Resenha
Review

TERRITORIAL STIGMATIZATION IN THE AGE OF ADVANCED MARGINALITY: A CONTRIBUTION TO THE STUDY OF "GHETTO", "FAVELA" AND "QUEBRADAS"[1]

ESTIGMATIZAÇÃO TERRITORIAL NA ERA DA MARGINALIDADE AVANÇADA: UMA CONTRIBUIÇÃO AO ESTUDO DO "GUETO", "FAVELA" E "QUEBRADAS"[2]

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The present review aims to carry out an initial debate about the study by Wacquant (2006) on urban marginalities, with the intention of demonstrating the contributions of that author to researchers whose empirical-analytical object, locus or field of researches are the "favelas", "quebradas", "ghettos", "peripheries", that is, those places and territories whose own names and denominations already demonstrate, from the socioeconomic and historical-cultural context of post-industrial societies, the Territorial Stigmatization that marks the place within the cartography of the city in which it is inserted. Feeding on the goffmanian theory (GOFFMAN, 1982), the expensive notion of Territorial Stigma is presented, which is close to the stigma of "race, nation and religion". This Stigma has the Pollution as its property, which can contaminate all

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members of a family. But, unlike the stigma worked by Goffman, the territorial one has mobility, in case the subject or the family decides to leave the stigmatized territory. The central point for understanding territorial stigmatization is it does not matter the real situation that the residents or the territory is in, but the prejudiced beliefs that gain echo and can have harmful social consequences. In this sense, it is perceived in its residents the internalization of the prejudiced belief, generating shame and guilt, causing the residents to develop strategies to avoid and manage tensions and facades that seek to circumvent the stigma. In this sense, they can opportunely deny ties to the place of belonging and even affirm a non-belonging to local sociabilities. Wacquant (2006) elaborates the following terms to address the complex and polysemic relationship of the local resident with his place of problematic public reputation: lateral defamation and mutual distancing.

Wacquant argues that these strategies of avoiding and managing tensions and facades end up pulverizing the possibility of collective construction of place, making decrease the possibilities of talking about place as belonging and reciprocally directed feeling expressed in memories and projects of the group. Thus, the notion of territory comes to dominate, seen as "empty potentials", which makes the collective organization unfeasible to defend against external attacks, since internally there is great tension between the residents of the same territory. The loss of background renders infertile the possibility of collective actions, - the foundation of the social (BECKER, 1977), - that coordinate the improvement of the situation in which the residents find themselves as a regime of moralities, emotional culture and urban organization. Allied to the uprooting and loss of strong social ties, Wacquant points out the impact of post-industrial capitalism for the impoverishment of the working class of the "favelas", "quebradas", "ghettos", "peripheries". The flexible restructuring of Capital, in effect, destabilized the very notion of the working class and created the phenomenon of the underclasses, publicly expressed in the labels of "excluded", "suburb youth", "new poor"; which, in the words of Wacquant himself (2006, p. 34): "It translates well the state of symbolic deregulation in which the fringes and fissures of the social and urban structure are found".

To make it clear, the author is talking directly about the political actions by which the working class could be used to achieve material and symbolic improvements and to seize political power. The situation of misery that many face with the end of the Welfare State and with the end of the public notion of social, collectivity, common destiny and community action, - mainly in the "neighborhoods" where the subalternized and precarious live, - is described as a generational tragedy and a police case. In my analysis, the author points out that the situation of estrangement and distrust generated by Territorial Stigmatization serves as a sophisticated political tool that promotes the process of alienation of the subaltern class. It also makes political and collective actions impossible for those on the bottom floor of the social. The pauperization and pulverisation of the working class, according to Wacquant (2006, p. 35), created the precariat, which "[...] is a kind of impossible group, whose gestation is necessarily unfinished, since one cannot work towards its consolidation, but only to help its members escape it". Such a convergence of territorial stigmatization and the precariat, which immobilizes the subaltern classes, makes possible the continuation of the dominance of the dominant class in the current regime of global financial capitalism.

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