

Hello and welcome to our Good Place Podcast that is run by good place innovators.

A team of researchers, educators and student fellows passionate about transforming communities with an extra sensitive eye for our place, local context and through community needs. Our project focuses on the notion of entrepreneurial embeddedness the emotional connection to our places and Co. Creation of value with our communities. My name is Radka Newton.

I'm a senior teaching fellow in strategy and innovation at Lancaster University Management School. I'm also an education service designer and elite of good place innovators project. Funded by the Enterprise Educators UK in this podcast, we're exploring connections between design, entrepreneurship and place with a diverse set of guests ranging from entrepreneurs, Council representatives.

Regional development agencies and also Lancaster academic colleagues who have debated the role of design and entrepreneurial activities. Importance of place and also value of codesign today?

We're joined by Joseph Hernandez, lecturer in marketing and her research explores how micro entrepreneurs in Brazilian favelas managed to engage in economic activity amid stigmatization, violence and poverty.

Josie's research has been recently visually exhibited. In the management school, and that's How I Met Josie Josie welcome. It's great to have you with us.

Thank you, thank you. Thank you for the invitation. So today we will talk explicitly about a bit of a negative aspect of a place, and you know how this stuff, how the stigmatization may be affects entrepreneurial activities. And this is an important subject and aspect of place based agenda. And we already touched on this with our previous guests.

So Josie, you speak about entrepreneurs. Looking at the bottom of a pyramid, can you please explain this term to us?

Yes, so bottom of the pyramid is a term that became very popular in the US, especially in the US marketing academia.

But it was transferred to Europe eventually and at that point I used this term because it was easy to understand. It was to describe a part of the population that was living with up to \$2.00 a day. That's the basic description of it. So at that point it was very. It was easier to use this term. To relate to a certain community, I was trying to speak to and for them to understand a bit better what I was talking about, but the problem is that the this this description is quite limiting because poverty. It looks different in different places and has other important characteristics, so the the \$2.00 a day was more to place in a certain audience to speak to them and and and talk about problems of poverty and so on. But it's not. It doesn't tell the whole story, but that that's how I I came to it.

Oh, that's interesting. I wonder how that would sort of translate to our context, because we debated here. We have such diverse communities. You can have a neighbor that is very rich, you know. And then you have very deprived. Best of person living next to next to this rich neighbour. So yeah, it's it's an interesting  
00:03:23.252 --> 00:03:26.000  
time and in your research you speak a lot about stuff stigmatisation of place and how this may be poses barriers to entrepreneurial activities. Or you know, I and I just wonder whether you know this sort of issue that you encounter in the favelas. How is this stigma affecting the fabulous? Yes, so historically in Rio there has been this. It's it's division in the city, so you always say that you have a city with within the city because there are millions and millions of people living in favelas and they have historically been stigmatized, so they're considered second class citizens because they live in that place, and that is so attached to that place that that stigmatization that if they move out they will no longer be perceived that way.

So it is very much about  
living in that place,  
and this poses a series of barriers to them.  
So for instance,  
the basically the only part of  
public policy that is addressed.  
Favelas is police,  
so police are in our police to  
help them police to fight them,  
police to do operations,  
violent operations in the community.  
You don't really have any quality  
of education, public education,  
transportation,  
everything is very difficult enough  
available because they are in that place,  
so they are excluded from public policy.  
The moment you were talking about  
abounded favela place public  
policy shifts to what is about  
so it is for the city.  
You're talking about social programs,  
development infrastructure,  
and when it's about favelas,  
it becomes about police about  
removing about taking them away.  
From that. It's a problem.  
It's always problematic,  
so it poses several barriers for  
for the people who live there.  
So it's really about the physicality as well,  
isn't it?  
And like you said,  
it's very bounded,  
so there are very clear  
boundaries around that place,  
so it's almost like a a very clear  
understanding in in this in this respect and.  
It's really interesting what you said that

when people move out or they move out,  
maybe specifically for this.  
So I wonder how this stuff leads also to  
misrepresentation of these people and  
and the place itself so you know how?  
How is that manifested?  
So for instance the the the  
there is a series of different. As I said,  
barriers that this poses to  
them and and and this is just  
manifesting everyday life really.

So for instance you would have  
certain police operations that would.  
Stop buses coming from certain areas  
of Rio and then not letting them  
pass to other areas or asking for  
ID's because they were coming from

that area in their area has a favela.  
Whereas you don't have police stopping  
buses coming from the South zone for  
instance which is the wealthy zone  
of Rio to ask for ID's when those  
other kids are going to the beach.  
You know there's all sorts of  
different treatments because those people  
you know they come from that place.  
So it becomes not just for he  
becomes a barrier for entrepreneurs,  
but basically for everyone who lives there.  
So if you're an entrepreneur,

it's much more difficult for you to get  
access to credit to much more difficult  
for you to get access to clients.  
Some of my the the interviews  
I I I the people I talked to.  
For instance, one of the most photographer  
and he was a very good photographer.  
And when he people saw his Facebook  
page they wanted to do a photo  
shoot with him and he said,  
you know we could meet here.  
We could be here.  
All we could do in my studio.  
In my house and they say yeah,

we could do in the studio,  
but if it's in his house and they said,  
well, I live in this for valid then then  
it's a no then it becomes a negotiation.  
It's a bit more difficult because there is  
this perception that I shouldn't go there.  
It's too violent.  
You know people should not step in,  
although it's basically just  
crossing the street from,  
you know wealthy neighborhoods.  
Well, that's really tough.  
It must be tough, and I suppose  
demoralizing for people themselves.  
And especially for entrepreneurs.  
So I mean you, you said yourself,  
you know,  
they become almost like self made communities  
and I think you explore that stuff.  
The Pride with their self organization,  
how they organize their own market.  
Basically they understand  
their supply and demand.  
They are providing all the  
community needs themselves so you  
know we talk a lot about stuff Co.

Creating these solutions with communities  
as entrepreneurs but in Familites basically.

It's it's.  
It's quite a radical isn't?  
It's created within, it's not even called.  
Created with the city they are  
creating their own solution,  
yeah,  
so so favelas are quite large communities,  
because when sometimes when you  
say communities people imagine  
like a very small place.  
But actually the favela where I did  
most of my research has over 100,000  
inhabitants in a single place,  
and it's very packed,  
very dense.

So you don't have 100,000 people  
spread out as you have in Lancashire.  
But you have really.  
Packed in one in one hill basically,  
and now there there are some other  
more formal organizations that are  
helping you know the community become  
a bit more independent or a bit more  
connected with the city in some ways,  
so you do have some services  
of public public transport.  
They only just cut to the the main road,  
for instance,  
or you have the three main  
banks national banks in Brazil,  
you have them with branches in this  
particular favela because it's a big favela.  
So plenty of clients there  
for them to cater for,  
so you do have some things that  
they're they're happening there,  
but one of the things that one of the  
entrepreneurs told me was, you know,  
you come to favela and he said,  
I know it's it doesn't look pretty.  
I know that the houses don't look pretty.  
I know we don't have all the public  
services that you would expect to have  
in a normal neighborhood in the city,  
but everything you see here, we're built.  
We did this so we built our houses.  
We put the telephone cable so it  
doesn't look pretty. It looks messy.  
But this is all our doing so that there is  
some pride in that, in that we are excluded.  
So we we did what we could.  
Yeah, and it serves the community, I suppose.  
So it's really interesting. I would say you know it doesn't look pretty.  
It looks messy, but it's still.  
It's what the community needs and  
it's provided by the community.  
And I think your research specifically

a case of of tourism in favelas.  
Do you just want to mention like what, how?  
How can we imagine?  
Tourism in favelas. Yeah yeah.  
Because Rio is very popular.  
Perhaps the most popular touristic  
destination in in Brazil and with  
the Olympic Games and the World Cup.  
Of course at that then became even more,  
you know,  
even bigger business and actually  
tourism in favelas started in the 80s.  
It's it's not a new kind of business,  
but back then what started to happen  
was that agencies from the city with.  
Tours tour guides from the city  
were taking people to favelas  
on a Jeep and going up the hill.  
What they started calling a  
zoo like sort of sort of tour,  
so local starting to question their  
practice and say well if people are  
interested in seeing the community  
then we should be the one showing them.  
We should be the one to make a business  
out of it and and make a living  
out of it and so then indigenous  
entrepreneurs started to organize  
to provide these walking tours  
because one of the things that they.  
Were upset about was that people  
were not engaged with the community,  
they would just pass with the Jeeps  
and and really just observe their  
their community and not really  
go to their businesses.  
You know,  
eat at a restaurant or pay a local  
guide or that sort of thing so  
they started organizing with you.  
Know people they knew so so.  
So one one is a a tour guide.  
The other one is a caterer.  
The other one has a van that  
can transport people.  
The other one has a capoeira.  
Presentation that they can do so it  
really becomes a business that helps  
many families that becomes an income

for many families in the favela and  
has been growing steadily in the past  
few years and became became quite big.  
So it's almost like they wanted to promote  
the whole entrepreneurial ecosystem.  
If we use that word of the ecosystem.  
So I have this service but I can  
use your restaurant and show really

the the whole experience which is much more I suppose beneficial. For the community, so comes within the community and promotes the whole community. Yeah, yeah, rather than the idea of go and look at those people, yeah, which is quite patronizing in a way, isn't it? So I wonder how we can learn from this approach as well. So if this is maybe transferable to deprived communities we talked about stuck communities as well. In this podcast earlier. Or is is this quite specific? Because they are so clearly physically marked, you know? What do you think? Is it transferable to other deprived communities? I think it is because what favelas did with studying favelas when we did? Was it it really kind of explodes certain matters? Because when you think about, well, I think there is something about place when it comes to creating markets, shaping markets, putting markets to work in a favela that becomes much more extreme because favelas are quite extreme. Well, we could see an extreme context, so if you think that there is something I thought there was something about place that people perhaps should were using or somehow embedding in their in their in their market, making practices in a favela that becomes very much alive because they depend on marketing that place in making that place into a market offer and say come to a favela because the perception that you have is a misinterpretation and if you come here with us with a local, we'll show you a different community. You're gonna have a good day as in any other part of the city. And you learn something about us, and you know, change your perceptions so so it becomes much more you know alive this matter of place. I think in in a favela, but I believe it is transferable to other contexts in thinking about. In my case I'm interested in markets in market formation, so if you think about market formation, how markets come about,

how they are sustained,  
why they work, the way they do,  
I think they're having these sensitivity  
to what place means for that and how  
place connects to practices, I think.  
Are our learnings that we can  
transfer to other places it it?  
It sort of seems like they have this pride,  
don't they?  
And they really want to demystify  
so the community has that passion.  
And I wonder, maybe you know some  
of the most stacked communities.  
Maybe in the UK maybe lost lost that passion.  
So it's maybe about reigniting that  
belief that things can happen.  
Yeah, yeah,  
yeah yeah, yeah,  
definitely for of course the in the the,  
the the communities there are  
clashes of views.  
And things so there are locals who  
don't like the tourism market,  
for instance because they say,  
well, they're bringing people to  
look into my house into my street, into my neighbours,  
and I don't appreciate it because  
I'm not part of that,  
you know, so it becomes there are some  
clashes of views on that,  
but at the same time, as you said,  
there is a sense of pride also because  
if they all they have are negative  
perceptions from the outside, you know.  
So he has to come from within  
because there is nowhere else  
nobody else is telling them you.  
You know this is there.  
There is value.  
In here, so it's very much about them  
trying to fight that back because  
it is deeply affecting their lives.  
So if they go for a job application,  
for instance in the city,  
it becomes a problem when they  
say they live in a favela.  
So all of these things become barriers.

If you are an entrepreneur,  
if you're not an entrepreneur  
and in your research Josie,  
you talk about place, you talk about space.  
And I know it's quite these  
are academic concepts I think.  
Can you install maybe later  
and explain to us what's the  
difference between place and space?  
Yes, so so of course that if you



depending where you look and  
you know different thinkers,  
think of this in a different way.  
But the the the idea that I  
took was the perspective I took  
most from one particular French  
philosopher called Henry Lefev.  
And what basically he says is that place  
is the notion of embodied experience.  
How people go about with  
their everyday lives,  
how they sense a place, how they live,  
a place very much.  
Focus on the perceptions of the body.  
You know people walking in the streets  
and seeing houses in you know that  
the very physicality of going into  
a place and then when it comes to  
space is space is connected to place.  
So space is the wider space.  
So you could think of space and  
perhaps a bit more of abstract terms,  
but very much connected with what  
people do in their everyday lives.  
So when we think about big systems,  
you know we. We are in the capitalist system,

for instance. How is capitalism then?  
It happened in practice.  
You know what is this thing  
that we talk about?  
Capitalism so,  
so you could think of that in terms of space.  
This bigger systems,  
but they are very much enacted  
in everyday practice in the way  
that we live our lives everyday.  
So that's the way I kind of think about it.  
So place very much in place with the body,  
the physicality and space is the wider space.  
Perhaps the collective amalgamation  
of these everyday practices, if that makes sense. Absolutely.  
So it it is really about these  
sort of different practices.  
Routines as opposed relationships.  
You know this stuff, social.  
The social connections that  
within that stuff space.  
But I suppose anchored in a certain  
physical place and the history and how  
all this stuff effects the entrepreneurs,  
how they go about business as well.  
And so we discuss a lot  
in this podcast about, you know how entrepreneurs make  
sense of of these connections  
of these relationships?  
And I wonder,  
you know you've explored a lot about

this aspirations for the favelas and so,  
So what? Are they? What?  
What do these entrepreneurs in  
that you know very special place  
connected through this sort of,  
you know, special relationships, what?  
What do they aspire to?  
What do they want to achieve?  
I think in a more immediate matter  
you will be making a living,  
so that's that's what they're  
trying to do first and foremost.  
Because as I said, it's very, you know,  
there's several barriers for them so so,  
so making a living is is,  
I would say, number one of course,  
but then that very much attached  
to that is this notion of changing  
perceptions about the favela favela Azar  
because ultimately that's what impacts  
their everyday lives and of you know,  
the continuation of the community.  
So what they want is to be treated  
as citizens as part of the city,  
not a slice of the city or something  
that needs to be removed or something  
that is there and is problematic.  
To the citizens you know,  
they are citizens as well and  
they want to be seen as such,  
and this appreciation of place and you  
know you really your research is is  
all about raising awareness as well.  
You know, for us, reading your your pieces,  
it's very interesting,  
very insightful and I wonder how can we stop,  
maybe more prominently. Introduce this.  
This notion of place and maybe space the  
I mean we both.  
We both teach in the management school  
and I somehow rarely encounter.  
Debate about the importance of place.  
What do you think you know?  
How can we stuff?  
Maybe help our students to bring  
this understanding of the dynamics  
into the curriculum?  
And that's a very good question.  
It's not an easy one.  
I think that we we need to provoke our  
students to think about these things.  
So even for me it was before I  
started this piece of research,  
I wasn't paying attention to  
a place in space.  
It was something that happened  
in the process of doing this.  
Research,

so I believe there is something that we can start conversations that can start with our students to provoke them to have the sensitivity to a place. So when you're thinking about developing a new business or you're thinking about provoking change, we have all these conversations about change now, sustainability, climate change, grand challenges, all of these things when you're thinking about provoking change. If we start with place first. If we start asking questions 1st about place and then move from there what? Kind of questions and what kind of insights can we have? And I think we need to then provoke them to start with that kind of thinking, because I don't think it's the automatic path that we take when we're when we're thinking about this. What a great idea. And I mean, you know, that's what we're really trying to achieve with our project as well. You know, taking students just to the city center in Lancaster and just leaving them there to look around and think, and that, already, you know, helps them you know somehow initiate new ideas and new views of the place. So, Josie, what is your place? We are curious in this series to understand what are people's personal places. Where do you feel placed and happy, so as as an immigrant? That's a complex question, because I thought I'm originally from Brazil, so I thought it was there. And then I moved here and you feel a bit displaced in the beginning because, you know, you're not. You're not quite at home and then being here now for so long. Basically for seven years, then you feel like there is a home is more than one place and you know, I, I'm here, I feel home. A few that homies here and then I go back to Brazil and everything is so familiar. You know I'm there for a week and I I know how everything works and so I think it's those two places are you know where I I, I arrive and I know I know my whereabouts you you feel like there

is a safety net somehow so I would say  
yeah Lancaster and and and South of  
Brazil what a wonderful end to our podcast.  
And I know many of our international  
students will relate to this.  
Many of our international  
colleagues will relate to this.  
Displacement and you know where is  
where is my place so thank you so  
much for making that point for us.  
So thank you very much, Josie, for your time.  
It's been great having you with us  
and thank you for bringing this  
debate to us of stigma as well  
as pride in that place.  
And that's all for today.  
I hope you enjoyed our debate and  
feel free to drop us a message,  
comment or recommendation of a resource,  
initiative or idea for our project. And until next time take care.