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V!23
REVISTA V!RUS
V!RUS JOURNAL

issn 2175-974x
dezembro . december 2021



PROJETO
PROJECT

PAISAJISMOS DEL SUR EN LAS BARRIADAS DE LIMA, PERÚ
LANDSCAPES OF THE SOUTH IN THE SLUMS OF LIMA, PERU
CÉLINE VERÍSSIMO, GABRIEL CUNHA, MARIELA PEÑA AYMARA

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Céline Felício Veríssimo is an architect and has a Ph.D. in Development Planning. She is an Associate Professor of the Architecture and Urbanism career and the Postgraduate Program in Public Policies and Development of the Federal University for Latin American Integration, Brazil. She is a researcher in the group of multidisciplinary studies in Urbanism and Architecture of the South - MALOCA and collaborator of the research group iDALE! Decolonize Latin America and its spaces. She conducts research on the political dimension of the challenges of cities, environmental impacts, and socio-spatial inequalities, particularly with Guaraní communities, residents of urban occupations, and Afro-religious in the BR-PY-ARG Triple Border region.
celine.verissimo@unila.edu.br
<http://lattes.cnpq.br/6140162189190176>

Gabriel Rodrigues da Cunha is an Architect and Urbanist, a Doctor in Theory and History of Architecture and Urbanism, and an Associate Professor at the Federal University of Latin American Integration, Brazil. He is a researcher in the group of multidisciplinary studies in Urbanism and Architectures of the South - MALOCA, and co-author of the book "Por um ensino insurgente em Arquitetura e Urbanismo" (Edunila, 2020). He conducts research in the field of social studies of technology and solidarity technoscience, with an emphasis on the study and development of popular and traditional construction technologies with raw earth.
gabriel.cunha@unila.edu.br
<http://lattes.cnpq.br/1239852115442353>

Mariela Alexandra Peña Aymara is an Architect and Urbanist and a researcher in the group of multidisciplinary studies in Urbanism and Architecture of the South - MALOCA, and the Postgraduate Program in Design and Planning of the University of Brasilia, Brazil.
maariela.pena@gmail.com
<http://lattes.cnpq.br/1338539125219440>

How to quote this text: Veríssimo, C. F.; Cunha, G.; Aymara, M. A. P., 2021. Landscapes of the South in the slums of Lima, Peru. *VIRUS*, 23, December. [online] Available at: <<http://www.nomads.usp.br/virus/virus23/?sec=7&item=1&lang=en>>. [Accessed: 20 December 2021].

ARTICLE SUBMITTED ON AUGUST, 15, 2021

Abstract

This paper analyses the socio-environmental importance and the biocultural memory observed in open spaces of the self-organized context of the slums of Lima, Peru. Looking forward to the Good Living and Epistemologies of the South in order to rescue the knowledge turned invisible by the colonialist, capitalist and patriarchal domination, this paper proposes the antipodal concept of "landscapes of the South". Therefore, the theoretical framework triangulates theory from the Decolonial Turn, Designs of the South and Biocultural Memory. This theoretical approach was decided by its capacity to situate the critique from a different angle, opposed to the Eurocentric hegemonic notion of *Landscape*, which commodifies nature based on the propaganda of power, inferiorizing the people, their knowledges and their landscaping designs. Likewise, a theoretical approach is developed based on the landscape designs self-organized in the slum areas of Lima, popularly known as "barriadas". The slum called "La Ensenada" was our main case study, located in the district of "Puente Piedra", where direct observation and semi-structured interviews were developed with some residents during the fieldwork. Considering these elements, a booklet with landscape design alternatives was developed aimed to serve as a basis for improving self-organization and landscape interventions in this slum, in order to improve their socio-environmental quality, and, above all, to overcome the violences of modernity-coloniality.

Key-words: Landscapes of the South, Modernity-coloniality, Epistemologies of the South, Designs of the South, Slums of Lima.

1 Introduction

The city of Lima, capital of Peru, lacks public spaces. Those that do exist are located downtown and are not entirely public, as many of them charge an entrance fee. Due to the long distances and the limited access, the people who live in the peripheral areas called "barriadas", are deprived of these gardens and parks. In addition to being marginalized and far from the services, facilities and infrastructure concentrated in the Lima's central area, slums are arid peripheral areas that have no trees or landscaping design projects nor qualified public spaces.

This paper presents previous research results of a study conducted in 2019-2020, seeking to contribute to a critical analysis of public space and landscape design the Peruvian slums and offer subsidies to improve the ways of living and dwelling through landscape design. Starting from the Epistemologies of the South as "a metaphor of the suffering, the exclusion and the silence of peoples and cultures that throughout history, were dominated by capitalism and colonialism" (Santos and Meneses, 2010, p. 183) allows to observe the cultural diversity of various worlds. This enabled a derived conception of "Landscaping of the South". This paper seeks to put forward a landscape design more adequate to the dualistic reality that characterizes Latin American cities for the necessary socio-environmental inclusion of urban public space and, even more so, in the arid slum peripheries where most of Lima's urban population lives. Hence, the paper emphasizes that it is fundamental to maintain and reintegrate nature as part of human existence and its habitat, given that the alienation between humans and non-humans from the whole living system has been caused by the advances of capitalism in Abya Yala, which has worsened in the recent decades.

The Peruvian State neglects the spread of nature in the cities; instead, it invests in the construction of more viaducts, highways and luxury condominiums; prioritizing the elites and their expensive cars rather than the people who make the city work.

Lima is understood here as a dualistic city of colonial and racist genesis (Veríssimo, 2013), defined by an "abyssal duality" (Sousa Santos, 2007) [1], because while the capitalist, white and colonial centre of the city grows, it pushes and marginalizes people to the peripheral slums, increasingly impoverishing them, leaving them without adequate housing, precarious work, nor decent health, education and green areas. It is a historical process of political, cultural, territorial, infrastructural and landscape exclusion established in the 16th century, whose predatory exploitation pattern and subjugation of life, persists to this day.

2 Constructing a theoretical referential suitable for the slums landscape

As expressed in the title of this paper, different key theories and concepts are fundamental for understanding other landscape designs, which was generically called "Landscaping of the South", which is believed to be more adequate to the reality of the slums of Lima. For a better understanding of Landscaping of the South, it was indispensable to integrate other terminologies such as Buen Vivir (Acosta, 2013), the Ecology of Knowledges (Santos, 2012), the Biocultural Memory (Toledo and Barrera-Bassols, 2009), and the Designs of the South (Borrero, 2015) that is put forward in more detail below.

The main concern is to unfold a critical analysis of modern, Eurocentric, elitist, white and patriarchal world-system whose understanding and representation of landscape design follows an epistemological, predatory and maladjusted hegemony, replacing it for an epistemology of the South: plural, communal and spatial, which may reveal the subaltern biocultural memory and enhance an ecology of knowledges. Because landscape and landscaping are the spatial transformation of nature by humans for their habitat, they are necessarily designed.

Likewise, the landscaping practice in the slums of Lima, are landscape designs of the South, that represents a fraction of counter-hegemonic resistance to the cruel and perverse design of Eurocentric modernity that generates the abyssal line (Santos and Meneses, 2010; Borrero, 2015) especially because this is the design that the peoples of the South conduct every day. More than finding the name or the ideal concept that can be used to name an alternative perspective of landscape and landscaping, the paper is dedicated to looking for other more appropriate and critical references.

The production of public spaces in the peripheral and poor areas of Lima's slums is a problem that has not yet been solved. The inhabitants of these areas, mostly migrants of Peruvian peasant and indigenous origin, lack basic subsistence services, have difficulty accessing the landscape of the central regions of Lima and do not have it either in their own settlements. The spontaneous logic of configuration and spatial appropriation typical of peripheral urban expansion, which does benefit from State investment for urban planning infrastructure, results in residual landscaped spaces.



Fig. 1: Location of the Barriada la Ensenada in the district of Puente Piedra. Source: Peña, 2021.

These difficulties suggest, fatally, that it is within the community itself that solutions are sought from the residents themselves, without prejudice of the struggle for State investments and services, rescuing their traditional cultivation knowledge systems. These traditional knowledges are considered as bad or worthless by modernity, which is this reason why they have been gradually erased from their memories.

For these reasons, the conventional approach of landscape and landscaping about this problems, needs to change. The popular and community approach to landscape and landscaping requires another epistemological perspective (the paper does not discuss the ontological dimension that will be referred in a future opportunity), other vision(s) more sensitive to the way of thinking and connecting to the world, own of these groups that inhabit the urban peripheries of Latin America.

The beginning of the search for a more appropriate referential, starts in the debate of Good Living, which is a very present topic today, both in Peru and in the entire Andean region of Bolivia and Ecuador, where the ancestral and other traditional peoples already mentioned are found. Translated into the Quechua language as Sumak Kawsay and Suma Qamaña in Aymara, Good Living refers to the ancestral worldview of life for many members of these communities, where nature is given priority and everything it offers is part of our ways of life (Mamani, 2010) and is simultaneously purposeful for a pluriversal and post-capitalist transition (Acosta, 2013; Escobar, 2016). Since the end of the 20th century, it is also an epistemic paradigm and a political, cultural and social proposition developed in neighbouring countries, namely in Bolivia and Ecuador. This leads to the inclusion of this concept for the production of spaces and the improvement of people's quality of life.

More recently, in 2008, the "Declaration of the Children of the Earth" was a document signed by more than a thousand representatives of the Quechua, Aymara, Kichwa, Lafquenche, Guambiano, Toba, Colla, Poccra, Asháninka and other native peoples of Abya Yala¹, gathered in Lima, Peru, between 12 and 13 May 2008, during the "II National Summit of Communities and Native Peoples of Peru and the International Forum: Indigenous Agendas, European Union and Decoloniality of Power and Knowledge". The expression "Good Living" was reiterated repeatedly by the indigenous representatives and speakers who participated in the II Summit.

Of all the sets of values that are addressed in "Good Living", this paper is particularly interested in highlighting the three levels of projection that represent a counterpoint to the references of urban-modern-capitalist life. The first plan, the individual, affirms the need to promote a sober life, based on the satisfaction of needs, that is to say, on the validity of economic, social and cultural rights, but far from consumerism and luxury. The second plan, communitarian, where the indexes of human development are measured in the collective, which, in the plan of the Law, means to reach the rights for all, including the right to have a space for contact with the landscape. And the third plan, of nature, conceptualized as Pachamama², not only as the surroundings or the environment, but also as the source of life and the only possibility of survival of human and non-human life.

An approach to landscape and landscaping that addresses in an articulated way the three projection planes of Good Living, seems to be appropriate as an important reference for the reality of the slums. Obviously, far from affirming an essentialist vision, not sensitive to the changes and loss of these cultural references in these slums populations, far from the reality of the various Peruvian indigenous peoples, and subject to the reform and eviction processes of capitalist modernization, especially the phenomenon of urbanization throughout the 20th century.

The urbanization process does not represent just a spatial change, but also a change in existence and promotes, in its own way and permanently, the destruction of cultures - better said, giving continuity to the colonial epistemicide³ - as such, and its mirror in the human habitat. As a process of struggle and resistance, part of the people of the slums in Lima have practices under the principles of Good Living that they develop spontaneously.

Still, on the other hand, these principles make little sense in their existential trajectory recently assimilated by modernity, once they are removed from the non-urban context and from the peasant community life where these principles emerged, which does not mean that some are not equally valid. On the contrary, their critical reference to individualism and the logic of the capitalist market are equally appropriate to these contexts, since the solutions can only lie within the community itself.

In the same way, the search for a rescue of the Biocultural Memory (as part of the knowledge of the American indigenous peoples on biodiversity, plundered since the XV century) (Toledo and Barrera-Bassols, 2009) is a point of convergence for a better acceptance and recognition of these principles for a necessary transformation of the slum's landscape.

Finally, the pattern of existence defended by Buen Vivir can serve as an epistemological-existential turn (perhaps a rescue and not a novel turn, for a fraction of them) necessary for the individuals who live in the neighborhoods to understand and rethink the spatial relationship they have with their immediate landscape, no longer dependent on the ultra-liberal market of modernity, more if self-managed, around the domestic and community life of their non-productive time (although we know that the domination of capital advances more and more over free time and domestic space, mainly through precarious work, real estate speculation and population density, alienation caused by TV, internet and cell phone use, extending the reach of precarious forms of production and subsistence, such as the phenomenon of "uberization"): the market forms that educate us not to give importance to the common good - in this case the areas and spaces free from our

neighborhood (because they are considered marginal, not productive, not individual and, therefore, of no one in particular and without value) can be a good dawn of the pertinent criticism and proposal of Good Living.

Finally, the pattern of existence defended by Good Living can serve as an epistemological-existential turn (perhaps a rescue and not a novel turn, for a fraction of them) necessary for the people who live in the slums, to understand and rethink the spatial relationship they have with their immediate landscape, no longer dependent on the ultra-liberal market of modernity, but more self-managed, around the domestic and communal life of their non-productive time (although the domination of capital is advancing more and more over free time and domestic space, mainly through precarious work, real estate speculation and population density, alienation caused by TV, internet and cell phone use, it extends the reach of precarious forms of production and subsistence, such as the phenomenon of "uberization"). The market rationale that educate the society not to give importance to the common good - in this case the areas and free spaces of slums (since they are considered marginal, illegal, non-productive, non-individual and, because of this, nobody's in particular and without value) can become a good target for the pertinent critique and proposal of Good Living.

In this communal, household and individual scale of the domestic space and its surroundings, the notion of "Biocultural Memory" (Toledo and Barrera-Bassols, 2008) also contributes to think about an approach towards landscape that is proper to the cultural context of communities living in the slums. According to the authors, human beings have a memory with knowledge that is not necessarily written in manuals, but which is incorporated in our habits, knowledge, ways of planting and of using plants.

Considering that those people retain some biocultural memory, then, it is necessary to maintain it, enrich it and transmit it to next generations in an interconnected way with new forms of cultivation (ex: agroecology, permaculture) that Boaventura Sousa Santos calls of 'intercultural translation'⁴ (Santos, 2018). Aiming at rescuing and updating ancestral knowledges regarding the cultivation of food, the bioclimatic control of houses and streets, traditional medicines, and so forth. Furthermore, that the practices of landscape design change may dialogue with the biocultural memories of those that inhabit it.

It is reasonable to assume that such biocultural memory(is) have an interrelation with Lima's ecosystem of the Pacific Desert Ecoregion, which characteristics need to be acknowledged and valued for their scientific and academic knowledge, with the purpose of proposing landscape design alternatives able to help regenerate the slum's biocultural environment. The aridity, the low rainfall and the scarcity of water in this Peruvian region is a fundamental data for any projective solution, and it obliges one to understand, include and value the habits, customs and knowledges of the residents, and the ability to listen their most urgent demands, so that they can build a better place for themselves.

The third contribution to the construction of a theoretical framework suitable for the landscape of the slums is the act of design in its own right and the role of design. Usually, within the field of architecture and landscape design, professionals refer to design as an act of theoretical-practical realization, propositional, planning and projective aesthetics, given that its mission is to conceived space. But also, this understanding of design and projective action needs to be revised.

The problem here is that design is based on models, established or imposed, by the hegemonic modernity of design, heteronymous in relation to its agents and users, burdened by the coloniality of knowledge (Quijano, 2005), whiteness, hetero-normative, capitalist and Eurocentric of one single world paradigm. Still, it is fundamental to search for a design paradigm that looks into communal autonomy, popular knowledge, place, which involves the multitude of knowledges of these worlds, instead of privileging specialist's standpoints. Only through other designs, conceived by and for others, can the knowledge and practices of the South be rescued. In this particular case study, there are two authors who in recent years have critically studied design with great interest to this paper.

In 2015, Alfredo Gutierrez Borrero formulates the idea of Designs of the South, and, more recently of *DISSOCONS* (abbreviation of Designs of the South, of the Souths, Others, With Other Names). Basically, in Borrero's (2015) argumentation, there are people's and subaltern's ways of living, especially in the peripheries of modernity-coloniality, that have no Western origin or influence, which he attributes the idea of Designs of the South, i.e., that are from the South. Thus, understanding Designs of the South in the geopolitics of knowledge, arguing that it existed prior to modernity and colonialism, and persist/resist until today, although frequently subjected to the subalternization by the West and by Eurocentrism.

Therefore, the author considers that there are many Souths (Borrero, 2015), because there are many Worlds (Escobar, 2016) in the communities of the territory - epistemological, geographical and historical Souths - not just one south, but more Souths, everywhere (Santos and Meneses, 2010), which justifies his conceptualization of *DISSOCONS* that expand the idea of "Designs of the South", denying, at the same time, a

generality that silences a series of different tonalities, making them disappear under their supposed inclusion (Name and Cunha, 2020). When Gutierrez-Borrero, proposes a valorization of these design-others, he aims at listening all of those designers that are not called likewise, who do not even master the modern tools of design and projective language. He tries to establish a dialogue and incorporate critical contributions about environment, other-cosmologies, ethnic-racial conflicts, gender inequalities, the Good Living and linguistic and epistemic racisms.

Finally, the political proposal of his concepts implicate resisting to the adoption of practices of "defuturing designs", in accordance with Tony Fry's pertinent critique, from two decades ago, concerning the role of design in modernity (Fry, 1999). The proposal of DISSOCONS is to fight the crises that devours the futures, the crisis of the modern Western world, against which we had to account for other alternatives of life, to participate in the commitment with the totality of lives, as a political exercise with affection, distant from the compulsory modern neutrality for the objectivity of science (Borrero, 2020).

Accordingly, deeming appropriate to include the Ecology of Knowledges, term coined by Boaventura de Sousa Santos (Santos, 2012)⁵. The thinking of the Portuguese sociologist was decisive for the theoretical formulation of Borrero's Designs of the South, since 2012, when this Colombian scholar became acquainted of Santo's formulations, along with his colleague, former student and industrial designer Fernando Alberto Alvarez Romero (Borrero, 2020). The Ecology of Knowledges is a synthesis of theoretical formulations of the Portuguese sociologist in a temporal arc ranging from his texts dealing with Western reason (Santos, 2002) to those in which the term itself appears for the first time (Santos, 2007).

The Ecology of Knowledges opposes the logic of the monoculture of knowledge and scientific rigor, identifying and valuing other knowledges and criteria of rigor and validity that operate in a credible way in social practices that the metonymic reason⁶ declares non-existent. Thus, modernity-coloniality also hides or invalidates these knowledges as incorrect, making it necessary to understand that there is no such thing as right or wrong and that any local knowledge or practice is valid. The ecology of knowledges reacts against the continued epistemicide of colonial modernity – the non-recognition of other cultural and social logics apart from the epistemology of the North. Landscapes of the South are part of an ecology of knowledges because they also dialogue with traditional cultures. For an ecology of knowledges, knowledge is an intervention in reality, and not a representation of reality. The cognitive construction credibility is then measured by the kind of intervention in the world that it enables, helps or hinders. Given that the evaluation of this intervention always combines the cognitive with the ethico-political, the ecology of knowledge distinguishes analytical objectivity from ethico-political neutrality.

Therefore, this ongoing study intends to envision self-organized landscape alternatives in order to improve the socio-environmental quality of life of peoples, valuing their Biocultural Memory and their Ecology of Knowledges supported by the spatial practices of the slums of Lima.

3 Mapping of areas and other designs: Refuturing design?

The retaining walls are predominant in these areas due to the declivity that is seen in the area, they serve to contain the soil and houses. These, especially at night, are dark areas where some insecurity is generated due to the lack of street lighting and the distance between houses. In order to reduce this night-time insecurity, which especially affects women, there are strategies that we will discuss later. A different type of transformation was carried out in relation to the other typologies selected, since these walls have a structural function. The murals elaborated by the Asháninka and Shipibo-Conibo populations are a characteristic of these Peruvian indigenous groups, that is why it is proposed as a part to liven up the landscape and give vitality to the area, besides being a local collective practice that identifies them and is part of their culture. For this strategy of local artistic character we also propose the implementation of vertical vegetable gardens with small ornamental species in plastic bottles or other utensils that are discarded to reuse them and give them a use.

There are free spaces where neighbors sporadically sow and cultivate some small plants such as mint, lettuce, parsley, among many others. They are used to plant them in flat areas that are uncovered in the neighborhoods, these practices seek to generate free and spontaneous meeting between neighbors. In order to generate a pleasant space and greater sociability in these open areas, we think that the inclusion of recreational, gastronomic and leisure activities in the same space. For that, we would have the following furniture: swings made of tires, wooden tables to taste the dishes and desserts that would be sold in the food carts as it is a local practice and food. This space could also be used as a fair promoting sociability and exchange of intergenerational knowledge. Different games and vegetation / trees would provide shade, comfort and fun for users of all ages, genders and beliefs. The floor coverings would be made of reused concrete, stones and existing sand, normally considered garbage.

Since the area is characterized by accentuated declivity, the presence of slopes is a very strong characteristic of the area. Therefore, a possible local intervention with vegetation and reuse of residual materials such as tires, etc. could be used to liven up and attenuate the landscape in the area. As an initial scenario for this area, it has to be an area of rest and tranquility, where you can go to sit and breathe fresh air in the company of nature and people, even read a book in the tranquility of a hammock. For this, we thought of some stairs made of tires in an easy to build way that can overcome the slopes and take advantage of the declivity to produce a quiet and pleasant space. Recreational activities for children can also be carried out by means of a slide made of tires, taking advantage of the slope and climbing. Ornamental and food species of large and medium size could be used.

In order to make the degraded landscape more pleasant, safe and healthy, we consider it necessary to improve the road separators that are visualized in the avenues or main streets on the way to the areas where the houses are located, besides widening the sidewalks that are close to the houses. Currently these have very few green areas and tree species, and their crossing would be safe, also allowing places along the streets for the sale of locally produced products (e.g. fresh fruits and vegetables, ready meals, among others).

Urban gardens in the peripheries are spaces created for food, medicinal and ritualistic production. Their dimensions vary, but they can be created in relatively small spaces, such as in road dividers, as is the case here. While rooftops and gardens inside the home are a good option for implementation, public spaces such as parks also offer an opportunity to develop them with community participation, despite current restrictions that make Lima's parks accessible only to the elite.

4 The proposed booklet

In order to regenerate and improve these peripheral and irregular areas through the empowerment of the inhabitants by rescuing their knowledge and valuing their practices, we propose a booklet for the Landscaping of the South, entitled "Planting in your Barriada"⁷. For the elaboration of the booklet, the fieldvisits have been made to different neighborhoods in Lima, during the year 2020, including La Ensenada in the district of Puente Piedra, Oasis in Villa el Salvador and Mi Perú in Ventanilla, as well as visits to different downtown urban parks. During the visits, conversations and open-ended questions were asked to the residents about the open spaces and their appropriation of the place. They were also asked about the species that are usually planted and how they organize together to cultivate in the open spaces.

It is important to highlight decolonial pedagogy as a way to break with what Catherine Walsh calls "single reason" (Walsh, 2010) referring to the hegemonic Eurocentric thinking that marginalizes other knowledges. We opted for an intercultural booklet instead of a Cartesian landscape design blueprint that would only make sense in a collaborative technical assistance project (avoiding typical western Landscape Designs that replicates the universalism, violence and social exclusion).

The main intention of the intercultural booklet was to maintain local knowledges and practices that are transferred from generation to generation and that are not necessarily in a manual, but are knowledge and learning processes innate to people's broad ways of being, taking advantage of the great ethnic diversity of Peru, regarding the conservation of biodiversity and ecosystems.

We understand that this knowledge, through the booklet, can be valued to reverse the invisibility that the memories of these worlds have suffered until today and reinforce an anti-racist, anti-capitalist and anti-patriarchal education in the struggle for Abya Yala. In this way, perceive how the role of the professional architect, the urban planner and the landscape architect, can intervene by providing knowledge to decolonize landscapes and thus achieve a socio-environmentally more just, supportive and self-managed city, freed from the links with modernity-coloniality.

The booklet was diagramed in A5 format and on each page there is an illustrative invitation to the whole community to regenerate the environment, through the different options that are proposed. On the first pages, there is a brief introduction about how the booklet works; followed by icons of the materials we will need to carry out the intervention activities. In this way, it shows a step by step of what activities would be possible to carry out and the different species that could be planted in the five different scenarios.

For the retaining wall, we propose climbing plants, murals and a community kitchen due to the Peruvian customs of street food and Shipibo art, as shown in Figure 2. In the space around the house, we can see the doors and the courtyard of the houses, where vertical vegetable gardens are proposed due to the small spaces they have, also the different species that could be planted as shown in figure 3. With respect to the flat area, due to the ease of access, different types of urban furniture of easy execution and accessible cost are

proposed, such as benches, seesaws and swings. In relation to the steep area to take advantage of the topography, we propose slides and tires that besides helping to contain the slides would serve as stairs to facilitate the ascent as shown in figure 4. Finally, we intend to increase the sidewalk, since we consider important to prevail the custom of the appropriation of the streets to carry out their daily activities and neighborhood integration as shown in figure 5, so increasing it and planting species that provide shade or are ornamental, will liven up the landscape.

In addition, at the end of the booklet, there is a guide to know a little more about each species that could be planted in the different scenarios. In a visual way, it shows the height and shape of each one of them. As they are the most recurrent, these scenarios were selected during the visits to the different "barriadas". Therefore, it is necessary their intervention since they need regeneration and above all to do it in community, since it is essential to prevail the appropriation on the part of the dwellers. In this way, it is intended that access is as universal as possible as it has a QR code that could facilitate the dissemination or printing and easy distribution so that everyone can access it.



Fig. 2: Mural proposed in the booklet "Plantando en tu Barriada" for the retaining wall. Source: Peña, 2020. Available at: <https://bit.ly/3GRYb1Z>. Accessed on: 04 Nov. 2021.



Fig. 3: Vertical vegetable gardens proposed in the booklet "Plantando en tu Barriada" for the EED. Source: Peña, 2020. Available at: <https://bit.ly/3GRYb1Z>. Accessed on: 04 Nov. 2021.



Fig. 4: Alternatives for the steep area proposed in the booklet "Plantando en tu Barriada". Source: Peña, 2020. Available at: <https://bit.ly/3GRYb1Z>. Accessed on: 04. Nov 2021.



Fig. 5: Alternatives for increasing sidewalks proposed in the booklet "Plantando en tu Barriada". Source: Peña, 2020. Available at: <https://bit.ly/3GRYb1Z>. Accessed on: 04 Nov. 2021.

5 Final considerations: landscaping for pluriversal cities

The importance of public space in the slums of Peru is indispensable for a better socio-environmental quality of life, and the regeneration of nature, given the enduring historical violence, which is reflected in the dualism of most Latin American cities, showing the scars of modernity-coloniality. The colonialist genesis of the Peruvian neo-liberal State invisibilizes its people and increases these problems, disobeying the purposes marked by the World Health Organization (WHO) which recommends a minimum threshold of 9 m² of public space per inhabitant (UN-HABITAT 2015). Therefore, this paper presents a critique that demonstrates conventional landscaping design as a predatory tool that produces exclusionary public spaces that increase social inequality, where any aggression to the environment is autophagy. Therefore, this paper highlights the forgotten and muted part of landscapes with the preliminary proposal of the term "Landscapes of the South" proposed here, so that "taking care of nature" may be understood as something innate to human existence and is practiced on a daily basis in the subalternized spaces of urban peripheries as a silent counter current of modernity-coloniality. Likewise, the self-organization of these free spaces transforms scarcity into diversity, and renews itself cyclically over time, as gardens of life, struggle and resistance creating a kind of dialectics with nature that replaces the Western hegemony of a dualistic urban universe for an urban pluriverse, so that, who knows, one day it will be able to expand and thus achieve more just, beautiful and solidaire cities.

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¹ Abya Yala in the language of the Kuna people means "Mature Land", "Living Land" or "Flourishing Land" and is synonymous with America and its use by popular movements seeks to decolonize the terms imposed after colonization as a form of resistance and struggle against the pressure of colonial modernity..

² Pachamama (from Quechua Pacha, "universe", "world", "time", "place", and Mamá, "mother", "Mother Earth") is the maximum deity of the indigenous peoples of the central Andes and represents the Andean cosmovision of nature.

³ Epistemicide means the non-recognition of other cultural and social logics that do not belong to the Western North: "... destruction of some forms of local knowledge, the inferiorization of others, wasting, in the name of the designs of colonialism, the wealth of perspectives present in cultural diversity and in the multifaceted visions of the world that they lead" (Santos and Meneses, 2009, p. 183).

⁴ According to the author: "... intercultural translation consists in the search for isomorphic concerns and underlying premises between the different cultures, identifying differences and similarities, and developing, whenever appropriate, new forms of cultural understanding and intercommunication that can be useful in favoring interactions and strengthening alliances between social movements, organizations, resistance groups that, in different cultural contexts, fight against capitalism, colonialism and patriarchy and for social justice, human dignity, or human decency." (Santos, 2018, pp. 261–262).

⁵Boaventura de Sousa Santos argues that the abyssal duality originated in the 15th century, when the "abyssal" cartographic lines that demarcated the Old and New Worlds in the colonial era were established and

structured modern Western thought and continue to be constitutive of political relations and exclusionary cultures maintained in the contemporary world system.

6 Boaventura, in his essay "Para uma sociologia das ausências e uma sociologia das emergências" (2002), makes a critique of Western reason, which he calls indolent and is characterized in 4 different ways: impotent reason, that which does not he exercises because he thinks that he cannot do anything in the face of a need conceived as external to himself; arrogant reason, which does not feel the need to exercise because it imagines itself unconditionally free and, therefore, free from the need to demonstrate its own freedom; metonymic reason, which claims to be the only form of rationality and, therefore, does not apply to discover other types of rationality or, if it does, it does so solely to convert them into raw material; and proleptic reason that does not apply to thinking about the future, because it thinks that it knows everything and conceives it as a linear, automatic and infinite overcoming of the present.

7The booklet "Plantando en tu Barriada" (english version) was [attached as a separated file](#).