

Thiago de Araújo
Costa

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THE PRESENCE OF SLOWNESS
IN THE CITY AND ITS EFFECTS
ON THE CONTEMPORARY
URBAN THOUGHT

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ABSTRACT

This proposal continues a discussion of the Brazilian geographer Milton Santos (1926 – 2001) regarding to the political scope of urban slowness. Mapping a specific and contemporary urban thought, the essay presents an outlook of the possible effects of this discussion in the knowledge economy, creating conceptual alliances. This diagram indicates connections between slowness and the multiple rhythms imposed to urban thought as it shows the urgency of slow-down.

KEYWORDS

Slowness. Urbanism. Cities. Santos, Milton (1926-2001).

LA PRESENCIA DE LA LENTITUD EN LA CIUDAD Y SUS EFECTOS EN EL PENSAMIENTO URBANO CONTEMPORÁNEO

A PRESENÇA DA LENTIDÃO NA CIDADE E SEUS EFEITOS NO PENSAMENTO URBANO CONTEMPORÂNEO

RESUMEN

Buscando mapear una cadena de pensamiento urbano contemporáneo que se ha comprometido a discutir el alcance político de la lentitud en las ciudades, prolongando un debate iniciado por el geógrafo Milton Santos (1926 - 2001), este trabajo presenta una visión de sus posibles repercusiones en la economía del conocimiento, creando alianzas conceptuales. Con esta asignación se puede acceder al Elogio de la Lentitud en relación con los ritmos impuestos a los estudios urbanos en la actualidad, colocando la necesidad de operar ralentamientos y desaceleraciones.

PALABRAS CLAVE

Lentitud. Urbanismo. Ciudades. Santos, Milton (1926-2001).

RESUMO

Buscando cartografar uma vertente do pensamento urbano contemporâneo que se encontra empenhada em debater o alcance político da lentidão nas cidades, prolongando um debate iniciado pelo geógrafo Milton Santos (1926 – 2001), este ensaio apresenta uma breve série de alianças conceituais, assinalando o panorama de seus possíveis rebatimentos na economia do conhecimento. Com esta cartografia é possível acessar o Elogio da Lentidão em relação aos ritmos impostos aos estudos urbanos atualmente, situando a necessidade de operar ralentamentos e desacelerações tanto no espaço urbano quando no âmbito da produção do pensamento urbanístico.

PALAVRAS-CHAVE

Lentidão. Urbanismo. Cidades. Santos, Milton (1926-2001).

MILTON SANTOS AND THE SLOWNESS COMPLIMENT

In the big cities, the effects of the “time-space compression” – phenomenon detected by David Harvey (2006) at the end of the 1980 decade – becomes more and more sensitive. The contraction of temporality chains itself to the intense relativization of the geographical distances. The urbanity senses are time and time again more related to this operational logic of the neoliberal capitalism: time-space shortening, planification of the urban territories, computerized geo-referencing of the Earth surface, continuous scanning of the spaces, to sum up the rationalization of the geographical space becomes evident and worrying. The characteristics of a geographical space production in the context of an integrated neo-liberalism in a planetary scale do not end in these elements. Beyond doubt, there are numerous other factors that involve our post-modern condition.

The concept of “time-space compression” may be placed sidewise with elaboration raised by another geographer: Milton Santos, the mentor of a critical Idea of the Brazilian soil Geography, claimed that, in these recent years, we have witnessed the radical transformation of the geographical medium, configured as a “technical-scientific-informational medium” (SANTOS, 1996). The nature of the geographical space transforms itself irreversibly; a cultural change alters our way of understanding the time and space variables. That one, which could be called ‘geographical medium’, acquires different shades: the flexibilization effects become the territory of the capitalist production means and evidentiates an intense alteration in the temporality and spatiality courses. When relating the interpretations of these two geographers, we realize how much the geographical space nature has been altered recently (end of XX century and beginning of XXI century).

In an attempt to understand the great proportion transformations, and yet far from a fatalist perspective, the Brazilian geographer Milton Santos produced conceptual tools which enable us to critically view the changes which the reasoning of the neoliberal economy made hegemonic. From certain conceptual tools fabricated by Geography, it would be possible to establish links between the “time-space compression”, vertically determined in the sense of the reproduction of the neoliberal space, and another level we could call *time-space dilation*¹, which mobilizes itself in the horizontal sense by the inhabitants of the urban spaces. In agreement with this tensioning, we prioritize in this paper to develop in this horizontal level, regarding it as an answer of the urban thought to the need of producing counter-hegemonic alternatives. We tried to understand how the neoliberal logic reigns as a “new rationale of the world” and at the same time the urban thought engages itself in the fabrication of other keys to decipher contemporaneity.

Trying to clarify such operation that underlines an epistemological level, we could refer ourselves to a collision between the generic cities production or globalized cities and the contemporary urban processes, which lead to local singularities. On one side, we see the urban configuration resulting from the neoliberal *modi operandi*; whereas on the other, we encircle the opposition to this model implanted by the strategic urban planning. The chance of now perceiving

¹ This definition was developed in an earlier published article. See Costa (2012).

the existence of singular urban situations, which resist the projection of generic cities, is connected to the possibility of rendering problematic a contemporary urban experience following the escape lines, whose perspective points to a critical incorporation of time-space in the urban environment. In order to do so, it is necessary to face another scale which does not obey the global logics and slips in the urban spaces as an escape, in other words, counter-conducts regarding the production logics in the capitalist city. In the urge of an alternative speech from the usual way of thinking in the contemporary city, we fumble a dimension of another time: a slow time capable of enlivening the corporification of alternative rationales.

This is the conduction many times referred to by Milton Santos in his large work. The compliment made by the geographer to the urban slowness is the most perceptible piece of evidence that the thought is operated following the escape lines. In the rationalized and planned urban environment to vent the neoliberal economy flows, the slowness presence is interpreted as a resistance to a post-modern order. Within the big cities, where time is compressed and distances acquire different degrees of significance, another temporality regime is incorporated to the everyday, in a micro scale, and yet extremely important to keep the other existing means alive. Present in its ultimate production, the urban Compliment to Slowness is crucial in the work of Milton Santos to introduce a minoritarian perspective about the big cities: looking at the socialization of a dilated marginal and always about to be excluded time, we could follow another approach, different from that connected to the imaginary of a generic city, thus exposing the complexity which is being crushed in the technical-scientific-informational medium. While the neoliberal logics in the present period implants an imaginary of celerity – context in which the cities adapt themselves to become more and more fluid, aiming at granting a greater speed to traffic – geography invites us to perceive slowness as resistance.

According to Milton Santos,

nowadays world seems to exist under the sign of speed. The technique triumph, the omnipresence of competitiveness, fascination of immediacy in the transmission and reception of words, sounds and images and the sheer hope of reaching other worlds contribute, together, so that the idea of speed to be present in all spirits and that its use constitutes a type of permanent temptation. Being current and efficient, among the existing parameters, makes one consider speed as a need and haste as a virtue. As for the ones which are not included, it is as if they were simply dragged into incompletely participating in the history production. (SANTOS, 2001)

This demarcation is found in certain passages of the work of Milton Santos (1996; 2001; 2004; 2008), when highlighting the importance of the practiced time in the public spaces and underlining that the variations of speed and slowness in the cities are defined in a political dimension, and do not obey solely to the technical parameters. In this sense, he invites us to perceive the place and presence of urban subjects who incorporate a temporality regime opposed to the neoliberal regulation of temporality. The author nominated these subjects as *slow men*: those inhabitants of big cities who in their everyday spatial practices incorporate counter-conducts when facing the domination of

the capitalist rationale, situating a singular temporality to the course of their lives and to the use of public spaces.

Having that quote in mind it is possible to realize the urge of the author in locating alternatives to the hegemonic configuration of the urban space, remarked by the flows celerity. Hence, there is a socio-political concern over the perception that the geographer casts on the big cities slowness. For Santos, it would be indispensable to assume the possibility of *"disposing of the greatest speed technically possible at the moment and not use it. [Also being]... possible to enjoy the new, present modernity, without necessarily being the fastest"* (SANTOS, 2001).

From Santos's point of view, the fast time places us in a planned world, where there is a predominant

Vocation for a single rationale, which prevails over all the others, which wishes for homogeneity and unification, always intending to take the place of the others, a single rationale, but rationale without a reason, which transforms the existence of those it subordinates in an alienation perspective. (SANTOS, 2008, p.127).

² Stating a difference with the method suggested by Fernand Braudel, who worked with the notions of "long time" and "short time", the geographer states: *"I would humbly propose that along with short and long times, we would also talk about fast and slow times"* (SANTOS, 2004).

The radicalism in Milton Santos's thought is evident in the text published in a newspaper, which enunciates his Slowness Compliment (SANTOS, 2001). At such point, he proposes to launch perspectives over the parameters then accepted as reasonable. As we could notice in another passage of his work, the slowness will also be observed in internal scope of the urban research, as the geographer suggests that the study of urban slowness should constitute a kind of reciprocity with the gesture of researching the city, thus establishing an effective connection between the work of the researcher and the spatial process observed by them (SANTOS, 2004).

That way, the slow time interposes the everyday course reassuring other forms of existence in the big cities. They demand from us, in their turn, an urban policy resulting from the combined consideration of multiple interests. The everyday of the big city, approached from its contradictory rhythm, is seen by the geographer as a space of heterogeneity, when exposing the challenge of multiplicity, and many times contradicting the hegemonic sense. In this sense, Santos concludes that the relation between slowness and speed must be analyzed under a political viewpoint, not restraining itself to the technique dominance.

The relevance of the space-temporal relation in the field of urban studies points out revealing processes of contrasts between fast and slow times². In the context of an era, which is, simultaneously, a period and a crisis, Milton Santos (2008, p. 236) remarks that

in the modern "bright" city, nowadays, the "simplicity" of the technical object creates a routine mechanism, an uneventful gesture system. This history-making of metaphysics thrusts into the urban organism areas, constituted according to modernity and which are juxtaposed, overlapped and opposed to the use of the city where poor people dwell, in the 'opaque' urban zones. These are the spaces of approachness and creativity, opposed to the bright zone, accuracy spaces.

Thinking about the geography of slowness would suggest, therefore, a collision with strategic urban planning, always ruled by the rational tabling of a city and creditor of the imaginary of globalization. According to strategic planning, it is rather common to assume speed as an irreversible data in the production of urban space; however,

the nonconformity regarding the tendency to homogenization of the cities feeds the comprehension that it is necessary to acknowledge the contradictory courses of urbanization. The vision of the everyday, of slowness incorporated by the poor people in the city, strengthens an alternative sociability to the advertised competitiveness, in which being ahead of your time means efficiency. The homogeneity of speed finds, nevertheless, its otherness. The subjects of slow time live their existence at the edge of the totalitarian rationality, inhabitants of a "small margin [...] left for variety, creativity and spontaneity" (SANTOS, 2008, p.121).

The territories of slowness in the city, marginalized and excluded, infiltrate in the urban thought an eminently political notation, creating other ways of characterizing the contemporary city. The subjects of the slow time are, in this sense, those who live the everyday of a polychronic city; they are the spokespeople of the opaque meanings about contemporaneity. At this step, the understanding of slowness should surmount the mechanical logic to refute the consensus formation that "the technical homogeny system appears as something utterly indispensable and the resulting speed as a desired data to all of those who intend to participate in the present modernity", and for all that, it is worth to pinpoint that, from Milton Santos, the contemporary city should be characterized in agreement with the "various existing speeds" (SANTOS, 2008, p.124).

³ The range of the post-colony studies developed in the field of Cultural Geography can be found in Azevedo; Sarmento and Pimenta (2007).

EXTENSIONS

After some years of the debate over slowness having been approached by Milton Santos, it is possible to locate the slow time incorporations in the thoughts of other authors, who decide to see urbanization in the recent times. From Milton Santos's contribution it would be possible to believe in an ongoing epistemological significance, leading us to face posterior arguments to the Slowness Compliment. These developments, as we will see, are varied and will underline the slowness as a corporal state and a tactics of urban apprehension, or yet, as astuteness placed both in the public spaces and the environment of the urban thought production.

An epistemological nature consideration seems to be necessary: we could think of the alignment between the Slowness Compliment and the line of studies which will, a little later, agglutinate to a line of research highly diverse, later known as post-colonies geography³. With this alignment it would be necessary to state that big cities are built in heterogeneous rhythms, which penetrate themselves. This implies to recognize that slowness is part of the rhythms frequently disgraced by the strategic urban planning.

For instance, the post-colonial endeavor of the sociologist Boaventura de Souza Santos (2006) invites us to catch a glimpse of a "multi-temporal city", a

territory propitious to having a new political culture generated. The image of this city constituted by multiple temporalities, that is, a polychronic city, contrasts itself with the face of a neoliberal city, residue gear of slow temporalities. In this perspective, the geography of the city must be imbued of a reflection which incites the coexistence of different temporalities, among which slowness stands out for defending a sense of resistance to the market economy logic.

An issue arises more clearly when we consider the role of slowness in the bulge of the post-colony studies: it refers to the revision of concepts derived from an Eurocentric context. Therefore, thinking about the incorporation of slow time in the heart of the contemporary city, for example, demands refuting the “projectile” metaphor, originary from a dromologic approach, in which it is stated that *“the speed violence has become, simultaneously, the destiny and the destination of the world”* (VIRILIO, 1997, p. 10; p. 137).

When the urban study is guided to the recognition of the various present speeds, such as the indication made by Milton Santos, we then design an overflow of “dromology” (VIRILIO, 1997), or else, the predominance of speed as an analysis element of urbanization, in detriment of other rhythms. Thus, it is possible to realize within the dromologic approach a silencing in slowness. Tracking the time of the projectile – weaponry metaphor of a rhythm which shatters the possibility of perceiving the urban heterogeneity – is a vector of the dromologic approach.

The same projectile would cross the consciousness of the urban space as a mosaic of multiple rhythms, wounding the parsimony that the post-colony thought suggests. Under the sign of devouring, speed crosses territories without worrying about retaining itself to a very well defined target, biting, disturbing, shattering the consistency of time. Sensibly understanding the critical range of the thought of Milton Santos, Cibele Rizek (2012, p. 74) characterized the temporality regime effected in the neoliberal context as a swift time, which propagates the *“continuous voracity of a mercantile time which consumes that very thing that defines itself, making disturbance become anxiety”*. For this latter author,

maybe the slowness possibility is, in the scope of the counterpoints and of that that does not allow itself to be devoured, the only experience, or even search for experience, in which otherness, opposites, tactfulness allow to indistinctly see another city, a city of another time, already devoured, transformed, rectified, spectacular, fast, set and themed. Since we are inhabited by the cities we inhabit, it is possible to unfold these dimensions to the sphere of subjective dispositions, which mimetically arrange themselves to the pieces which define each one of us, pieces which are also devoured, rectified, beautified, victims of speed and ephemerality, set and themed. [...] There, in the skylight of the cities and in the edge of our subjectivity, maybe resides the possibility for a reunion with slowness, with the time of reflection which happens during pauses, in the silences, in the disbelief and in the mean critics, in the imaginary and real conversations, in the experience lost in the city, product and producer of another time, in the agreement and disagreement both with those who could still be radically others outside from us and these

others, these strangers who live inside us (RIZEK, 2012, p. 74).

This speech which alerts us to this flattening of time – time of actions, time of places, time for thinking – situates the importance of the concepts raised as an answer to this tendency of unrestrictive devouring. A cannibal period, which swallows the other rhythms to rejoice of its kinetics monoculture, needs to be confronted with enunciations which offer challenges. The thought colonization horizon through these utilitarian senses is scary and neither respects the autonomous limits which the university was able to build until recently. The reverberation of slowness acknowledgement in the big cities are found here visibly articulated in the reflection over the present urban thought. A kind of paroxysm is put at stake: slowness could be seen as an urge, that is, a paradox urge of slowness, which would enable us to rethink our practices as urban researchers.

The sociologist Ana Clara Torres Ribeiro, Milton Santos's partners in some researches, pondered that the urban studies could benefit themselves – besides the perspective of slow men – from the application of the concepts of “used territory” and “socially adequate space”, also present in the skeleton of the critical geography. These concepts could strengthen the argument over slowness and yet underline how the urban studies are implicated in time flattening, many times reproducing normative abstractions and protocols demanded by mercantile reasoning.

The problematization of the researcher gestures, in the context in which time is quantified and regulated through economical criteria, becomes indispensable. Certainly, sociology helps us to decode the rules and norms which involve the researcher, detaining “a stimulated reflectivity by the unfolding of the Power mechanisms and by the finding of methods and research techniques which allow the analyst to find strange the society they belong to” (RIBEIRO, 2012, p. 70). The links of the neoliberal urban economy “threaten the everyday discoveries of the slow man and the audacities of the resistance to the predominant thought, experienced in the core of developing architecture and urbanism nowadays” (op. cit. p. 60). However, as Ana Clara Torres Ribeiro alerts us,

it could be that the universities oppose to this effort, creating excessive administrative obstacles. Nevertheless, researchers could do that, in view of overcoming the predominance of the utilitarian and operational thought. A predominance which, sheltered in so many seductions, banalizes everything, even life and death. There is a will for living, here and now, at once, everything that there is to be experienced. This view of the world, paved on the instant culture and the delight for speed, instrumentalizes the space readings and the social practices, weakening the new generations of researchers and impeding the overcoming of coloniality, concept worked upon Aníbal Quijano. According to him, coloniality is not the same as colonialism; it is our way of thinking. Colonialism is more evident. Yet coloniality, is not, it is inside us, preventing conceptual and method audacities (RIBEIRO, 2012, p. 63 – our underlining).

As it proves interesting to show now, the presence of slowness, which was initially approached from the point of view of the experience of the city, it is

inseparable from a critic to the knowledge economy. Thus, an obliquity could be highlighted for a solved problem. The university is not exempt from the established pressures by the mercantile world; so one could recognize in the central issue of this study, foldings in our own routines while studious of the urban. Renata Moreira Marquez and Cassio Eduardo Viana Hissa's article named *Routines, Rhythms and Research Orthography* is enlightening in this context which involves us, where we must defend ourselves in the demands which tend to be imposed by the "university-industry".

The research routines are the subversion of the rhythms, the transgression of the bureaucratic times of the so-called research exercises, which deny knowledge, the respect to creation time, to leisure time, to maturing time of the games referring to the creation process. The research routines are routines to think which always demand more time since nothing is definitive because thinking is always re-thinking. Thus, the transgressor rhythms are created, before incorporeal speed: slow rhythms, from which corporeal creativities emerge (HISSA e MARQUEZ, 2005, p. 13).

⁴ In his first book, *The metropolitan role of the city of Salvador*, in 1956, Milton Santos refers to the city in Bahia as a "careless metropolis".

When we focus on the need of questioning the production regime which falls upon the universities, the argument related to slowness could contribute to amplifying the problem, pointing to the escape lines. Since we want to match this passage, the reverberation of that we find in the Slowness Compliment could acquire other outlines, besides those associated with the territorial epistemology proposed by Milton Santos. These new outlines could compose a kind of debate which requires self-awareness from the researcher as a slow subject, confronted by the mercantile logic in the course of their researches: the requirements of the university-industry would be in charge of replying to the urges for slowness.

In modernity, reproduced by the western societies, which stretches and deepens, enlarges and contaminates everybody, the city, place for haste, translates the desires of the world. In the place of haste there is speed, and yet, slowness. However, it is interesting for the reflection to think over the presence of slowness in the interior of haste. The opposite, also, could be a translation of the same world: haste would be understood in the interior of a jeopardized slowness (HISSA, 2012, p. 77).

The reading performed by the geographer Cassio Hissa about the role of the slow men in the skeleton of the Brazilian urban thought is remarkable. In his opinion, the citation of these inhabitants of the big cities aims at facing the "totalitarianism of rationality", in such a way inveterate to our habits, which makes it important to forge concepts objectivating at undoing the banalized everyday mask, intricate in the exercise of the academic research and reiterated by the political sphere. For the author, the slow men are capable of escaping rationality totalitarianism. He also brings the example of "carelessness", which Milton Santos had attributed in his first book to the capital city of Bahia⁴, as a tactics related to the search of exits among the totalitarian system which covers both the city and the university. The following passage should be observed:

speed dislocates, abandons and unprotects. a velocidade desloca, desampara e desprotege. The most careless, maybe, to use the adjective employed by Milton Santos in 1956, is the most attentive: the one who collects details and world experiences. Slowness allows for more experiencing and, consequently, a sight, imagination and creativity hypertrophy. The state of the slow men of Milton Santos could be broadened to the state of those who, relatively and apparently immobile, are vigilant, focused and alert. The immobility, here, has the state of extreme violence and the imposing of a cultural state of haste as a reference. It is about inertia that when tensioned because of a vigil could break itself. An ephemeral, circumstantial and relational which accumulates energy through experiencing the world in the everyday of the haste city. It is about, therefore, an acknowledged, intelligent, sensitive and subjective slowness, as it belongs to the subject who experiments vigilantly, tensely and attentively. In these terms, we will be able to reflect upon our presence in the cities of a known slowness involved by a swift exterior – provoking abandoning, imbalance and blindness – in whose self-drawn maps, there is no North and neither any sense of orientation. (HISSA, 2012, p. 81).

Hissa's thought exercise tensions the limits between speed and slowness, haste and tardiness, reviewing its borders. On its frontiers, what does slowness hold for us? The frontiers of each rhythm is determined by related measures, never by stanches. Focused on understanding the slowness as a potency of thinking, potency which is required, above all, by when our acting bumps into the most diverse constrictions to celerity, Hissa advances through a remarkable epistemological line: maybe we could have performed in relation to the slow rhythms a trans-value exercise, or else, recognizing that speed became a fundamental value in the neoliberal era, the geographer proposes a critics of the speed which triggers other meanings of its opponent, the slow time. The effects of this critics limit a sensitive space. And from then on, it should also be noticed that, the Slowness Compliment will become inseparable from the researcher perception, of subjects engaged with urban studies, also seen as slow men. Thus, an alliance is constituted between the critics of the kinetic regime in the big cities and the rhythms incorporated in the research gestures, during the production of urban thought.

In these terms, still, we are able to conceive the presence in the cities of a slowness which is really tardy, but, which is attentive and moves towards the direction of another world and, maybe, for that in the opposing direction, and consequently the most desired one. It is slow because it has to be. It is slow and claims for more slowness as a virtue, since wisdom is made of patience, tardiness and fabrication of a way paved step by step. Under no circumstances, one could say that it is slow because it is already late, because time has gone, or because we need to hurry to avoid being late. It is exactly the opposite. It is the hurry which tells us we are late and that there is no time for anything. It is the speed and haste which say that time, for which everyone claims, does not exist anymore. (HISSA, 2012, p. 81-82).

Nevertheless, when we realize the pretense sanctification of the linear temporality, we cannot leave aside the other temporal meanings. The relation between linear time and swift time illustrates the posture of the urban

planning which interacts with the city when simulating the future from a seductive obviousness; this scenario, breathlessly promoted by strategic planning, celebrates ahead of anything a desire which consists of the indolent strategy of dilating the future and contracting the present. Thinking about slowness in the field of urbanism is not apart from a reflection upon the demarcation imposed by the disciplinary knowledge. In this the bond among distinctive views of the world is both political and epistemological. Overall, it is at risk the chance of recognizing in the corpora of the slowness subjects, the continuous questioning of the rationality senses which are supported by the consensual notion which lies over the contemporary urbanism.

CONCLUSIONS – TEMPORALITY IN THE ACADEMIC RESEARCH

In this paper we tried to show how a compliment the deceleration could help the problematization of the contemporary urbanism. Trying to tension celerity globalization and expanding the understanding of the urban temporality and processing, the debate over the critical presence of slowness is associated with the perception that the possibilities of reflection about the urban are becoming more and more difficult because of the productive regime and flattened by the neoliberal logical. For our understanding of the contemporary city we could not despise the urban processes which expose anachronism, unsteadiness and lack of synchrony. The reproduction of vocabulary of the generic city, which guides itself through bright and swift images, demonstrates mistakes when we concentrate on understanding the political relevance of urban slowness.

Maybe, the Power of epistemological problematization over the urban rhythms helps us to paint a complex Picture, where it may become possible to distinguish the slowness we have talked about until now from another kinetic regime, which is based on slowness as an element of urban governance. We have talked about imposed and coercive slowness situations, which cross, everyday, life in big cities; the traffic jams represent the most common example of this phenomenon. This other slowness is measured, generated and judged, pointing to ways different from those which were presented here. Precisely for reflecting the domination and normatization of the contemporary kinetic regime, this other slowness states the need for creating other ways of relating to the slow time, escaping the kinetic managing which intensively occurs in the neoliberal city.

Thus, the need for discussing this other meaning of slowness, which is regulated and measured by the traffic controlling organs, for instance, appears as another challenge for urban studies. On one side, slowness can be seen as the potency in the search for critical apprehensions in the city; on the other, it is necessary to discuss this other sense of slowness which is seen as an element of governance.

Nevertheless, to conclude, the resource to the philosophy of science is useful and indispensable. Ending this paper but maintaining the objective of creating

openings in the conceptual alliances we Drew, a recent study by Isabelle Stengers sounds pertinent. In the book *Une autrescience est possible! Manifeste pour un ralentissement des sciences, suivi de Le poulpe du doctorat (Another science is possible: manifest for a slowdown in sciences— followed by Le pulpe du doctorat, 2013)*, the belgium thinker outlines a critical perspective over the production of knowledge. For her, in this historical moment in which university became a tool for operating neoliberalism, it is the duty of the researchers to rethink their practices in light of a receding, a deceleration, or even as she suggests, the slowdown of her scientific practices, so as to claim the temporality proper to the fabrication of other concepts, capable of destabilizing the links between the scientific practice and the temporal regime derived from the neoliberal period.

Defending the slowdown of the research practices in the universities, Stengers exposes an argument which extends and unfolds that one rose by Milton Santos fifteen years ago, when mobilizing a trans-disciplinary alliance which would bring to the foreground the *ethos* of the city studios. Slowing down means to support the need of maintaining, while researchers, an anachronistic relation with the crescent demands through the augmentation of productivity and flattening of deadlines. Incorporating in our routines a slowdown would also suggest claiming a sense of slowness capable of conflicting with the kinetic order disposed in the present.

After all, facing the diagnosis that the neoliberalism establishes generic urban spaces, where a compressed and flattened temporality regime flows, all there is left for us is to mobilize the slowdown proposed by Stengers and consider it an intensive connection with the Slowness Compliment uttered by Milton Santos. This routing could intensify the reversion of a kinetic order, regulating the vastest gestures and contribute to that we see as time-space dilation.

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Thiago de Araújo Costa

Doutorando do Programa de Pós-Graduação da Faculdade de Arquitetura e Urbanismo da Universidade de São Paulo.

CV: <http://lattes.cnpq.br/5958130896139195>

thcosta@usp.br