built close to fresh water. But who reaps the harvest?


**HOSPITALITY?**
"act of being hospitable," (…) from *hospes* (genitive *hospitis*) "guest; host"

"Vería Lisboa como un bicho d e siete cabezas, camaleónica. Con aspecto tranquilo pero bien agresiva. Son raros y cada vez más difícil encontrar lugares acogedores en la ciudad. Es una ciudad que en los últimos años ha dejado de acoger, y por lo contrario, expulsa a sus gentes." / "I would see Lisbon as a seven-headed, chameleon-like bug. Quiet looking but very aggressive. It is rare and increasingly

difficult to find welcoming places in the city. It is a city that in recent years has stopped welcoming, and on the contrary, expels its people." (E., Artist)


**ACOGER** (in English host) Del lat. vulg. *\*accolligĕre,* y este del lat. *ad-* 'a-1' y *colligĕre* 'recoger', 'reunir, agrupar'. (...) Admitir en su casa o compañía a alguien. (...) Refugiar o dar albergue. (...) Aceptar algo o admitirlo como bueno. / To accept someone into one's home or company. (...) To shelter or give shelter. (...) To accept something or acknowledge it as good.

antonym: **EXPULSAR** / EXPEL

**HOST** (in Spanish acoger) "person who receives guests," especially for pay, late 13c., from Old French *oste, hoste* "guest, host, hostess, landlord" (12c., Modern French *hôte*), from Latin *hospitem* (nominative *hospes*) "guest, stranger, sojourner, visitor (hence also 'foreigner')," also "host; one bound by ties of hospitality."

# IMAGINE, you are river

What does the river **MEAN** to you?

oasis

peace

hope

blue hug

calm

direction

infinite

# IMAGINE you are RIVER

"I could finally really breath" (workshop participant)
"relaxed muscles" (workshop participant)

collage by Dayana, workshop, AMBH, Lisbon, 2024

**NATURE**
The right of nature concept recognises that nature has rights. Environmental personhood extends legal personhood to nature.
The Maya Tojalobal language lacks objects, the dialogue is always between subjects.
Yet we divide human and nature, subject and object, we and them, now and then.
We are all bodies of water. (Astrida Neimanis)

**FUTURE / LONG TERM**
"Longtermism is the ethical view that positively influencing the long-term future is a key moral priority of our time."(Wikipedia)
"Longtermism is the view that we should be doing much more to protect future generations."(Longtermism)
"The opportunity for future generations to thrive in prosperity and achieve sustainable development must be ensured, including by eliminating the intergenerational transmission of poverty and hunger, inequality and injustice, and acknowledging the special challenges faced by the most vulnerable countries, in particular African countries, least developed countries, landlocked developing countries and small island developing States (...)"(REV3 Declaration on Future Generations)

**CYCLES and SPIRALS**
"There is no 'post' or 'pre' in a vision of history that is neither linear nor teleological, that moves in cycles and spirals, that sets a course without ceasing to

return to the same point. The indigenous world does not conceive of history linearly, and the past-future is contained in the present: regression or progression, repetition or overcoming of the past are at stake at every juncture and depend on our actions rather than our words." (S. Rivera Cusicanqui, *Ch'ixinakax utxiwa Una reflexión sobre prácticas y discursos descolonizadores*, Buenos Aires, Tinta Limón, 2010. p. 54., Translation)

"Could it be that some of us want to be a forest and some of us want to be a river, and we had forgotten? And we protect them because we need to observe **WHO AND HOW WE WANT TO BE**?" (Miguel Laborde: Chile Geopoético. Ediciones UC, 2019, p. 65.)

# Imagine you RIVER

imagine

you

RIVER

IMPORTANT NOTE: If you would like to contribute to the project with your imaginations, please contact periferiasdibujadas@riseup.net. More info: linktr.ee/periferiasdibujadas

**Credits:**

The RiVER project is made by everyone who participated in the workshops and creative dialogues or interviews:

Abhijot, Yuvrat, Noordeep, Renato, Naman, Leonor, Carolina, Maelys, as well as Dayana, Lana, Theodora, Aline, Diego, Kevin and the mediator Bruna Vaz and coordinator Andressa Campos of the Bairro Horizonte Residents' Association in Lisbon. Alice Angelozzi de Oliveira and Marta Angelozzi. Ana Estevens, Gloria Rios, Elena Castilla and Nicolás Roldán. Olga Uzikaeva, Laura Kalauz and the rest of the Liquid Becomings Tagus Crew (European Pavilion 2024/European Cultural Foundation)

'periferias dibujadas', is an 'improbable international observatory' of urban transformations and conflicts, as well as a space to document and reflect on ways of creating spaces for and with children or in intergenerational groups to research, narrate, and intervene in their urban context through art.

Kitti Baracsi is a critical educator, researcher and curator who works at the intersection of urban research, collective learning and art. With a background in Communication Science, Aesthetics and Pedagogy (University of Pécs, Hungary), since 2006, she has been involved in education and community work and in research on education, housing, gender and migration in Hungary, Italy, Portugal and Spain. In the last decade she has been building the *periferias dibujadas* project. Co-founder of the Criar Cidade cooperative in Lisbon. She is also the co-founder of and actively participates in various international artist and activist networks and collectives. Senior Atlantic Fellow for Social and Economic Equity (LSE Inequalities) and associated researcher at the Centre for Research in Anthropology (CRIA).