3. Concepts: affect, body, materiality

A main concern underlying this project is that in day-to-day life there is a prevalent automatism and standardization of ways of using transport, working and perceiving the body and the city in general. Each one of these elements that compose urban rhythms are more or less taken for granted, and considered as mere objects and routines that function under fixed ways that change little. However, the city concert also has a deal of potentials that are re-actualized moment to moment. The city has a way of constantly creating its own character: that is, people and things create a full working network and at the same time the city itself is a living being. There is no intention to humanize a non-human, but to understand the influence under which it is subject and how it creates effects upon *all citizens*.

Emotions also are boiling on the surface of city activity, but it is not this alone that imprints a distinction on how urban flows act, react, change directions and sizes, stop, and come back under different ways. Their are certain properties and activities that make a city closer to "all that it can be", or rather those that just keep it at a minimum. *Emotions are not the same than affections* repeat Deleuzian texts and their readers: while the first are needed for a qualitative detection of lively experiences and themes, they are not the points that show how far an entity can reach to the infinite of possibilities to be developed. Each atom of this "life of associations", to use a Tardean idea, can have a strength and ability to propagate itself, or just die alone from internal implosion. Affect can be on one extreme the potential for sadness, but most commonly cited as the contrary potential for joy, expansion, and freedom to do what is desired and desirable.

*Affectivity is understood as intrinsically positive: it is the force that aims at fulfilling the subject's capacity for interaction and freedom. [...] The positivity of this desire to express one's innermost and constitutive freedom can be termed as conatus, potentia or becoming.*[^9]

[^9] BRAIDOTTI, Rosi. 2006. P. 148.

One of the primary motors that allow to these realizations is desire, highlighted as the primer trigger that enables subsequent processes in human society. Hence one can make a direct relation linking affections and desire to produce societal outcomes, be them productive for liberation or, on the other hand, even for alienating, controlling and impeding the liberation of desire:

*Undeniably a romantic concept within his discussion of the regulation and production of desire and energy within a social field, Deleuze’s writings affect and affection nevertheless enable a material, and therefore political critique of capital and its operations. Within a Deleuzian framework, affect operates as a dynamic of desire within any assemblage to manipulate meaning and relations, inform and fabricate desire, and generate intensity – yielding different affects in any given situation or event. [...] In Deleuze’s singular and collaborative work with Guattari, affective forces are depicted as reactive or active (following Nietzsche), tacit or performed. As Deleuze portrays it, affective power can be utilized to enable ability, authority, control and creativity.*[^10]

[^10] PARR, Adrian. *The Deleuze Dictionary* [2005]. Edinburgh University Press, Edinburgh, 2010. P. 13

The city and its components, humans and non-humans, have a number of potentials working at several levels of networks. And these network points even have the ability to interchange properties and labels: a passive human-car annexed together can be more of a block in the system of flows than an active non-human river that transports water to the industries and thirsty people. Even separating humans from non-humans is fictional: they are structured ways of understanding agents that are not actually very easily separated, a cyborg human becomes indistinguishable from a pos-human, or even a simple human.

The research suggested here intends to explore the capabilities in urban life and seek how it may unfold: it's a search that goes to several components of a network and see how they may render multiple layers of possible outcomes.

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