



THE INFORMAL AS A PROJECT

BUENAVENTURA - COLOMBIA

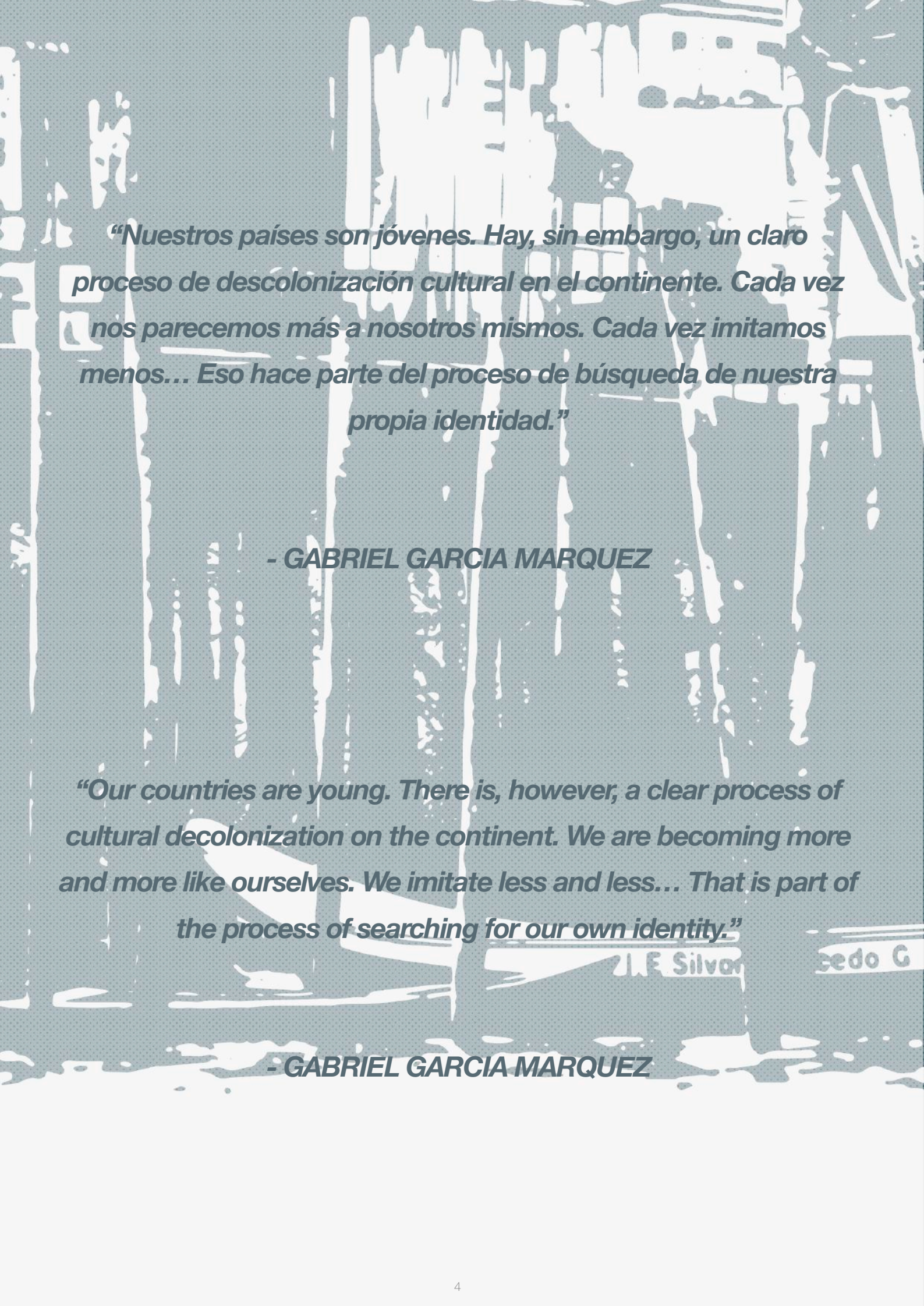


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“Nuestros países son jóvenes. Hay, sin embargo, un claro proceso de descolonización cultural en el continente. Cada vez nos parecemos más a nosotros mismos. Cada vez imitamos menos... Eso hace parte del proceso de búsqueda de nuestra propia identidad.”

- GABRIEL GARCIA MARQUEZ

“Our countries are young. There is, however, a clear process of cultural decolonization on the continent. We are becoming more and more like ourselves. We imitate less and less... That is part of the process of searching for our own identity.”

- GABRIEL GARCIA MARQUEZ

ABSTRACT

Through this thesis I have done an investigation on the city of Buenaventura in the Colombian Pacific region, and the factors that compose it, taking into account that it occurs in a context of poverty and scarcity. The response that the inhabitants have given to the problems they have faced over the years is also analyzed, providing solutions to living, through informality, vernacular architecture, and preserving their cultural traditions in the way of living, coexisting, and live. But, in particular, the relationship between the city and the sea is analyzed, since the water element is of vital importance in the formation of the city and in the way of living.

A socio-spatial analysis of the city and the relationship that it and the citizens have with the sea was made, the latter has a fundamental role in living in Buenaventura, both culturally, as well as socially and economically; followed by the characteristics and problems faced by the communities at the general level of the community. Additionally, an analysis was carried out on the way of living and the subsidiary organization in the houses, the characteristics of these according to the place of implantation, because, as mentioned, the city of Buenaventura has an ambiguity in its formation, aqueous and terrestrial.

Finally, after carrying out an analysis in the case of urban design study, a proposal is proposed that responds to the characteristics of the city and its inhabitants, proposing aqueous, semi-terrestrial, and terrestrial spaces, responding to the socio-cultural and economic needs of the region.

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1. THE INFORMAL AS A PROJECT



1.1. DECOLONIAL PERSPECTIVES ON DESIGNING IN LATIN AMERICA INFORMAL URBAN AREAS



INFORMALITY

According to the seminars Divergence, Decolonial Perspectives on Designing in Latin America Informal Urban Areas, say that:

“The Discourse on Informality.

Informality is a polymorphic issue. There are historical analyses, sociological approaches, architectural considerations, and aesthetic debates (> transnational urbanism > migrant houses where the inhabitants express their ideas of reality and symbolic meanings. [...] Today there is a prevailing discourse focused on issues of inclusivity that try to criticize those traditional urban development strategies driven by a "physical determinism" based on material aspects, such as the provision of infrastructure/equipment.

Approaches:

- *The Dualistic Approach.*
- *The Structuralist Approach.*

- *The Legalist Approach.*
- *The Voluntarist Approach.*
- *The ‘Critical Governance’ Approach.”*

(Antonio di Campi, 2021)

Continuing with the Divergence, Decolonial Perspectives on Designing in Latin America Informal Urban Areas seminars:

"01. The dualistic approach.

The history of definitions of informality began in 1972 with Keith Hart's contribution to the labor market in Accra, Ghana, by the International Labor Office (ILO). The informal sector was seen as a product of modernization, of industrialization, in which population growth creates an oversupply of labor in the cities. Hart's theory suggests that there is a divide between two coexisting economic sectors: the formal

(rational, modern, and well organized), and the informal (precarious, pre-modern, and inefficient). The key variable is the degree of rationalization of work. Informality is a safety net against unemployment and a survival strategy used by the urban poor. In the 1970s the concept rapidly gained traction to describe the spontaneous settlements associated with rapid urbanization.

02. The structuralist approach.

The theories of Hart and the ILO could not explain the expansion of informality also in wealthy societies. Castells and Portes (1989) responded to this deficiency by identifying informality as a crucial factor embedded in the (capitalist) economic system.

The differences between formality and informality are artificial for the structuralists since the institutions create and modify this division.

There is a single economy with formal and informal activities; both aspects depend on each other. The informal firm seems to be at the center of the flexible networks of production and decentralization that make up the current industrial management model.

This means that informality is not the same as poverty or marginality. The formal sector is the product of institutionalization of working conditions and non-salary benefits for industrial workers in the Global North. Therefore, the differences between formality and informality are related to institutions.

03. The legalists' approach.

Hart's initial idea that informality equates to poverty or precariousness was also rejected by the so-called legalists, who refused to believe that this phenomenon had structural causes.

The legalists, led by Hernando de Soto, argued

that even the poorest households have financial capital, but informal tenure conditions prevent access to formal economic opportunities.

The legalistic approach argued that informality originated in an excessive number of regulations and exclusionary practices, while compliance involved complicated and costly bureaucratic processes that excluded the urban poor.

The state is responsible for creating discriminatory regulations that favored privileged economic groups.

04. The voluntaristic approach.

Contrary to the position of the legalists, the so-called voluntarists affirmed that informality is a choice rather than the result of excessive regulation. For them, informality is the product of voluntary decisions aimed at increasing competitiveness by avoiding regulations and taxes.

Formality can be considered as the decision to participate in social institutions (W. Maloney & Levenson). This means that the degree of participation in institutions or formality is not always complete. Therefore, informality is not a mutually exclusive category, so citizens are involved in certain levels of formality and informality.

05. The Critical Governance approach.

This approach identifies the planning system as a cause of informality. Informality could be considered as a territorial and social control strategy created by the State, as occurs in colonial systems. As informality can be created by state repression to ensure social and political stability, disadvantaged citizens can turn against power. Thus, they can contest and challenge power itself and legitimize previously informal practices. Therefore, planning is not an activity

exclusively of the State, but citizens and informal companies can also participate. Citizens are not only subjugated by the power of the state, but they can also create tactics, self-organization and mobilizations to transform power structures and define the sphere of informality.

While it is important to recognize that regulations and planning practices are the root causes of informality, the critical governance approach places greater emphasis on citizens as creators and modifiers of the formality-informality divide.

Informality is a strategy used by individuals and communities to achieve mobility and claim their rights and recognition.

The critical governance approach points out several contradictory and paradoxical characteristics of informality that is considered productive and exploitative, inclusive and discriminatory, chaotic and organized.

Urban informality should not be understood as a lack of planning, since it is one of the many ways of generating citizenship.

Informality is a logical system, it is a process that generates rules.

While formality operates by setting values and mapping the city, informality operates by negotiating value and **unmapping** space.

What is informality? The more you learn about the subject, the more difficult it is to give a clear answer.

Although slums are often informal settlements, not all informal settlements are slums.

According to Caldeira and Holston (2008), this generalized definition of “slum”, also adopted by Mike Davis in *Planet of Slums*, homogenizes and stigmatizes all non-formal living practices.

Informality vs Informalities.

Informality varies in different contexts and

historical circumstances There is not just one type of informality but several informalities.

Informality is not only geography (First and Third World, periphery and center, etc.), nor poverty, inequality, illegality, marginality, isolation, or resistance.

Informality is not a product but a process, in constant construction and redefinition of relationships (in many cases dependent) with the "formal". Diversity, plurality, tolerance, innovation, adaptation and citizen participation, and promotion of social infrastructures.

03. SUBALTERNAL RESILIENCE.

A generation of radicals

In the last two decades, a new generation of architects has emerged who have restored a sense of optimism to the idea that urban planners can once again make a difference in contexts of informality.

*In Venezuela, **Urban Think-Tank (U-TT)** has carried out in the neighborhoods of Caracas what they defined as 'vertical gyms', structures conceived as a sequence of layers corresponding to a superposition of uses and functions. U-TT also designed cable car systems located in slums, connecting the informal city with the city center,*

*In Caracas, the **Pico Estudio** architecture studio focuses on the definition of new social infrastructures that allow the establishment of new forms of cooperation and forms of collective governance.*

*Along the US-Mexico border, this politically and socially sensitive contact zone, where human trafficking has traditionally flourished, works **Teddy Cruz**, an architect of sorts. interested in defining innovative housing solutions.*

- These different design strategies can be arranged into three main families.

- acupuncture urban networks club sandwiches.

A fragmented theory.

In these projects, we can see an ability to invent new urban devices and dislocate typologies.

Gyms are conceived as a new type of public interior, cable cars are transplanted from ski resorts to tropical urban settings, and public kitchens are mixed with work units for artists.

These disturbing and 'illiterate' urban design solutions (Rama, 1984) invent new spaces and urban devices that mix elements and symbols, it is almost possible to find echoes of the messianic and strange discourses of Antônio Conselheiro.

Messianism is a language that is always spoken in vernacular.

In this sense, these urban design experiences, conceived as an impressive variety of spatial

solutions, are an explicit attempt to generate non-colonial ways of rethinking the conditions of living in informal contexts.

It is an attempt conceived according to a utopian attitude, as an excess of imagination that describes the radical character of Latin America today.

1895-1896 War of Canudos. The State of Bahia. The city of Canudos was built next to the Morro da Favela, a hill on which the Brazilian army placed an artillery cannon that destroyed the church of the religious community led by Antônio Conselheiro.

The hill took that name due to the presence of the *Cnidoscolus quercifolius* plant (popularly called favela) that covered the region.

Some of the soldiers who went to war, who were promised a house of their own upon their return, upon returning to Rio de Janeiro in 1897

stopped receiving pay, so they settled in Morro da Providência, building the first settlement informal.

The place became popularly known as Morro da Favela, the original favela.

The limits of resilience.

The 3 strategies can be considered as an expression of what can be described as a tactical approach to urban planning and design aimed at addressing problems such as uncertainty, social inclusion, and participation.

These experiences seem to be capable of innovating, of reversing trends and discourses with European or North American approaches.

However, concepts such as 'urban acupuncture', 'networks', or 'club sandwiches' used to frame this 'radical', 'southern' or 'insurgent' urbanism, are characterized by some limitations, in

particular the absence of the issue of class antagonism.

Very little faith is placed in the ability of the lower classes to challenge existing social relations that produce social marginality.

Explicitly, these design experiences are

optimistic and radical; On a deeper level,

however, they can be seen as **pessimistic and conservative**, since it is assumed that the

current characteristics of the Latin American city are, ultimately, something indisputable, and

affirming that the main role of architects is fundamentally to negotiate cities indisputably

governed by a close relationship between

persistent colonial values and interests and indisputable neoliberal visions. Like its

ideological twin of 'sustainable urbanism', the

'resilient city' is a very seductive concept.

*The creative and resilient city can easily withstand and quickly recover from shocks and return to the desired status quo of socio-spatial production, capital accumulation, and elite wealth capture as quickly as possible. The insistence on the cult of creativity and resilience has been highly criticized. In particular, the geographer **Tom Slater (The resilience of neoliberal urbanism)** affirms that this obsession with these two key concepts in many aspects considers the existing conditions of socio-spatial injustice and the effects of capital, as something 'natural' and therefore indisputable. This is the dark side of resilience.*

Beyond subordinate resilience.

This generation of radical architects seem to behave like 'social bandits'. They are explicitly 'fighting' for the improvement of the living conditions of the lower classes by rejecting

conventional design and planning techniques, preferring to adopt tactics that often rely on the support of local populations.

Teddy Cruz's recycling tactics between Tijuana and San Diego, UT-T's invention of vertical gymnasiums or Metrocables conceived as social condensers are an explicit expression of a guerrilla discourse.

*As social bandits, a particular **rural cunning** appears in the inventions of hybrid infrastructures, of devices conceived according to an explicit bricoleur attitude looking for usable bits and pieces that can be recycled and reassembled with other appropriate spare parts.*

The bricoleur invents, but tries to find possible answers mainly in what is already there.

But, the bricoleur is not so concerned with deep transformations since he does not seem to be particularly concerned with defining

a structured discourse.

'Acupunctures', 'Networks', and 'Club-Sandwiches' correspond to 'intelligent mechanisms' that do not seem to be able to define a well-structured and critical urban theory based on an antagonistic relationship not only with inherited cities, with knowledge, and more generally, with existing urban formations.

As a set of isolated actions, they do not seem to be able to question the dominant visions and power relations, due to an obsession with the present.

These radical architects through their strategies arrive at a conceptual short circuit where their hybrid devices find legitimacy only if existing socio-spatial processes and conditions exist and persist.

These often implicitly intelligent mechanisms, whether in the form of architectural objects,

infrastructure, or settlement patterns, function as peace-keeping devices, ultimately, implicitly, serving the persistence of a dominant apparatus.

*It is possible to start from Eric Hobsbawm's formulations on **banditry**, reconsidering the figure of the social bandit as a metaphor to highlight some attitudes that characterize the type of architect involved in the definition of the 3 design strategies presented.*

03. Poverty Truths

informality I poverty

> persistent poverty and socio-spatial inequality.

Do these strategies address urban poverty or do they implicitly strengthen, persistent colonial power and socioeconomic conditions?

'Ideas are also weapons'

(Sub Commander Marcos)

It is important to study how paradigms construct their subjects, how some ideas come to be seen as best practices, and how certain persistent colonial and imaginary 'power structures' perpetuate themselves.

And planners play a leading role in the battle of ideas.

They wield ideas like weapons. By managing knowledge, they also manage poverty. Therefore, their work takes place not only concerning the poor but also with structures of knowledge and experience.

The production of discourses is continuously controlled, and regulated, by a set of procedures that regulate their circulation and guarantee their appropriation by certain categories of subjects.

Not everyone is allowed to speak. For a speech to be considered as such, it must come from places

specific, that is, it must be supported by a complex of institutions.

Poverty is one of the main semantic devices that marks the discourse on development that has become hegemonic since the end of the Second World War.

At a time when the Western capitalist model has been proclaimed as an example of civilization and progress, concepts such as "underdevelopment" or "informality" have become functional discursive elements to maintain a precise scheme of power.

Poverty Truths I Poverty Capital

EXAMPLE: Urban mobility policies can be conceptualized as 'poverty capital' or 'poverty capital': a convergence of development capital and financial capital where development projects generate investment returns.

The production of poverty capital also implies the reconstruction of geographies. Through the circulation of mobility policies in the countries of the Global South, new orders of urban development are glimpsed.

It is this "other" geography that can be considered as a new frontier of capital accumulation. And the reconstruction of peripheral geographies as borders requires the reconstruction of truths, of poverty capital, or truths of poverty.

The cable car transport model promises high rates of financial and social return on investment. The financing of mobility is a global niche market and cities like Guayaquil, Medellín or La Paz are sites of frenetic urban development where the discourse of 'neoliberal populism' is fully evident, as a celebration of both free market ideologies and of the popular economy.

Each kind of capital has its own truths, and truths are exchanges of promises.

The enterprise of making the truth of poverty capital is complicated, and riddled with contradictions.

There are fractures and crises in the capital of poverty. There are "foldings", complicities that are also subversions, of dissent in the folds of the composition that is the capital of poverty.

As policymakers in Latin America seek to define, for example, innovative mobility policies, it is important to pay attention to the relationships between different types of mobility injustice and the impact of infrastructure systems. changes in the social groups affected by what we can call "poverty of mobility".

04. Colloquial Design.

Surely there are limitations in these three radical

design experiences, due to their substantial indifference to questions of social struggles. However, they are still valuable. His practical and astute ways in which enclaves of resistance have been conceived and secured in different Latin American contexts of informality, provide us with an innovative range of spatial solutions capable of opening our imaginations about what could be possible if the design of isolated fragments, devices and hybrids are rethought in a more coherent and precise speech.

What is at stake is the invention of a **methodology of urban fragments** conceived not as anomalies in a static body, but as a way of generalizing a different planning.

In this project, discourses and themes of a **post-colonial urban theory** are directly recalled. This is a construction inhabited by the postmodern concepts of the hybrid, palimpsest, mestizo, and

creole, of the "fragment", understood as those elements of social life that cannot be easily assimilated into dominant discourses or structures.

The post-colonial urban theory is a set of discourses that aim at defining forms of planning 'from below'.

The issues that are traditionally addressed are: the analysis and representation of the city as a field of conflict between different social groups, ethnic and spatial polarization and fragmentation, and user participation in planning practices.

The traditional western urban theory is characterized by cartographic visions and planning processes 'from above' symbolized by the presence of specific conceptual devices: public space understood as the main democratic element, the distinction between.

and private spaces, and large infrastructure systems. But formality and informality, western and southern visions in their interactions, overlaps, and conflicts, constitute a 'complex adaptive system' that mutually **reinforces and legitimize their discourses.**

It is necessary to overcome this operational and conceptual impasse. What is possible, then, is to innovate these processes of emergence and contestation to define a new discourse **that is not just an expression of a position of resistance or subaltern resilience.**

The postcolonial is a complex and layered discourse that can be used primarily to analyze and describe how a city is understood and represented, but its scope as a planning and design technique is less clear.

In this sense, a different urban theory that is not limited to articulating forces against the clutches

of colonization, but is conceived as a material articulation tool for innovative design visions, could be developed.

From social banditry to politics, this is the challenge.

> DECOLONIAL THOUGHT.

In design practices, decolonization cannot be a metaphor.

The decolonial project is legitimized by the recognition of colonial power devices, and their link with specific imaginaries of life and economies, making explicit the mechanisms that feed and legitimize coloniality, as a model of knowledge that crosses multiple spheres of society. experience: knowledge, disciplinary practices, relations between society and the environment, even race and gender relations.

Decolonizing the project for the informal city means decolonizing the theory, the discourses,

and the concepts through which we think about its space and forms of living. What is questioned are the relations of domination, inequalities, and socio-spatial conflicts that are triggered by the prevailing design paradigms today to transform them.

This process requires time, responsibility, and, above all, a willingness to experience conditions of vulnerability.

The reference is both to the fragility of those who think of the project from marginal conditions, moving on unstable ground, hesitating, and to the incomplete and open character of the new possible socio-spatial ecologies.

Space is intrinsically violent, unequal, and unfair.

His project is always linked to the configuration and circulation of models. However, this does not mean that design should operate as a colonial agent, but rather that it can be conceived as a

set of practices aimed at configuring spaces in which many "worlds" coexist, negotiating with each other, as the Zapatistas say.

*This does not mean designing tending toward totally indeterminate, imprecise configurations, but towards non-univocal, non-transparent spatial arrangements, linked to **multiple narratives and therefore non-oppressive**.*

The project has thought about the ecologies of the coexistence between differences, social, ecological, and economic.

*The decolonial project operates from the epistemic limits of modern thought, it is **Border Thinking**, a border thinking, from the margin, where subjects, collectives, and social groups that live on the margins produce knowledge that can be transferred from one place to another, constituting an **exterior to modernity**.*

Spatial conflicts arise from the difference in meanings associated with practices of spatial production. They arise from the gap that occurs between the different forms of living and the values that govern social life concerning space, the economy, ecology, property, the body, and knowledge.

Struggles over meaning are central to the structuring of the social and physical world.

The habitability crisis is generated by modern thinking that operates through distinctions, separations between culture and nature, nature and society, urban and rural, male and female, and black and white.

To face this crisis, it is useful, therefore, to reflect on the interaction and conflict between multiple forms of spatial production, observing plural socio-eco-cultural configurations.

Therefore:

Is it possible to produce a discourse on informality and its project beyond the modernizing rhetoric of development, performance, of identity?

Is it possible to overcome the traditional dichotomy between natural and cultural policies and economies?

How to act if some keywords of Western thought on the city and the territory such as public space, nature, domesticity, and production, become unreliable tools?

What to do with the public space, with the mixité, with the ingrained dwelling that takes care of the places?

To answer these questions, an argument is proposed around some characteristics of the decolonial project.

1. The 'colonial difference' as the matrix of design thinking. > Friction, distortion, collusion.

In many respects, Western urban theory is articulated by dualistic thinking that tends to transform space into a controlled and legible object, without shadow areas. The space of western urban thought, particularly modernist thought, is a finite construction. But often in Latin America this finitude is a fiction since the interaction between paradigms and forms of knowledge, Western and local, always produces twists, misunderstandings, slag, interruptions.

The hypothesis is supported that a projective decline of decolonial thought should focus on the concept of '**colonial difference**' that Aníbal Quijano defined as the product of conflictive processes of cultural exchange, that is, of **frictions**. local knowledge and western paradigms.

The 'colonial difference' is the space in which the colonality of power is articulated, but it is also the

place where a 'thought from the margin' emerges, capable of questioning hegemonic knowledge and paradigms.

Exteriority to modernity. If the concept of interior is linked to the rhetoric of civilization and progress, the exterior, the margin, the interface, is the place of the colonized: zone of contamination, exchange and conflict: **nepantla**, Nahuatl word used by Gloria Anzaldúa to describe those spatial, temporal or psychic crises that occur in transition situations.

The colonial difference is always a border.

In Latin America, Western knowledge, paradigms and protocols are used in planning practices, but it is never really followed. The application of a certain model, paradigm, is proclaimed, but it is never fully fulfilled. "It is obeyed but it is not fulfilled".

However, the non-compliance is only partly to do

with the question of soundness and control of applied knowledge.

Unexpectedly, through this lack of fulfillment there is an ironic form of resistance to the dominant powers and paradigms.

*What if this '**distortion**' was the most interesting element to think about? If it were the result of the friction between paradigms, of the **collision** between knowledge and places, the most fertile ground for research?*

The response of design to colonial conflicts should not be sought at the level of the constitution of counter-identities, counter-paradigms, perhaps based on patrimonial reinterpretations and, therefore, again, on a Western matrix, on ancestral knowledge, but on marginal practices, nepantlere would say Gloria Anzaldúa, of the 'cannibal' and predatory incarnations of imaginaries and knowledge.

All this produces betrayals, practices of difference, which have nothing to do with the exaltation of identity but rather allow us to prefigure compositions, assemblages between local spatial thoughts.

This leads us to think about the project through different practices and terms, to consider, for example, spatial fragmentation, the distance between social groups, opacity, not necessarily as a problem. Likewise, the instability, hesitation and even the destruction of ecologies can become paradigms of projects.

*The decolonial project, understood as the assembly of worlds or the composition of a pluriverse, therefore, revolves around two key terms or concepts: **divergence and detachment. These conceptual threads intertwine with those of dependency and generation.***

The decolonial project is the space of divergence
The divergence does not refer to subjects,
practices or cultures, conceived as discrete
entities that share certain constitutive properties
that allow them to be compared, identifying those
that are similar or different.

Rather, divergence is something that constitutes
the very entities or practices of spatial
production, both in their specificities and in the
interactions between them.

A space of divergence is defined by a
disagreement that can never be annulled without
each entity giving up what it considers important
with respect to a conflict situation over an object
or a space. The decolonial project is above all a
place of divergence, aware that, in a given
situation in which more collectives and practices
of spatial production coexist, an 'object', a river, a

mountain, is always crossed, "disproportionate",
by different interests, visions, desires.

Excess through knowledge, and therefore
ignorance, can be a condition for the
establishment of forms of relationship linked to
forms of understanding that are not based on
sharing the same values and that, rather than
cancel the divergence, are constituted by it.

In contexts of informality, it is necessary to think
of project forms capable of managing divergent
epistemic practices. It is a policy in which the
agreement negotiated through comparison and
conflict between different visions, concepts,
paradigms and imaginaries, does not erase the
differences between groups, but rather makes
them visible.

Basically, from the point of view of design, it is
about thinking spatially about the issue of

relational separation or Deleuzian disjunctive synthesis, *a set of ecologically assembled heterogeneous practices of spatial production that negotiate to coexist.*

Examples: 'opaque' spatial membranes, spatial interfaces distant from Western imaginaries based on the concepts of mixité, fluidity and porosity.

These devices can be conceptualized as an expression of border thinking / design (Anzaldúa) that alludes to the possibility of defining design and planning strategies as assemblages of local spatial thoughts.

Divergence, in terms of design, becomes disconnection, detachment, as Walter Mignolo would say, a useful design strategy for configuring coexistence between worlds: the pluriverse.

*Disconnection can be a condition to investigate in an innovative way. It is not about a reevaluation of the logic of closed communities, but about the possible operational interpretation of that critical thought around the space of a colonial matrix that reasons about the characters of **the fragmented, divided and opaque space** (Glissant). and on the value of the contact areas, of the thresholds.*

The decolonial project is an ecological project. The dark ecology.

In the West we think of ecology as something planted in the ground, revolving around place, context. In this case, the place must be local: it must make us feel at home.

Expressions such as the local, the organic, the particular, the sustainable, are good for environmental policies. But ecology does not

imagine that but the interconnection, the fabric.

Weave can mean the gaps in a network and the texture between them. It suggests solidity and delicacy at the same time. Density and rarefaction.

Or a complex, tangled situation, a concatenation of forces or limiting or restrictive circumstances: a trap.

In the fabric, not everything exists by itself, each entity seems strange, the fabric unites many strangers.

Ecological thinking is full of shadows, it is intrinsically dark and intimate at the same time.

There would be no cloth if there were no strangers. There is always something sinister, it is as if there is always something else, someone else.

Coexistence, therefore, is not harmony. It is like a language. For meaning to happen, language

must be loud, messy, fuzzy, grainy, vague, and slippery.

Environmental rhetoric is too often affirmative, extroverted and masculine. It simulates immediacy, is sunny, frank, holistic and healthy.

Fragmentation, mediation, ambiguity, where are they? Ecology reflects on uncertainty, on hesitation.

Interconnection implies separation and difference. Distance does not mean indifference and detachment. It is not cold.

Ecological thinking is not about infinite 'resources' or not but about inexplicable familiarity, it has to do with vulnerability and responsibility. For this reason, more than an idea of inclusion, it pursues an idea of radical intimacy. To imagine the stranger we therefore need thresholds, diffuse spaces.

The decolonial project, therefore, requires

thinking about ecology, not nature. A distinction must be made between environmentalism and ecology. The concept of nature is linked to agricultural, sedentary societies, to the idea of land ownership. Nature has unnatural qualities like harmony, purity, hierarchy, authority, harmony, neutrality. Ecology is something that has to do with coexistence.

Greening a project means diplomatically gathering and composing habitats, groups and species.

This is a discourse articulated around concepts such as:
'colonial difference', detachment, coexistence, predation, collusion, failure, radical intimacy.

From the point of view of the prefiguration of spatial strategies, the main references are those of:

- 'opaque space' (Edouard Glissant)
- 'cannibal thought' (Oswaldo de Andrade and Eduardo Viveiros de Castro)
- 'destruction' and 'hesitation' (Euclides de Cunha).

In the context of design practices, the adoption of the decolonial perspective allows articulating research and experimenting with forms of design focused on the recognition of differences, the analysis of interactions and conflicts between different socio-spatial ecologies and the attempt to define their relationships.

- definition of areas of contact between different ecologies and forms of spatial production, with experimentation around the possibilities of 'multi-situated' and reticular living practices, with the development of practices linked to the invention of new ecologies or the creation of connection

strategies between local economies and transnational processes.

05. THE DISCOURSE ON INFORMALITY.

Development as a Theme of the 'Favelados'.

Poverty. Again.

The favelas are the symptomatic effect of modern development that brings social order but also brings poverty and violence.

Development is a double-edged sword and the favelas are "the wounds that bleed" where the first world meets the third, as Gloria Anzaldúa says.

The political narrative of the favelas as the "issue" of progress is part of a global agenda promoted by institutions such as the UN, the World Bank and the IMF, which seek to penetrate "from below", from the urban poor themselves, and inoculate a project of subjectivation through the concept of resilience, that is, by surviving the

inevitable opposite effects of development, leaving its basic premises intact.

Bacurau is a savage, penetrating western that explodes into an ultra-violent revenge fantasy, but not before taking in social inequality, neo-colonialism, and a bit of sci-fi.

The impoverished inhabitants of Bacurau suffer many humiliations: the local mayor brings them expired groceries, torn books and boxes of mood-depressing drugs (they prefer homegrown hallucinogens that are placed on the tongue as if it were the sacrament). But then a group of gun-loving gringo psychopaths arrive, led by a German expat for a sinister safari.

The term informal implies an absence, the absence of any form, and yet, as Ananya Roy explains, informality is more of a strategy deployed by groups trying to take control of urban production and infrastructure.

Favelas have become synonymous with underdevelopment in the vocabulary and syntax of the global agenda, hence the discourse on poverty.

Therefore, informality makes the daily practices of the poor “deficient”, “unproductive” and therefore problematic for global governmentality.

> Baccarat.

The favelas are not a development “issue”, rather development is an issue for the favelados.

In other words, development/modernization must be understood as a political burden that the poorest have to “carry on their backs”.

The favelas are the urban materialization of that burden, places of crisis, deviation, and hybridization of uses, that is, they are utopian and dystopian spaces at the same time.

Informality as discourse

In the academy, we use the term “urban informality” to name the peripheral fabric of the cities of the Global South (favelas, popular neighborhoods, slums, camps, ranches, slums).

*From there we develop research to organize a common discourse. > **informality as new orientalism?***

*Without examining **informality as a discourse**, it is not possible to understand the disciplinary attitude by which Western culture can manage, and even produce, informal settlements politically, sociologically, militarily, ideologically, and scientifically.*

*What is the **form** of informal settlements?*

There is a relationship between formal and planned cities. The pioneers of urban planning were concerned about the millions of poor inhabitants of working-class neighborhoods.

The result of this intention to build a social order was massive suburbanization; despite this effort to give form to the formless, the formal city has been steadily informalized. As an example, we can think of **Cidade de Deus**, an “informal settlement” in Brazil, which was born as a formal social housing project, but over time it was converted into a favela.

What is the urban form of Cidade de Deus? In response we can say: “it has the shape of a favela”; but what is that?

In one of her books Judith Butler linked to gender and performance to develop a theoretical proposal: The effect of gender... must be understood as the mundane way in which bodily gestures, movements, and styles of various kinds constitute the illusion of a permanent gender. the self.

The same happens with urban forms; the particularities given by different names matter.

Ananya Roy defines informality as "a way of life", and from there she proposes that there is no difference between formal and informal, for which she argues that there is an informal city and an informal planning practice.

But, as Bell Hooks said: we cannot ignore the issue of representation, as it determines who gets to speak to, with, and for us”.

Naming is an acute form of power.

In recent decades, images of informality, favelas, shantytowns, or tactics of reappropriation of abandoned towers have been disseminated through international awards, tourism, and movies.

The result has been the construction of images that emphasize the binary opposition between

ordered formal cities and poor and chaotic peripheral spots. Urban informality corresponds to a unique idea of theoretical and cultural representation. > The re-conceptualization of the term is necessary.

There are many names to identify “informal settlements” (favelas, villas, towns, popular neighborhoods, camps, shacks, among others), which refer to different contexts, forms, and processes.

As Spanish and Italian speakers, we do not have a common word to indicate these settlements. In the case of Latin Americans, I think they don't need it. They are known to be many in one, that is, these names refer to many different worlds, forms, and processes.

It is on this complex variety that our advantage is based.” (Antonio di Campi, 2021)

1.2. INFORMALITY AND AMPHIBIOUSNESS

THE CASE OF BUENAVENTURA



BUENAVENTURA, AS A WATERY CITY

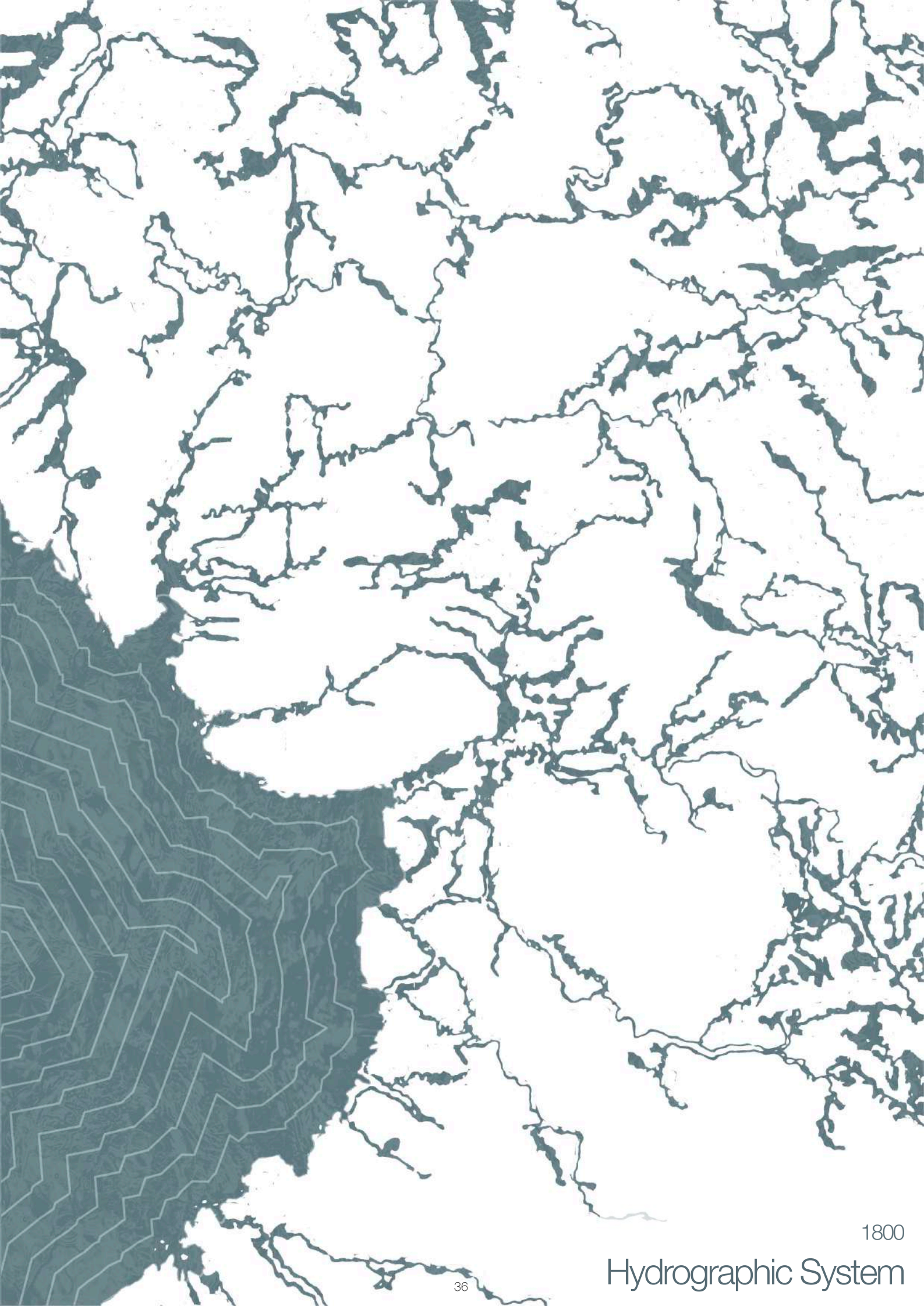
Buenaventura being a watery territory, whose maritime and terrestrial limits are diffuse and lose each other, the sea takes on great importance in the way of inhabiting and living the territory, water becomes a character of great importance in the territory, being a living being that has shaped and influenced the way in which these communities have been developed by hundreds, being a key factor in culture, family and economy.

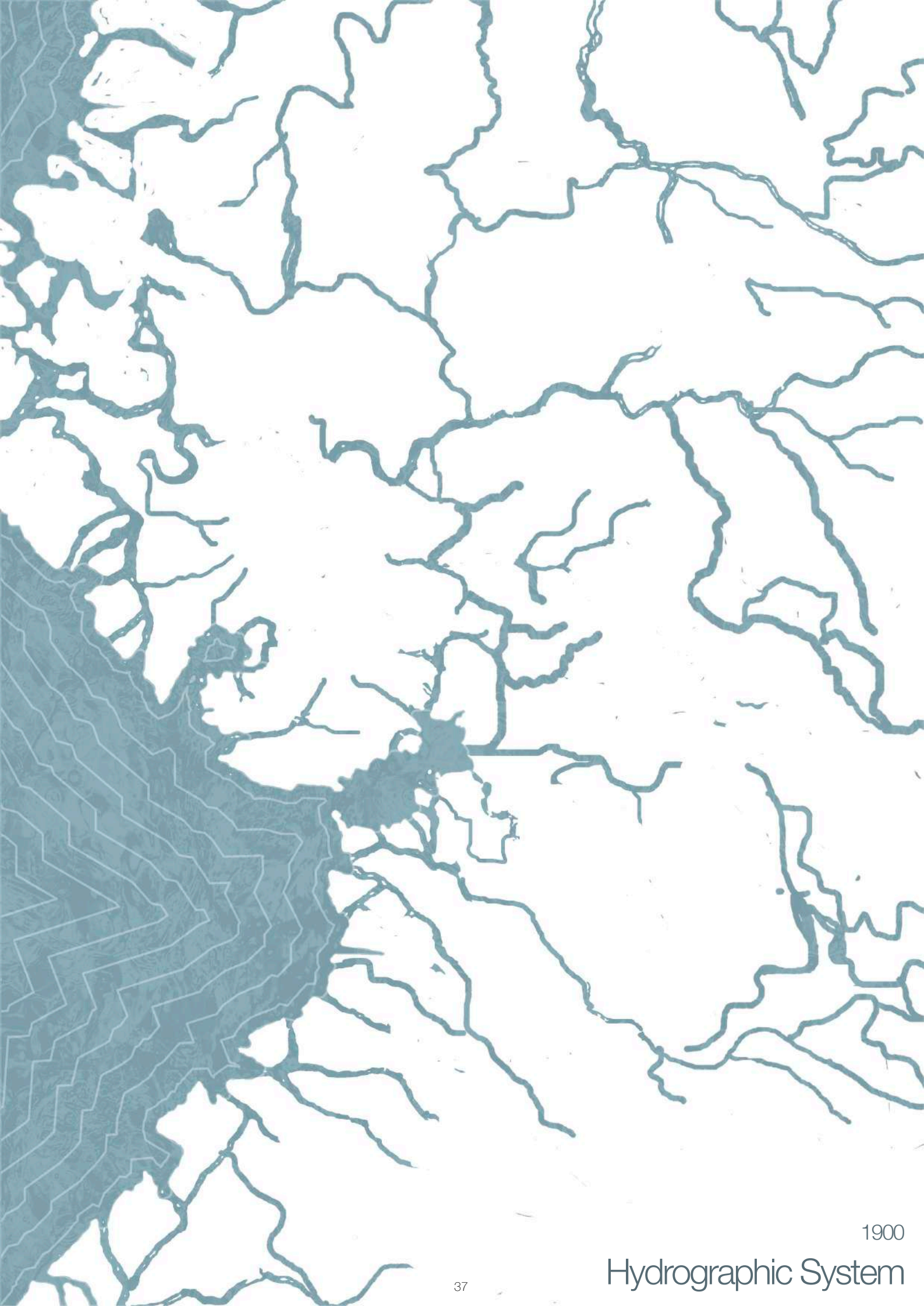
Water is the factor that mobilises social, family and economic relations in the area. Economically, because it is the main source of support for this region, and even for the entire country, going from being the door to more of the entry and exit of merchandise in Colombia, to being the livelihood of many of the families that live in Buenaventura and in the entire region, since it is the place where they can fish, this being one of their main economic means, and in turn their source of food. It is a social and family factor, since water became part of the way of interacting within the community, whether in social activities that take

place nearby, in the surroundings, or in the water, and even water is part of the homes themselves.

Well, the houses that are on the shore, which as I have already mentioned is an unclear boundary between the water and the land, there is always a space where the water connects with the houses.

But this being (the water), which has established its own channels and paths, has undergone change over the years because of the human being, who has intervened for his own benefit, changing the course of the water to best serve him. That is why I do an analysis of the course of the water in the Buenaventura region of the last few hundred years, starting in the 1800s, going through the 1900s and finally today, and then summing up the changes in the course of the waters in the region, with the intention of seeing and understanding how they have been modified.





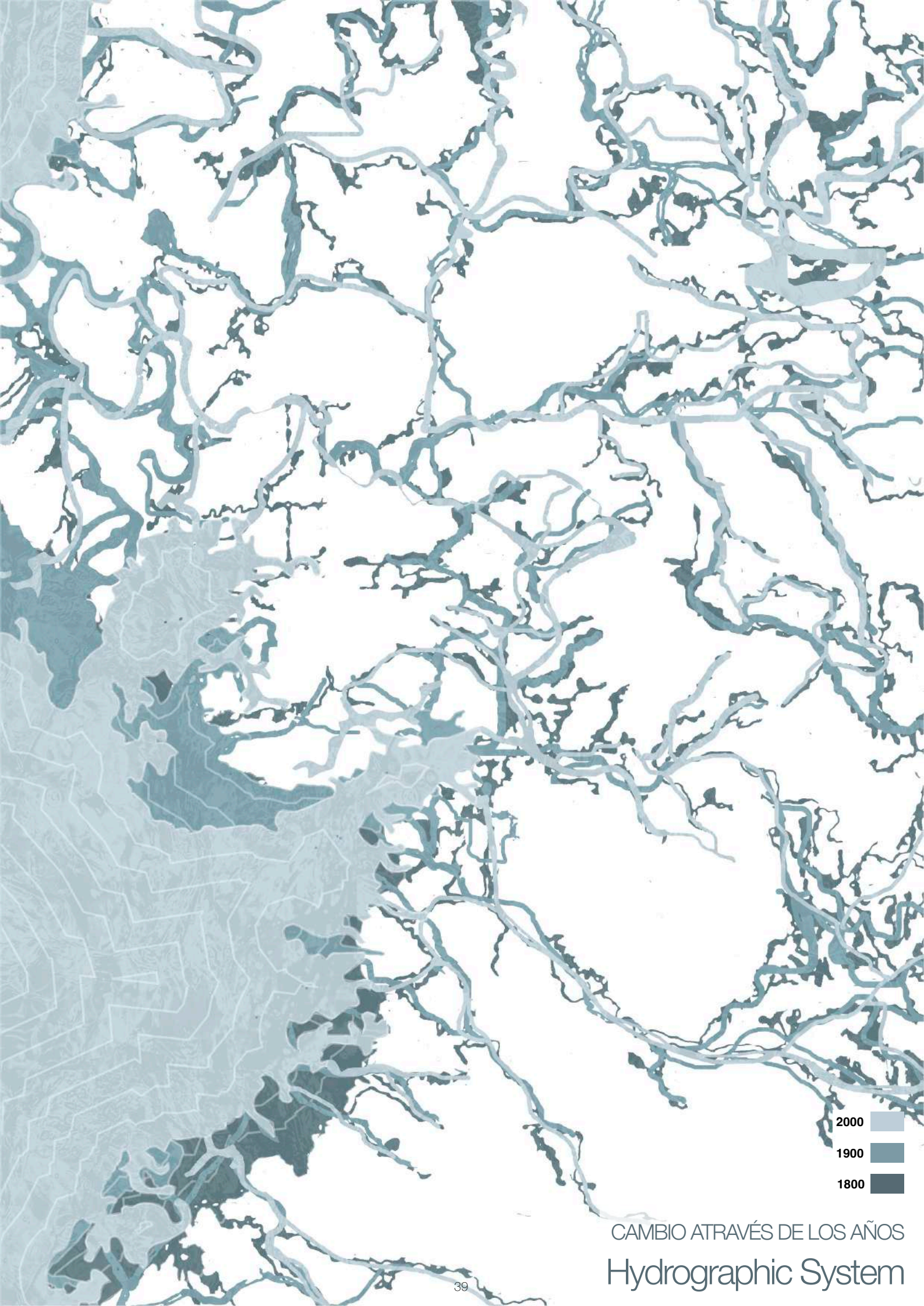
1900

Hydrographic System



ACTUALIDAD

Hydrographic System



2000

1900

1800

CAMBIO ATRAVÉS DE LOS AÑOS
Hydrographic System



Photograph: Ana Maria Arcos C. (2013)



Photograph: MayJenn



1.3. SOCIO-SPATIAL ANALYSIS

PORT BUENAVENTURA, A CRITICAL ANALYSIS

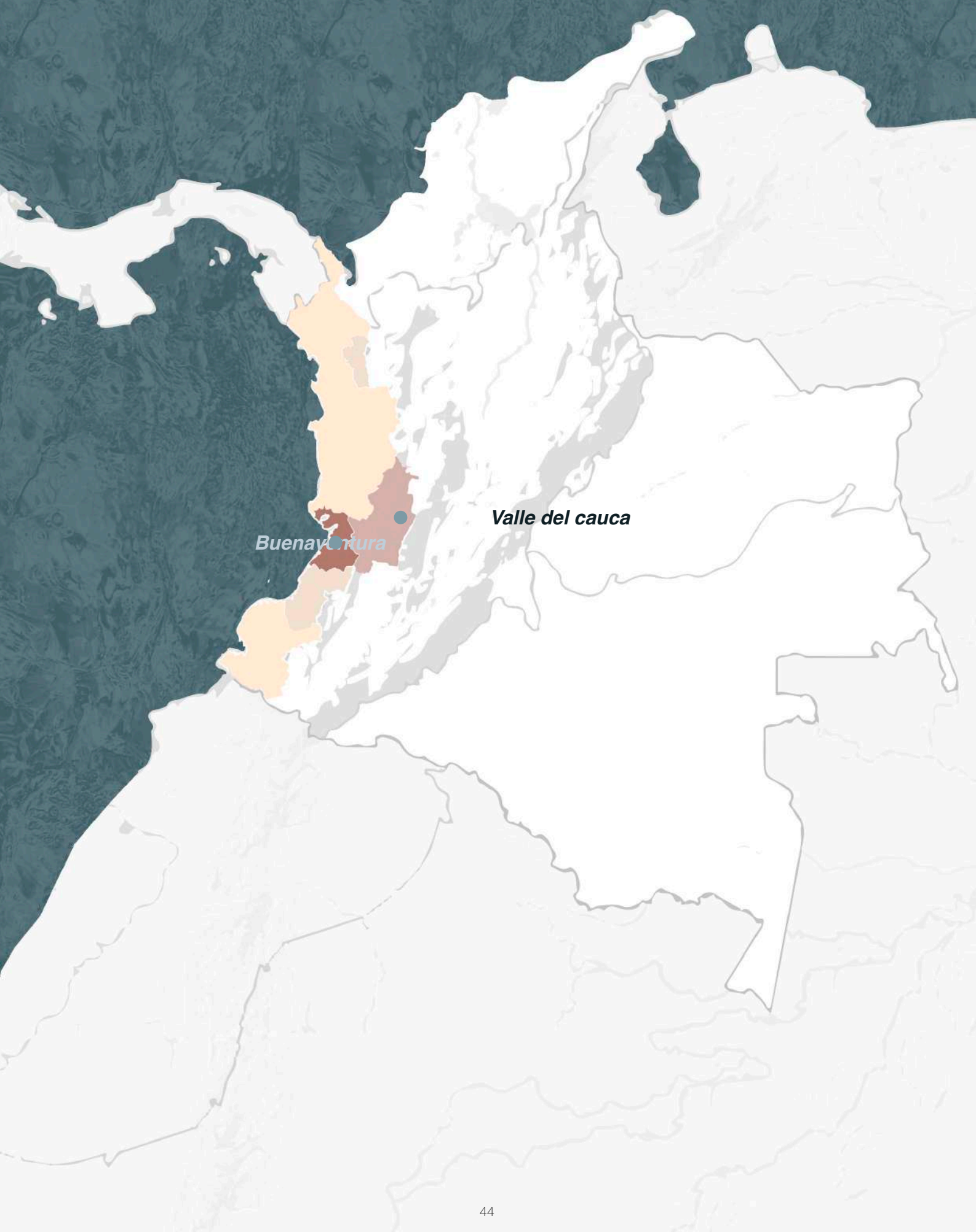
Buenaventura, officially a Special, Industrial, Port, Biodiverse and Ecotourism District, is a district, city and the main seaport of Colombia, becoming one of the ten most important ports in Latin America. More than 53% of the country's international trade is mobilized through this port.

Buenaventura is part of the department of Valle del Cauca, with a total population of 308,188, making it the third most populous city in the department. Buenaventura is located in the Pacific region, being the largest municipality in this region, and in turn, it is the largest municipality in the department of Valle del Cauca.

The Dagua and Anchicayá rivers flow into the bay. Its shores are low and covered with large extensions of mangroves. This is the most important coastal region in Colombia, not only economically, but also environmentally.

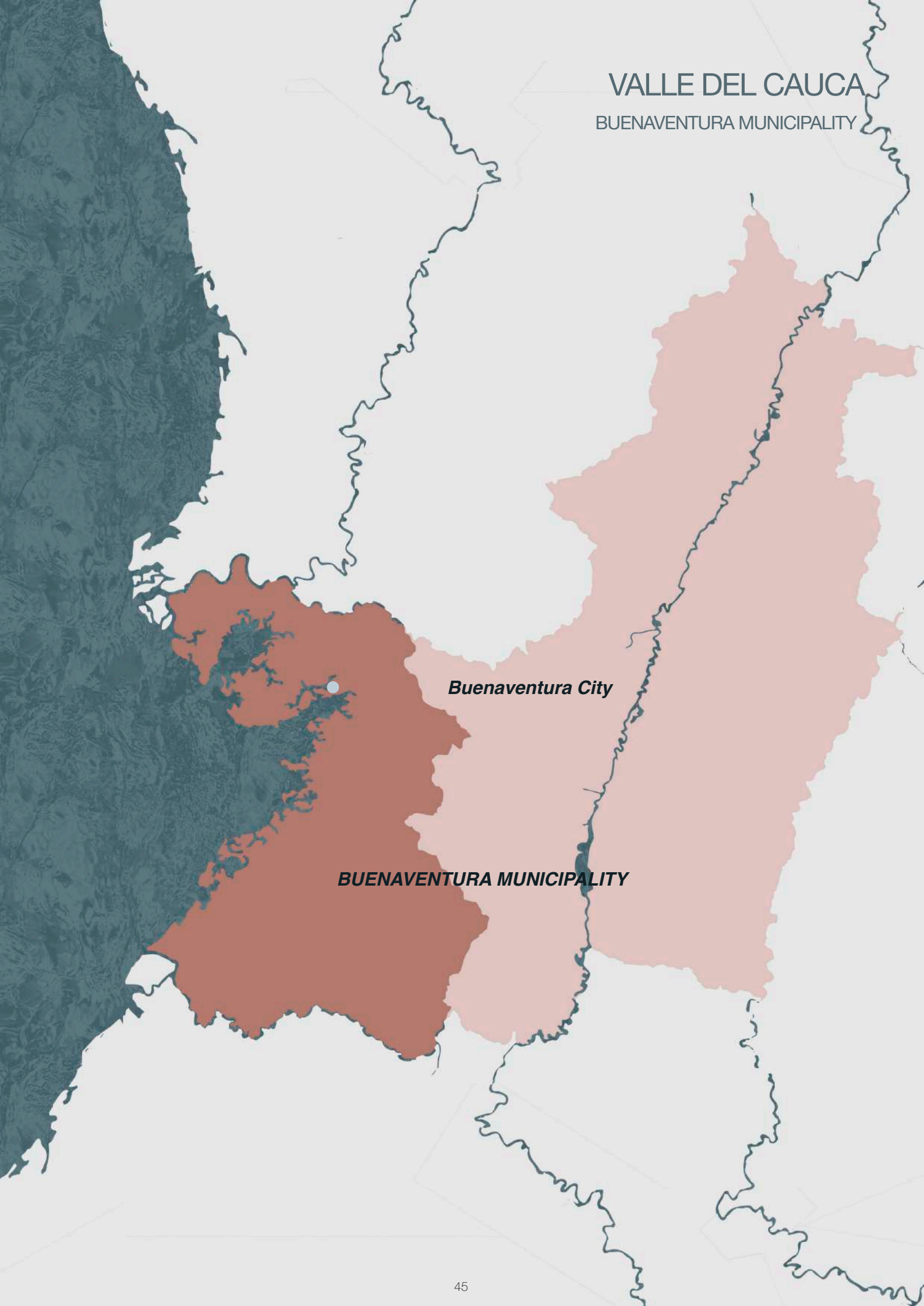
COLOMBIA

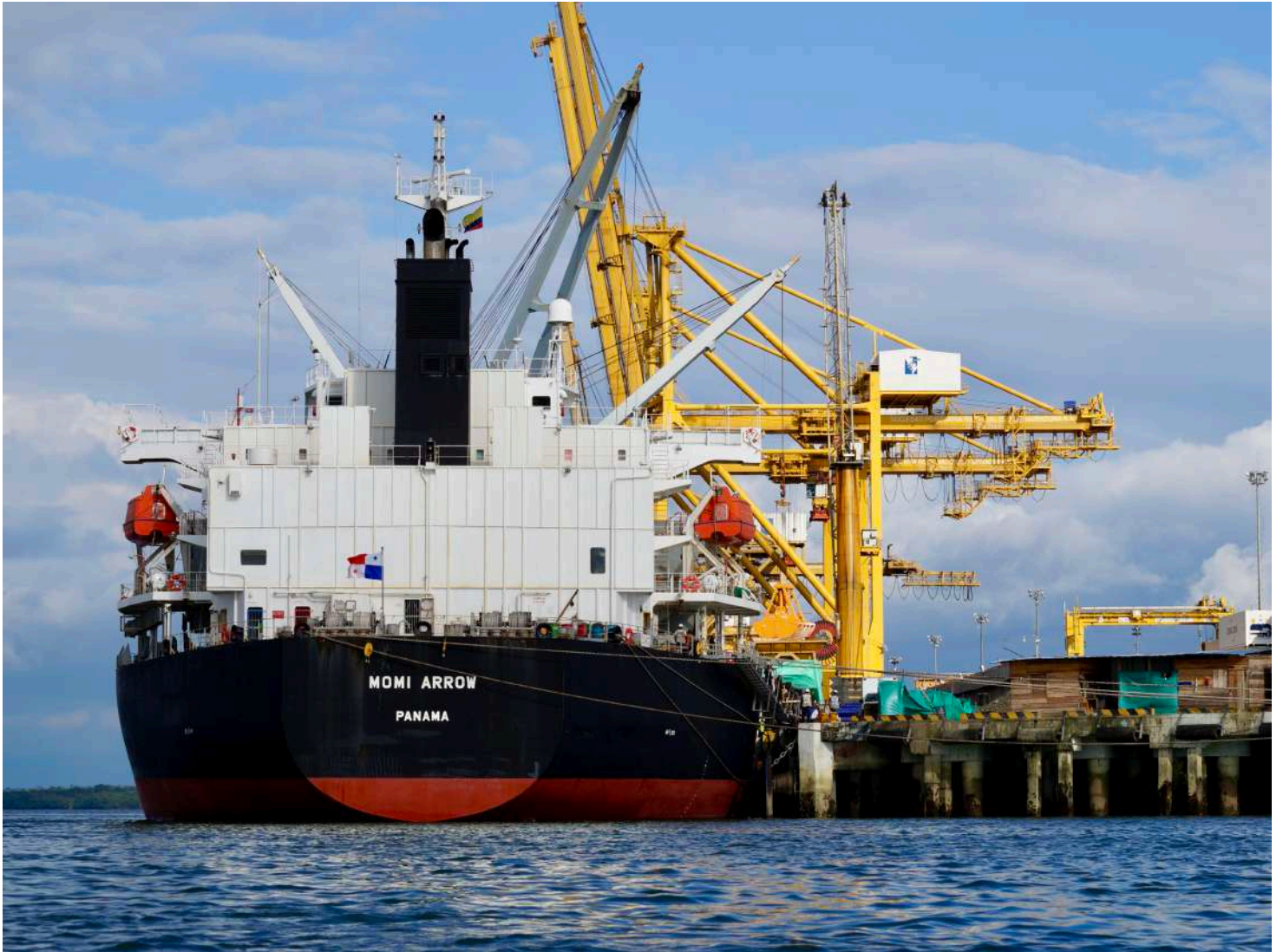
PACIFIC REGION



VALLE DEL CAUCA

BUENAVENTURA MUNICIPALITY





Photograph: Ana Maria Arcos C. (2013)

CLIMATIC CHARACTERS

It currently has an extension of 607,800 hectares, with only 0.36% corresponding to the urban area, the rest being a rural area, where there is an important development of flora and fauna.

It has a humid tropical climate, where an important characteristic is rainfall, being the second city in Colombia with the highest rainfall, this being especially between April and December, decreasing only in the month of June. The lowest temperatures are between November and December, with an average of 31.4 °C, in the other months there is only a small increase in temperatures, without exceeding 33.3 °C. Despite the high temperatures, it is a city where the brightness of the sun is not very high, compared to other cities in Colombia, this is due to the cloudiness.

Buenaventura is a city with a high relative humidity, and maintains uniform levels throughout the year. Being 93% relative humidity the highest levels, and 84% the lowest, having an average relative humidity of 88%. And as for the speed of the east wind, it is low, having an average between 1.5m/sg and 1.9m/sg, with a predominance of the direction of the winds, being from south to west.



Photograph: Ana Maria Arcos C. (2013)

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GREEN AREAS



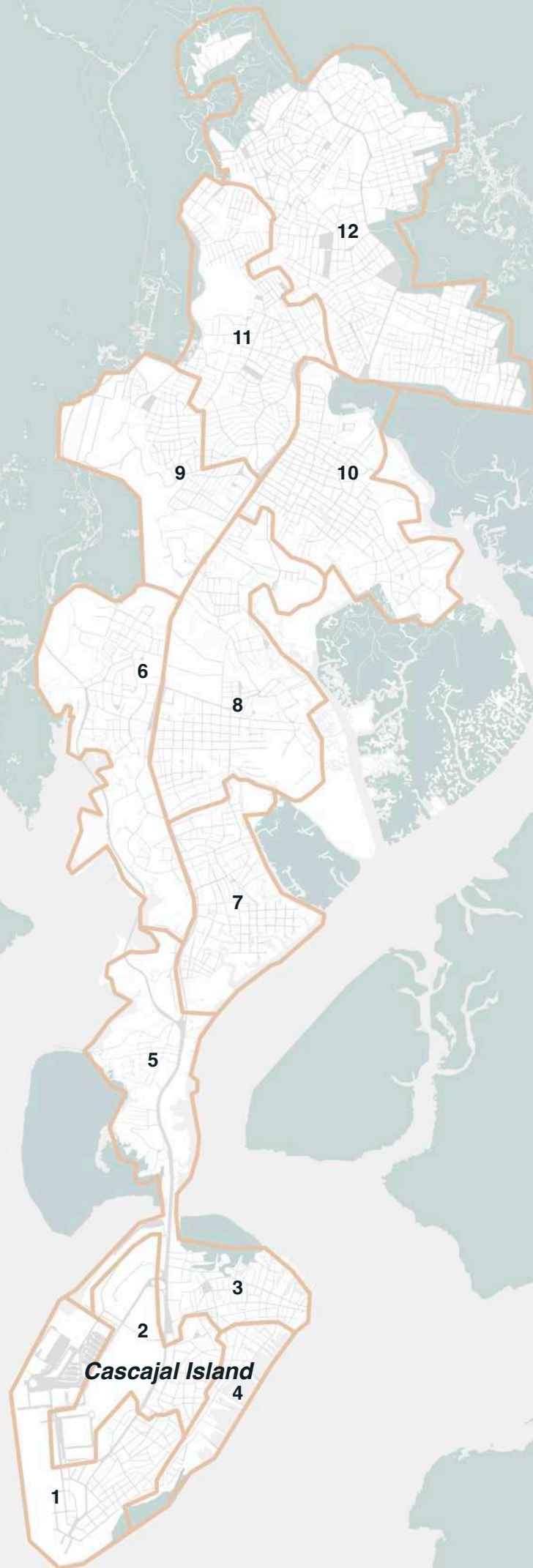
Area
Conservation



Environmental
area
landscaping



Photograph: Ana Maria Arcos C. (2013)



DIVISION POLITICA

The district of Buenaventura is made up of two zones, an insular part, which receives the name of Cascajal Island, where the port area is located, and the continental part, whose use is mainly residential.

Buenaventura today is divided into 12 communes, of which 4 are located on Cascajal Island, and 8 on the mainland of the city.

As for the rural area, it is divided into 19 Zonal Planning Units (UPZ), where there are 268 villages and more than 388 settlements that are located in a dispersed manner inside the tropical humid forest, being the main characteristic of these, a location near rivers, streams and in the middle of coastal areas.

This is the most important coastal region in Colombia, not only economically but also environmentally, with one of the largest biodiversities in the world.



Photograph: Manuel Valderrama (2005)



Photograph: Carlo Taglia (2012)

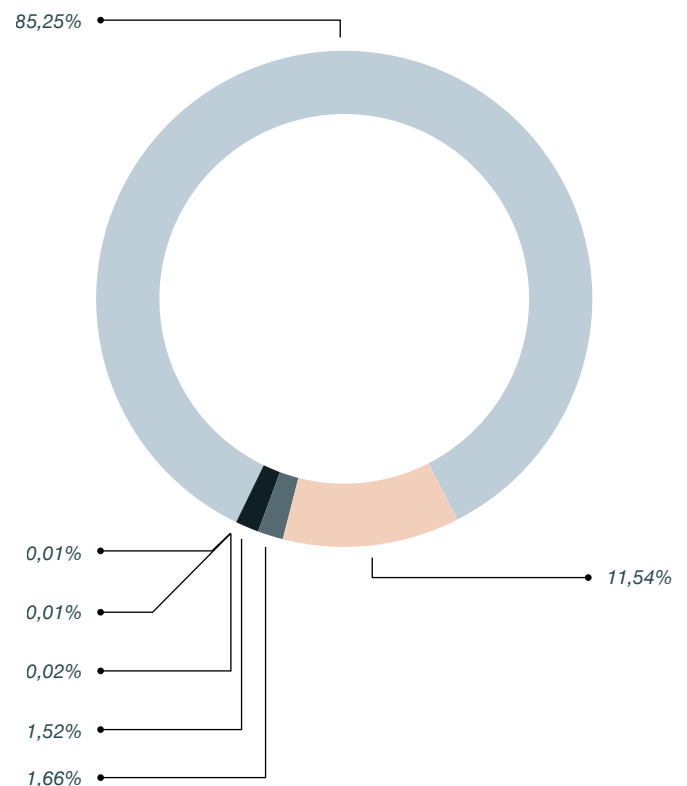
DEMOGRAFIA

Based on data from DANE (National Administrative Department of Statistics), the population of Buenaventura is 407,539, where 90.4% are in the urban area, while 9.6% are located in rural areas. There is a greater female population, this being 51.8% of the inhabitants, while men present 48.2%.

According to DANE, there is an ethnic composition of the city that corresponds to the following data:

DATOS

	<i>Black, mulatto, Afro-descendant and Afro-Colombian: 220.318 / 85,25%</i>
	<i>Without ethnic identification (mixed and whites): 29.825 / 11,54%</i>
	<i>Unanswered: 4.289 / 1,66%</i>
	<i>Indigenous: 3.919 / 1,52%</i>
	<i>Raizal: 48 / 0,02%</i>
	<i>Palenquero: 33 / 0,01%</i>
	<i>Romany: 13 / 0,01%</i>





Photograph: Julian Trujillo (2010)

R O A D S Y S T E M A N A L Y S I S



SPATIAL ANALYSIS

Some spatial analyzes of the city are carried out with the intention of a better spatial understanding, a study of properties and roads is made, managing to capture the full and empty of Buenaventura. Thanks to this, it is possible to see the city as a territory of irregular lines, which makes sense, since most of the houses and constructions are carried out by the citizens themselves, without a specific spatial or urban development order. Which results in a city whose order has been established by people's main need of the moment, that is, the need to live, to have a home.

And although it does not follow a specific urban planning, it follows an order that has been established and developed over many years on the Pacific Coast. This way of ordering and inhabiting the residential and productive space dates back to the 19th

century, it is based on family habitats, this began with habitats originating from the clearing and cultivation of land on the banks of rivers by populations that did not follow the system of private property or property through deeds, but rather a system of land possession through inheritance, or if the land on which they lived was worked.

These territories begin living with a pioneer family, which arrived in a territory, and if it turned out to have adequate conditions to settle down, the family stayed, starting their new life there, working the land in which they inhabited, with time other relatives they began to inhabit the neighboring territories, or they could also be their own children, once these were larger, and so on, going from being productive plots to neighborhoods, hamlets, or neighborhoods, as happens in the neighborhoods located

on the seashore in the city of Buenaventura, once these were larger, and so on, going from being productive plots to neighborhoods, hamlets, or neighborhoods, as happens in the neighborhoods located on the seashore in the city of Buenaventura, although in urban areas it is usually more difficult to develop the conditions for a parental neighborhood, but even so this particular identity is maintained in this area of the country, where solidarity and union among the inhabitants stand out, cultural gestures prevail, where the valuation and preservation of heritage stands out built, environmental and landscape.

And although this way of living has been given by the appropriation of practices in living, which have been passed from generation to generation, becoming traditions today, it is also true that it has

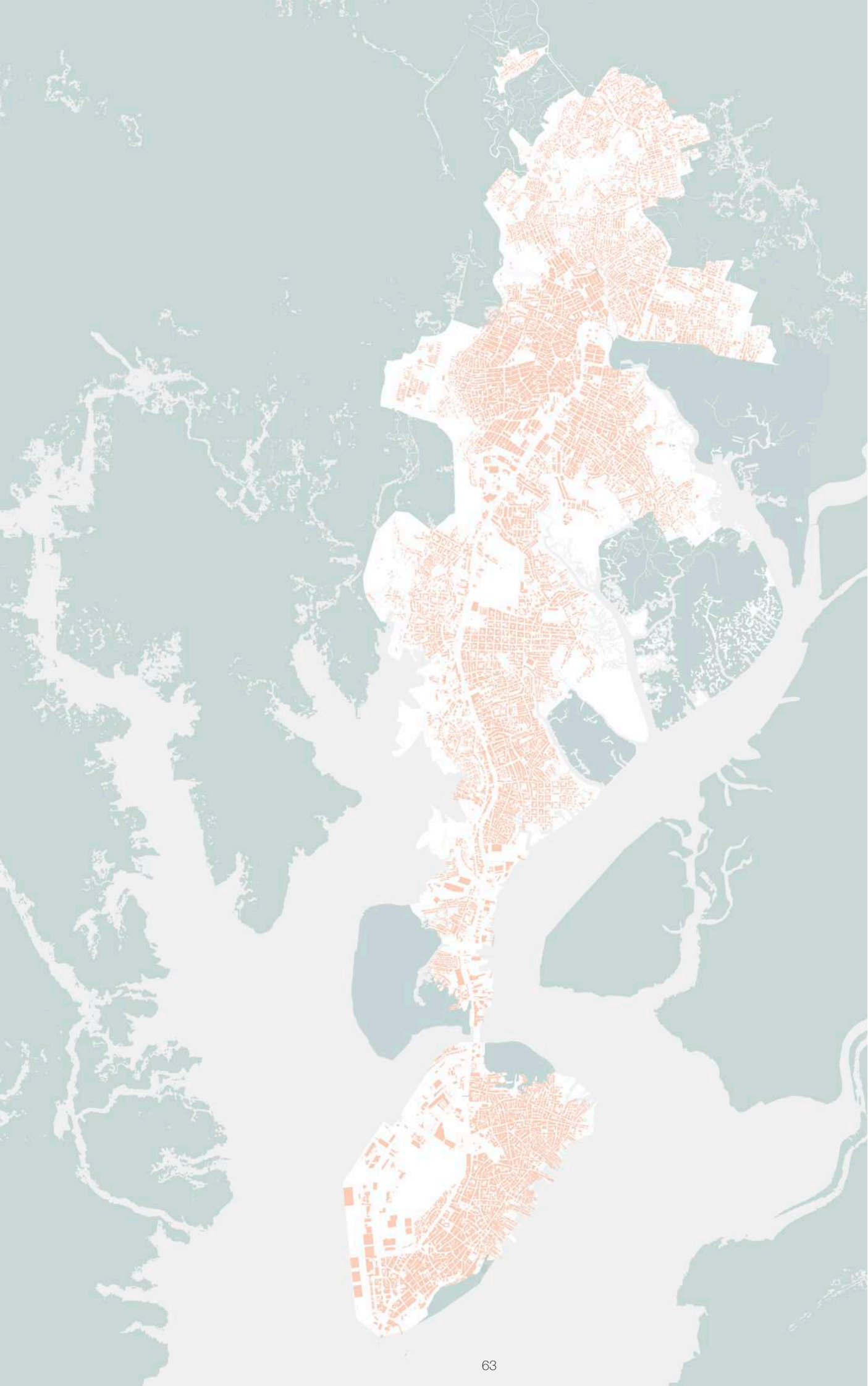
been given by a need of the community. and the lack of resources and support from the state. The population of this area of the country has experienced constant abandonment by the government, that is why they themselves, from the beginning, have resolved by their own means how to live, and they have done it in a perceptive way, I understand their way to live, what works best for them, what land is the most appropriate to locate and using the materials they have at hand, and using it in the best way, all this without having an academic knowledge.



Photograph: Carlo Taglia (2012)



Photograph: Carlo Taglia (2012)



URBAN FORM

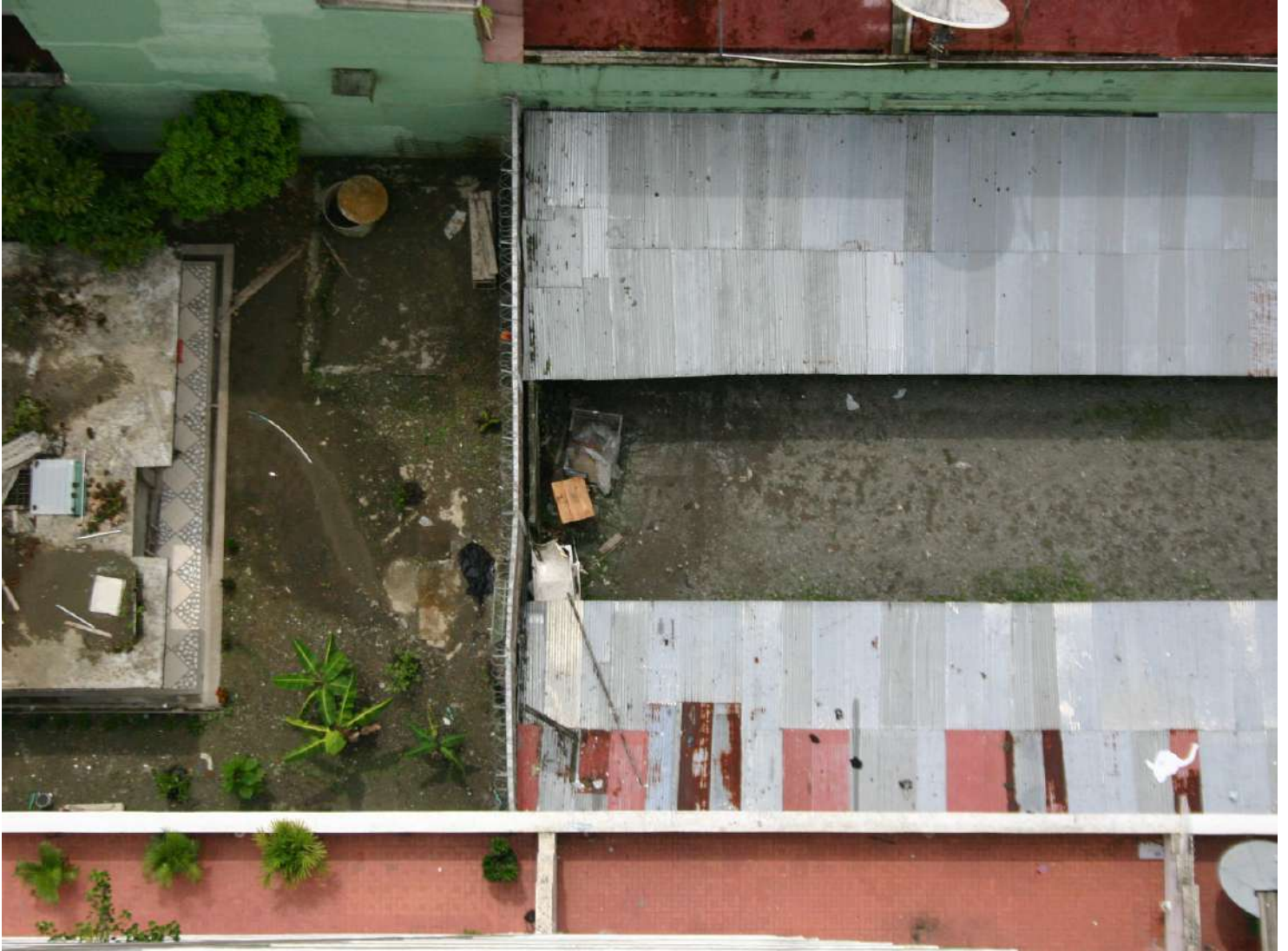
Once these were larger, and so on, going from being productive plots to neighborhoods, hamlets, or neighborhoods, as happens in the neighborhoods located on the seashore in the city of Buenaventura, although in urban areas it is usually more difficult to develop the conditions for a parental neighborhood, but even so this particular identity is maintained in this area of the country, where solidarity and union among the inhabitants stand out, cultural gestures prevail, where the valuation and preservation of heritage stands out built, environmental and landscape.

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Photograph: Manuel Valderrama (2005)



Photograph: Manuel Valderrama (2005)

PROBLEMATICS IN THE CITY

The population of this area of the country lives in precarious conditions, despite living in the area where more than half of the country's income comes in, many families in Buenaventura live in hacinos, and, furthermore, in homes that often do not comply with the minimum conditions, this is the cause of the poverty and lack of resources of the population, who find themselves in the need to build their own houses with the materials they manage to obtain.

In addition to the lack of housing, the poor quality of services is added, since only 61% of the population has sewage services, 73% with aqueduct, only 56% with gas and only 28% with internet. %. All these data always below the general line of the country, and even of the department to which it belongs.

To this is added the environmental factors, since it is an area where it is frequently affected by avalanches, floods, landslides, earthquakes, and tidal waves, which cause constant interregional movements. And if this is added to the problems of violence that forces communities to displace, it results in massive displacement of populations, who end up living in marginalized areas of urban development.

Well, despite the different development programs that have been imparted by state entities, this has not achieved any reduction in poverty or misery in which these communities live, in addition to being proposals that do not usually take into account the context cultural and environmental.

In addition to that, it has large percentages of unemployment and school lag, factors that

are proportional to the level of poverty. 25% of the population of Buenaventura have deprivation in school lag, being the highest in the department, and as the statistics show, the percentage of poverty is 27% if you do not have any education or if you only have a primary education, drops to 21% if you only have a high school education.

In addition, there is the problem of racism, taking into account that the Afro and indigenous populations have been constantly excluded since the beginning of the colonies. And despite Buenaventura being the port through which more than half of the income of an entire country enters, it has degrading living conditions.

And they are not only the gateway to these revenues, but also have a wide range of natural resources and services; such as the supply of forest resources in the country,

fishing, mining, in addition to having hydraulic resources, being one of the areas with the largest number of freshwater reserves in the world and also has the second-largest diversity in the world, all this demonstrates the great wealth that exists in this area of the country, but even so, it has very high poverty rates, making it clear that all these riches end up being left out of Buenaventura, this being an area exploited and used by others, and that they are also forgotten, leaving them in poverty, unable to enjoy their riches.

According to the censuses carried out by DANE, 80% of the population lives in conditions of poverty, and 41% in conditions of misery. In addition to that, the ways of living are precarious, since 40% of the houses do not have sewage service, and to this is added the materials used, and the

forms of construction, this does not usually supply basic needs. Also adding 65% unemployment in the population.

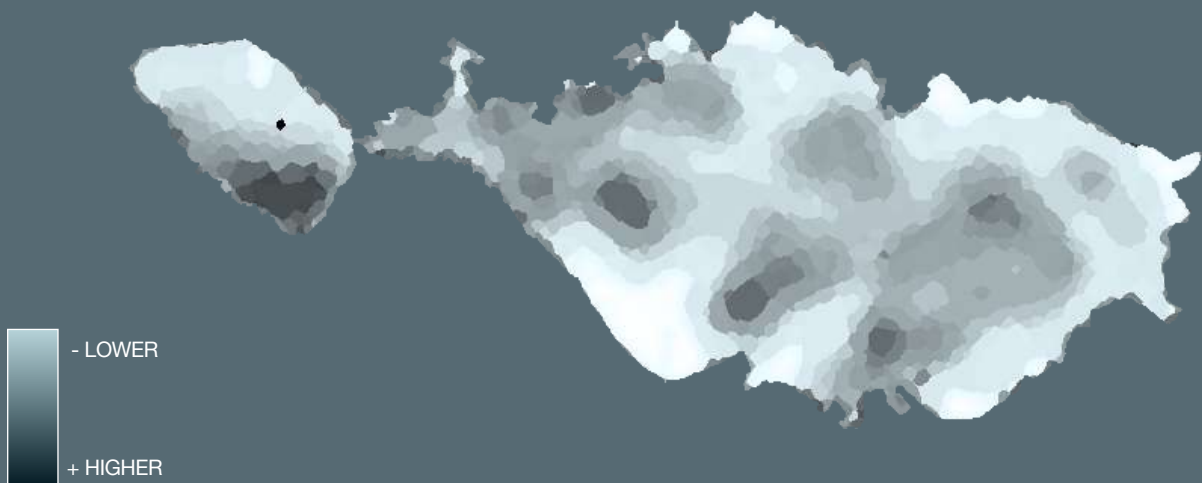
This makes evident an exclusion, marginalization, and abandonment by the state in these areas, where, despite being the country's main seaport, through which more than half of the country's economic resources enter, live in one of the worst conditions of the nation.

In addition, there has been a continuous desire to mutilate Colombian black culture, where they have not been silenced, imposing models and ways of living and existing that have no relation to black culture.

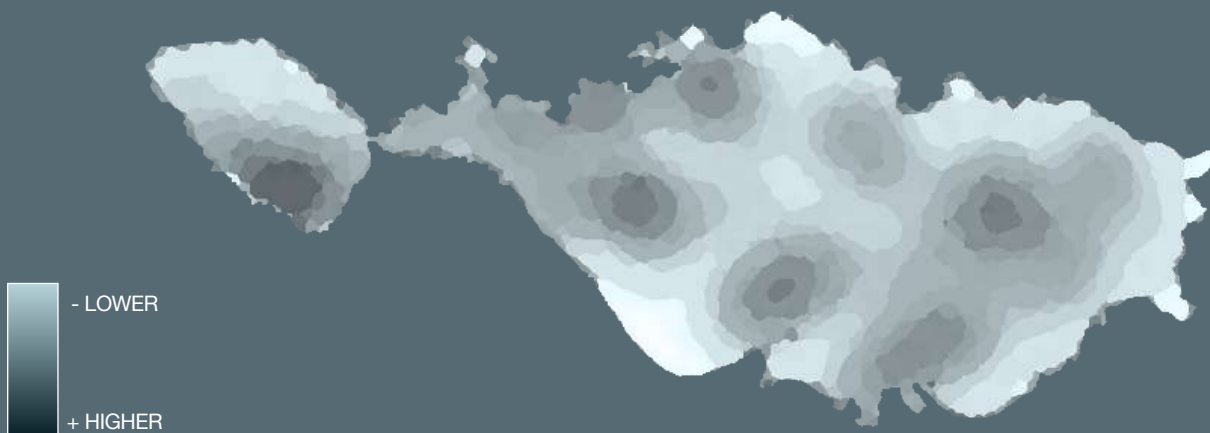
Concentration Of Households



Concentration Of Households With Unsatisfied Basic Needs



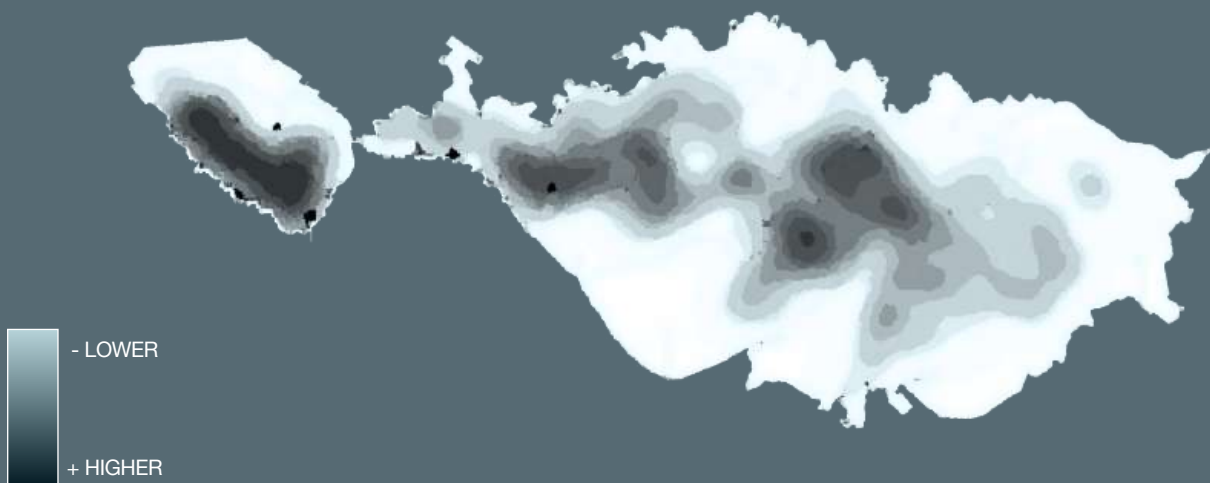
Concentration Of Households In Poverty



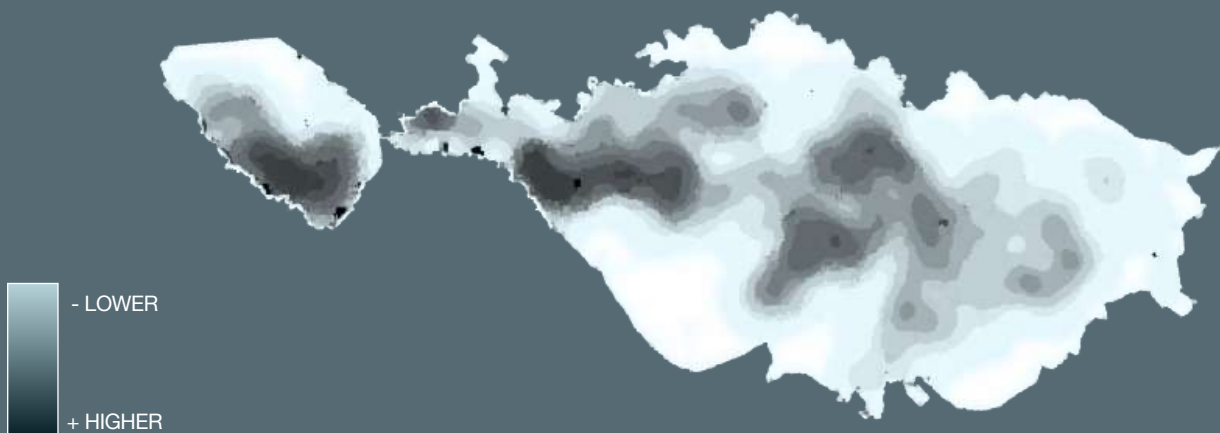
Concentration Of People Who Recognize Themselves As Black, Mulatto Or Afro-Descendant



Concentration Of The Older Adult Population



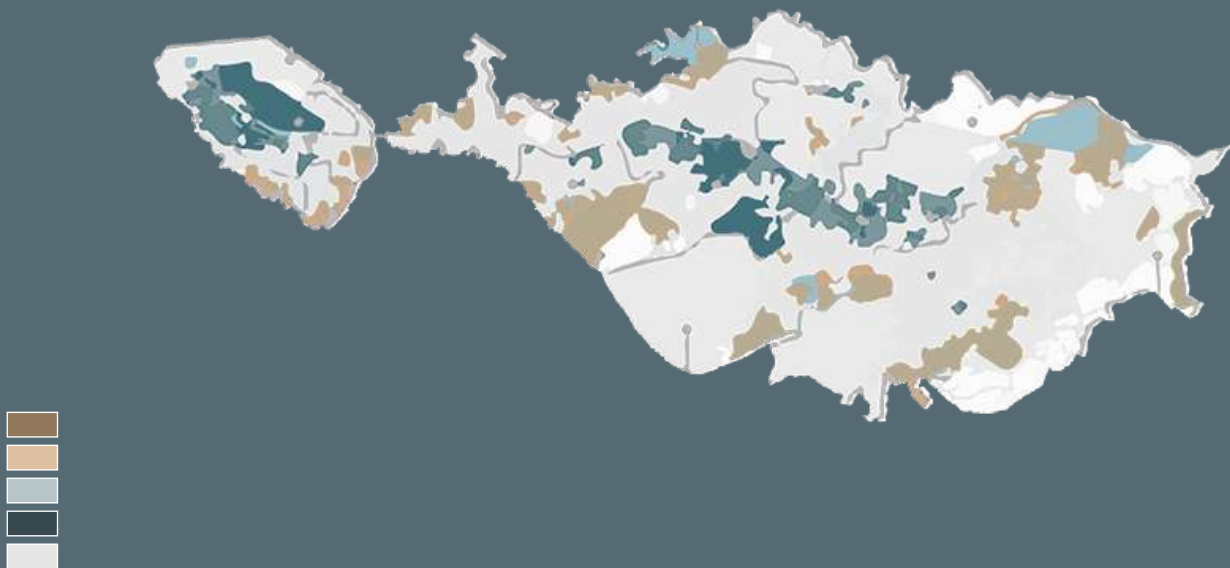
Concentration Of The Population With Reduced Mobility



Spatial Concentration Of Water Deprivation



Spatial Concentration Of Multidimensional Poverty





Photograph: Manuel Valderrama (2005)



Photograph: Carlo Taglia (2012)



Photograph: Cristhian Camilo Burgos Díaz (2011)

DATA

A data collection is made with the intention of a better understanding of the space and the situations that are being experienced in the city. Factors of poverty, living conditions and other factors are analyzed, as possible variants in the quality of life, such as being in a situation of disability, age and race.

The concentration of households is marked on the map of Buenaventura, where the largest number of households are found in communes 4 and 3 (Isla de Cascajal) and in communes 7 and 11. Following this, the concentration of households with unsatisfied basic needs and concentration of households in poverty, where communes 3, 4, 7 and 11 again stand out, with higher levels in communes 3 and 4, which are located on Cascajal Island. Following the study of demographic factors, beginning with the self-denomination of being black, mulatto or

Afro-descendant, it is evident that there is a high black population throughout the entire city, but there is a higher percentage in communes 3, 4 and 7. The amount of the older population is analyzed, with a greater concentration in communes 3 and 4, and finally the concentration of people who are in a situation of disability or who have some difficulty in carrying out some activities is studied, being, again, communes 3, 4 and 7 the ones with the highest number.

Finally, the spatial concentration of water deprivation is studied, where it is evident that the sectors of the city with the greatest deprivation are those areas that are on the seashore, and lastly, an analysis of the concentration of multidimensional poverty, where Communes 3, 4 and 7 stand out.

With all this I make a synthesis of which areas are the most affected, resulting in

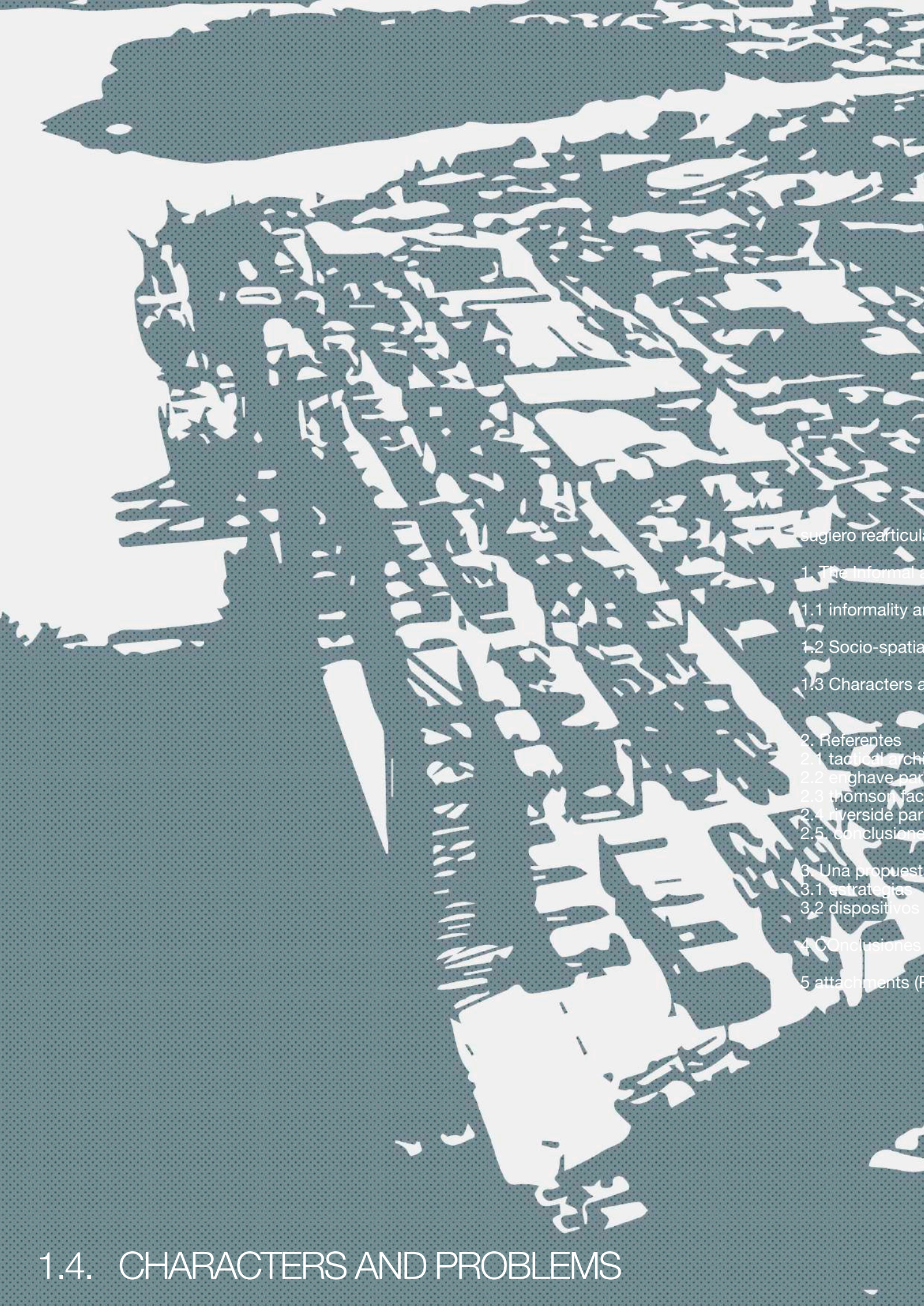
commune 3, a commune that is located on Cascajal Island, where the seaport is located, this being even more paradoxical, since being the area. Exactly where more than half of the country's resources enter, is one of the most difficult areas of the city.



Photograph: Yadir Martinez (2014)



Photograph: Julian Trujillo (2010)



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1. The Informal

1.1 informality and

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2. Referentes

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4. Conclusiones

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GREEN AREAS

ANALYSIS OPEN SPACES

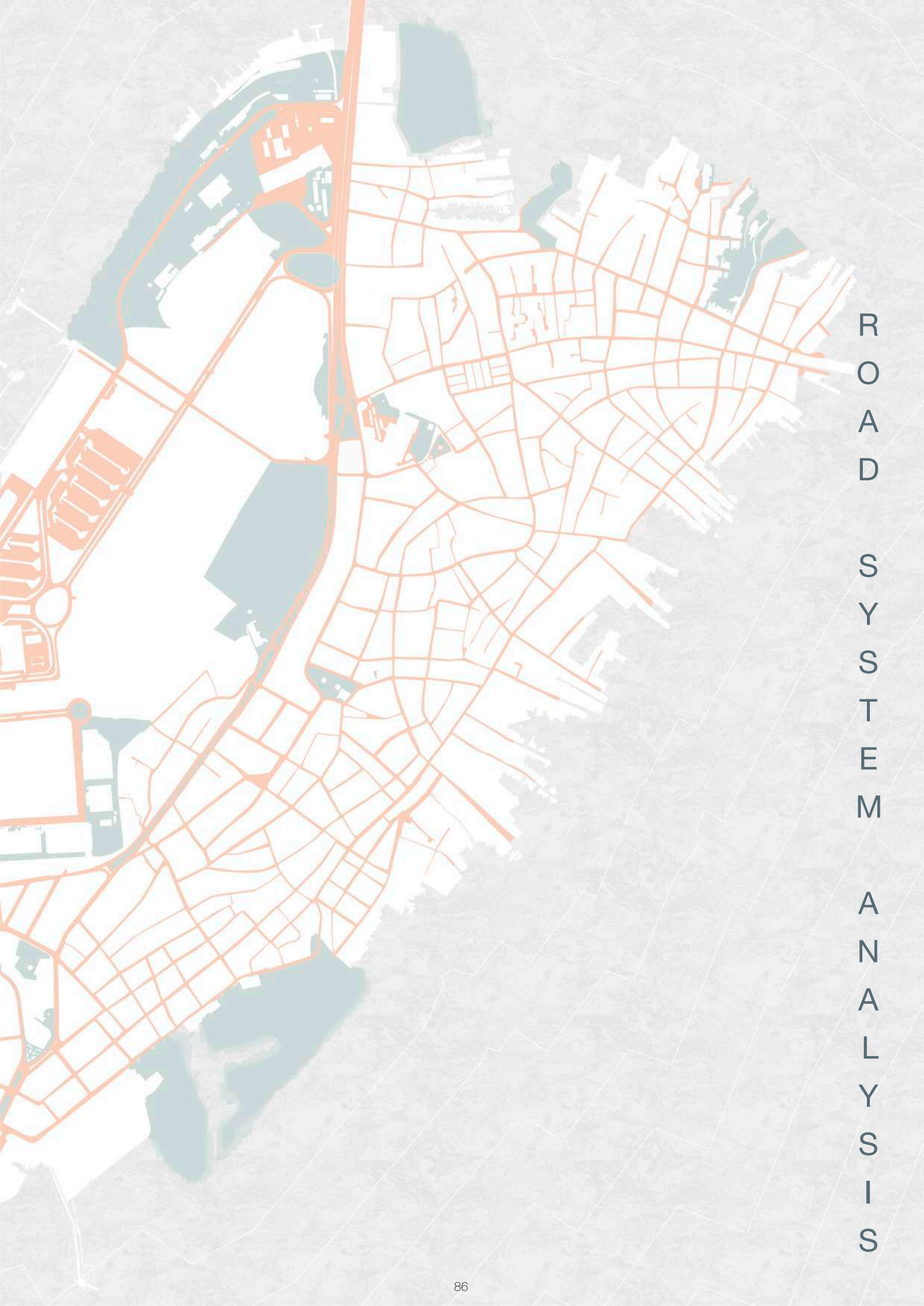
Cascajal Island, which is surrounded by water and sources of nature and life, has almost no usable public spaces for the community, the green spaces that can be found are waste spaces, which have been generated as they have been inhabiting the Island, that is, they are spaces without any planning for use by the community, they have been the same citizens who, having a need to carry out an activity, be it social, cultural or even economic, take these places waste to carry out the activities. Which seems paradoxical, since Buenaventura being such a great source of flora, it really is not something that the citizens are enjoying.



Photograph: Carlo Taglia (2012)



Photograph: Cristhian Camilo Burgos Díaz (2011)



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ROAD SYSTEM ANALYSIS

The Island made up of the maritime post, the tourist area, and residences, has a variation in its urban fabric, going from having a specific orthogonal order in the port area and in the residential area to having a poorly organized fabric since it is the residential area, an area that has been developing as the territory is inhabited—having no urban planning in this, taking into account the needs of the users.



Photograph: Yadir Martinez (2014)



Photograph: Manuel Valderrama (2005)



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BUILT ENVIRONMENTS

In newly developed areas, housing typologies are varied, both in spatial distribution and in the materials used for construction, going from cheap wood or waste to housing with modern materials.

In addition, it has a special soil characteristic, since, being a humid area, where the soil is clayey and unstable, it means that the buildings cannot be vertically dense, since this adaptation would be too expensive.

The Buenaventura urbanization has areas that, apart from being unsuitable for habitation, are constantly being built in precarious housing, where public services and collective areas are insufficient. Public spaces for the enjoyment of the population are almost non-existent, and the existing "recreation" spaces are used as sales spaces, where different types of street

economic activities are carried out, which in the end has negative consequences for the community since there is usually no proper management of garbage and sewage and sewage. Which ends up affecting the health of citizens, who usually have gastrointestinal diseases, malaria, leishmaniasis, and spastic paraparesis.

Having high levels of the immigrant population, who have been forced to leave their places of origin, either due to violence or an environmental phenomenon, causes the population of Buenaventura to have high levels of poverty, with a high-risk social.

This population usually inhabits sectors of the city abandoned by the state, on undeveloped land, far from public service networks, where their settlements are incompletely developed, where houses are shared among several people,

these being ranch-type constructions or temporary houses, in addition to the fact that, due to their recent arrival, they are unable to adapt or settle in formal sectors of the economy, so they find it necessary to perform any type of work to survive. The quality of life is also affected by environmental problems caused by port activities. Atmospheric, drinking water, and landscape contamination, high noise caused by port activities, in addition to the high vehicular flow caused by it, and the risks that this increases in automobile accidents.



Source: Comité Internacional de la Cruz Roja (2015)



Photograph: Ana Maria Arcos C. (2013)

INHABIT CONDITIONS

Housing in Colombia is divided into strata, with 5 categories, where stratum 5 is the population that lives in the best conditions and stratum 1 is where the population with the worst housing conditions is located. In Buenaventura, the categories with the largest population are stratum 1, with 37%, followed by stratum 3 with 32%, stratum 2 with 27%, with only 8% in stratum 4, and 0.23% in stratum 5.

Stratum 1 refers to the population that lives in extremely low conditions, where the houses are of the ranch-type, generally of an invasion nature, with non-perishable materials or sawn wood, but all of this in inappropriate environmental conditions for living.

These areas are found mainly in the area along the seashore, or near pipes or streams, areas that have limitations when building due

to inadequate topography, and geological and sanitary conditions. They are houses where more than one family lives, which leads to overcrowding, in addition to the lack of two or more public services. The communes that are in this category are 1, 3, 4, 5, 6, 7, and 8, and sectors of communes 9, 10, 11, and 12.

Stratum 2 are homes in gray work, normally they do not follow urban planning regulations, they are neighborhoods that are in the process of beginning their consolidation. They are houses that have been self-built by the same population, but that have networks and public service facilities, these families also live overcrowded, mainly with children.

The buildings are located in areas by the sea or near streams, and on land with steep slopes.

Built with low-quality materials, mainly having a combination of wood with other materials whose durability is low, but there is a greater presence of modern materials, but this, although it increases the costs of housing, also increases the risk that it has in the face of a seismic hazard. Well, they contribute to the early deterioration of the wood, which has been modified, this is due to the lack of technical knowledge.

Another factor to take into account is the environmental conditions of Buenaventura since the humidity and the saline environment affect the facades, floors, and ceilings of the buildings, this added to the lack of maintenance of the buildings, accelerates the deterioration of the houses.

At a social level, since there is a coexistence of several households or several people with different kinships in a

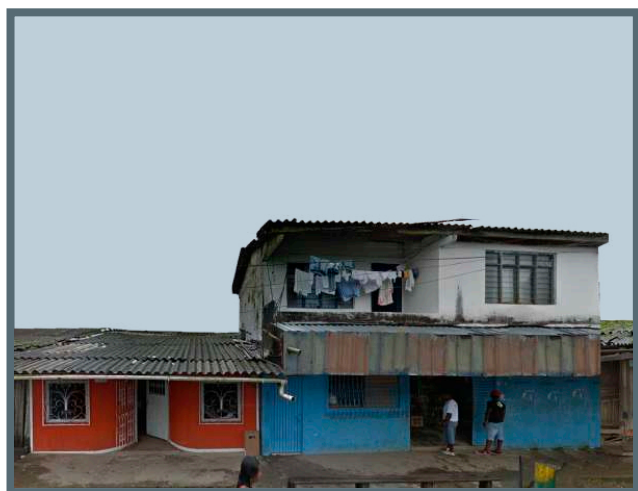
single house, this results in certain cultural characteristics where there is a need to strengthen family relationships, which gives rise to extended families, but which in turn Sometimes it leads to overcrowding.



Precarious roads, without adequate materiality, for vehicular or motorized circulation, in addition to the lack of pedestrian platforms for citizens.



There is an important coexistence and relationship between the inhabitants of the areas, neighborhoods, or sectors, being these friends and relatives, the exteriors of the house, plus the space of the street, become recreational spaces for the community.



The constructions do not have a good quality in materiality, since they do not have the budget to pay for higher quality construction. They are of low density.



Photograph: Ana Maria Arcos C. (2013)



Photograph: Yadir Martinez (2014)



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SYNTHESIS

That is why I have decided to do my thesis in this town, because despite being the gateway to more than half of the country's income, the living conditions are precarious, and do not correspond to the income it contributes to the country.

Work on a concerted plan in the community, seeking to involve the different social actors, being a proposal that is committed to maintaining the identity of the territory, producing synergies in favor of comprehensive development. Seeking to formulate a proposal that allows overcoming the state of exclusion and poverty and constitutes a territory of well-being and human development.



Photograph: Yadir Martinez (2014)

1.5. HOUSEHOLDS ANALYSIS



HOUSEHOLDS

As a base are homes made up of the bedroom area, the social area that serves as a meeting space, this being the living room, dining room, and bathroom. And additionally, as a key point, there is a productive space, which is usually the patio, which is a space where their economic activity takes place, which is usually related to fishing since this is usually the main livelihood of families.



Photograph: Julian Trujillo (2010)

PALAFITIC HOUSE

MARITIME

It is located at low tide, it is built on stilts that are supported on the bottom of the sea, and they are also located on the flooded banks of rivers and streams. They are houses whose construction is usually in precarious, low-quality, or waste materials, the roof is made of metal sheets or fiber cement. They start from a spatiality where the social area of the house is connected to the area where there is interaction with the neighbors, while the bedroom area is connected to an external platform, where the patio is located, where the service area is located. . The house may or may not improve its housing conditions, this depends on the economic resources of the families. The extension of these homes is given according to the needs that appear in the family, such as the birth of new members, these extensions occur progressively and horizontally. These houses are built by the users themselves, that is, by the same family that lives there,

sometimes receiving help from relatives or neighbors. This is a sample of the unity that exists in the communities that inhabit the Pacific. They are dwellings, in general, of a single level, this is due to the conditions of the soil, which are not very stable. At a spatial level, they are square or rectangular houses, where circulation can be lateral or central. Being the social area, that is, the living/dining room, in the area closest to the street, followed by a kitchen, and by the rooms, there are usually two or three, this being located in the center of the house. At the end of the house is the service area, an area that overlooks the sea, being on a platform. These houses have a street/walkway or path/bridge, this is the "way" that connects the houses to each other, it is usually made with waste, earth and gravel, it is through this way that the houses are accessed, being more specifically, to the area where the social area of the house is located.

Palafitic Housing Typology

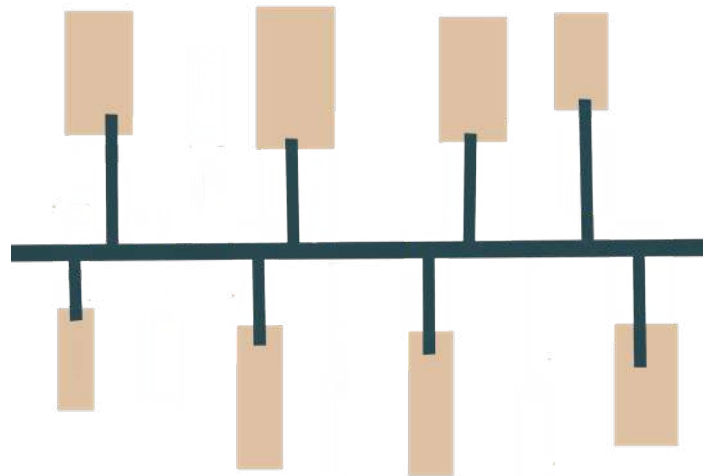
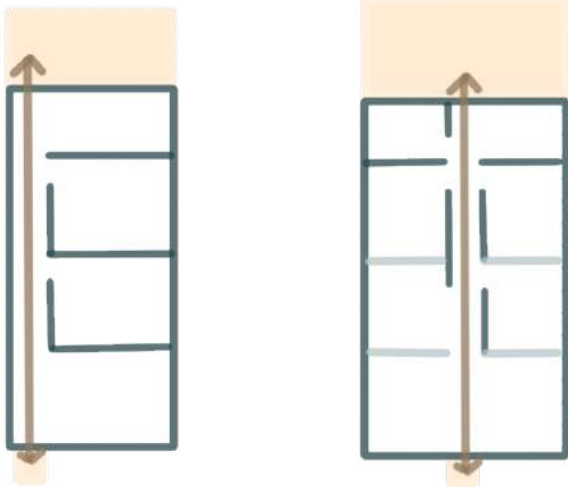


Circulation

Fabric

Circulación Lateral

Circulación Central



Photograph: Yadir Martinez (2014)





Photograph: Yadir Martinez (2014)



Photograph: Cristhian Camilo Burgos Díaz (2011)



Photograph: Ana Maria Arcos C. (2013)



Photograph: Yadir Martinez (2014)

PALAFITIC HOUSE - EDGE AND URBAN STREET

SEMITERRESTRIAL

They are the houses that maintain the architectural and cultural values of the houses of the Pacific, they are houses built in wood, which have one or two floors, they are an example of the aesthetic expression that the same users give to their home, where there were also good conditions environmental, which allows climatic comfort inside it, they are houses built in times when they were considered houses of prestige and wealth, but today, for the most part, they are deteriorated, so many have been demolished, being replaced by modern housing.

They are houses built on stilts, made up of large eaves on the roof, in addition to wide openings that allow ventilation, usually in the form of openwork or grilles with ornaments, located in the upper part of the windows and doors. The facades are an expression of

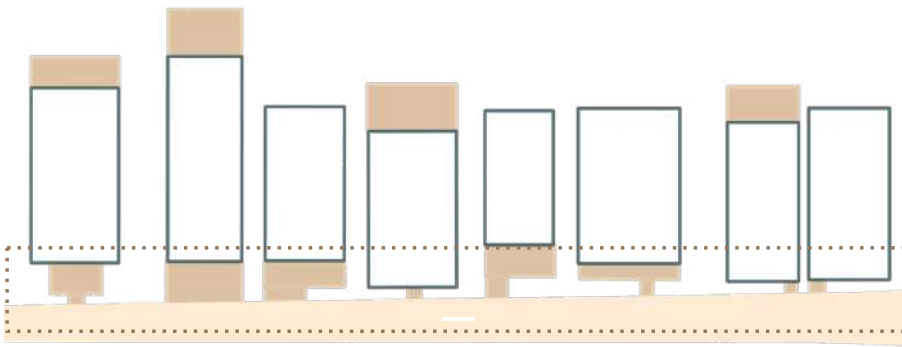
culture, painted with bright colors, which allows protection of the wood against environmental factors, such as humidity and the saline environment of the city. The facades and interior walls are made of wooden boards or mats.

At a spatial level, they are made up of a transition space between housing, the street and public space. They are usually one- or two-story houses, the circulation is usually central and the construction usually takes place progressively, which begins with a family, which expands the house taking into account their needs and economic capabilities.

Semi-Terrestrial Housing Typology



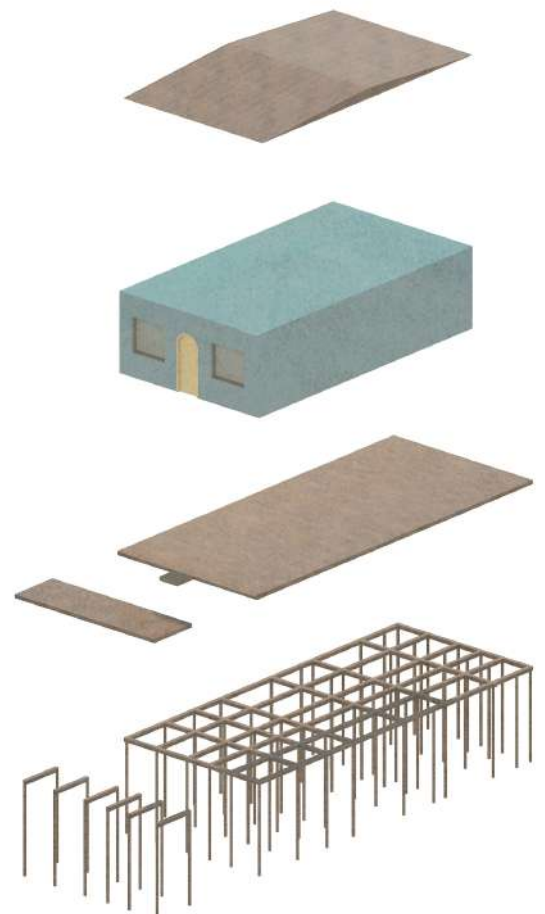
Community Spaces



Photograph: Yadir Martinez (2014)



Components





Photograph: Yadir Martinez (2014)



Source: Comité Internacional de la Cruz Roja (2015)

CONTEMPORARY HOUSING

TERRESTRIAL

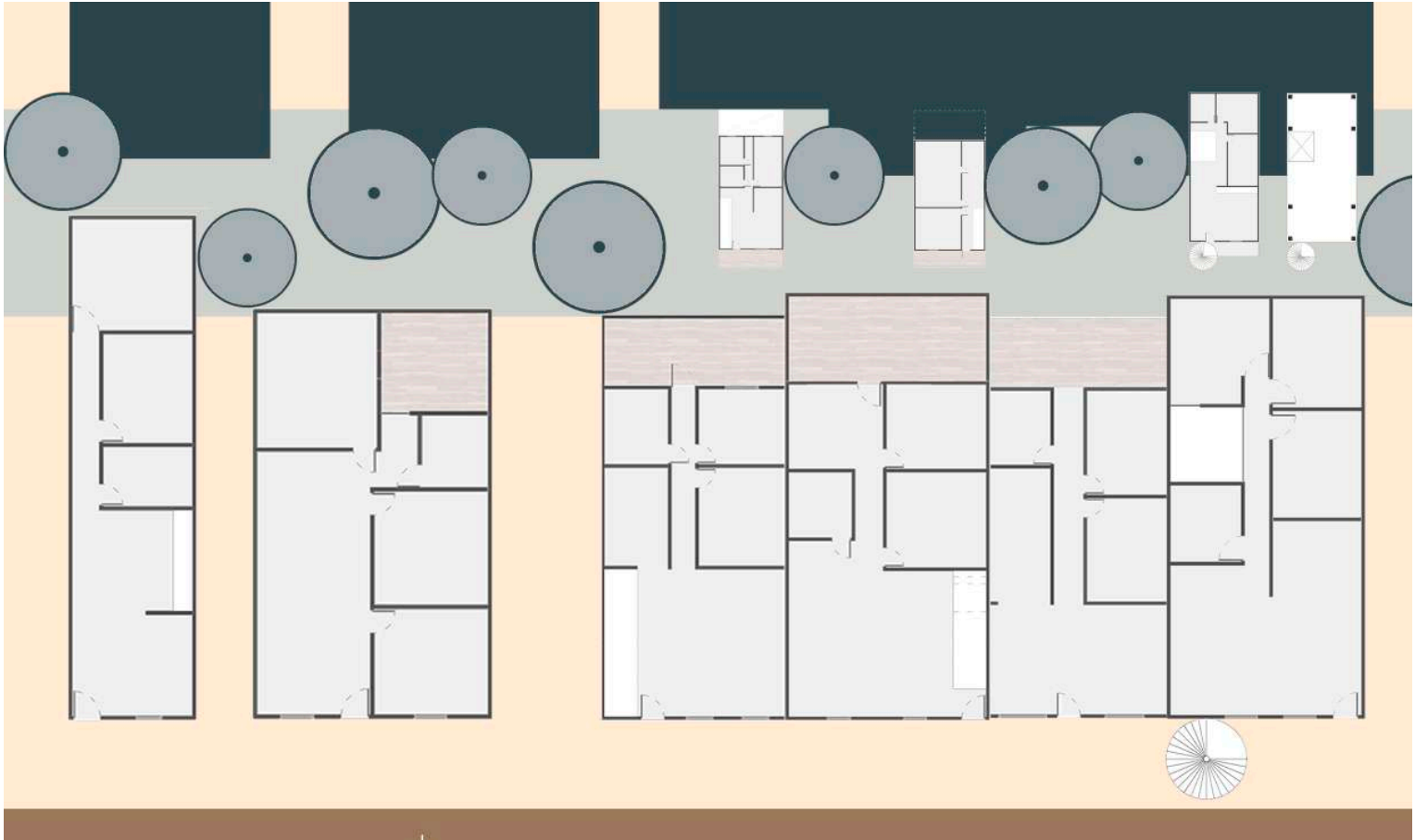
Being the predominant type of housing in the urban area of the Pacific, it is characterized by being built with materials of industrial origin, the slabs being concrete, and the mezzanines reinforced by iron. The walls are usually made of clay or concrete, and the roofs are made of metal or fiber cement. This type of housing maintains the progressive construction model, that is, as the economic conditions of the family improve, the houses are expanded, in this case, the expansion usually occurs vertically.

The circulation can be central or lateral, this connects the front part with the final part of the house. There is a social area, that is, the living/dining room, which is connected to the kitchen, followed by the bedrooms, which are usually two or three, and the bathrooms, which are usually two, one being the social bathroom, that is, it is connected with the

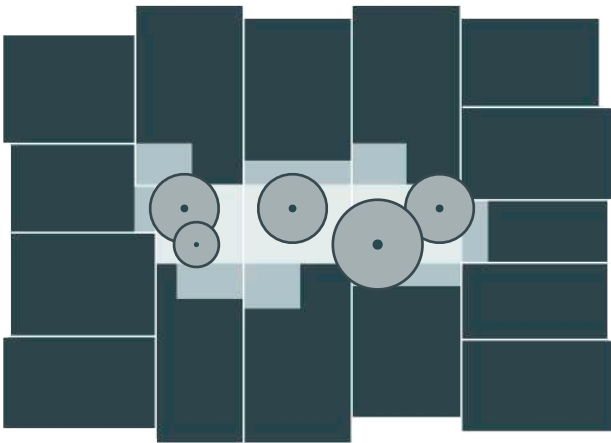
corridor, and the other located inside the main room, and at the end of the house is the patio, which is usually covered. Some homes also have interior patios, to ventilate and light the central area of the house.

In this type of housing, you can find multi-family houses, which consist of starting a basic construction on the first floor, and as the family grows or needs change, the house is expanded vertically, that is, which are adding floors to the dwelling, but these do not act as a continuation of the base dwelling but rather have a separation and independence from the base dwelling, these buildings usually have up to four floors.

Contemporary Housing Typology



Courtyards



Construction Configuration





Photograph: Miller Peña (2011)



Photograph: Manuel Valderrama (2005)



2. REFERENCES OF URBAN DESIGN



2.1. A GENERATION OF RADICALS

A GENERATION OF RADICALS

According to the book *Challenging The Lettered City, Antagonist Forms of Urbanism in Latin America*, say that: **“A generation of radicals.** *In the past two decades a new generation of architects has emerged in Latin America, and they have restituted a sense of optimism to the idea that urban designers can make again a significative difference in the city-making in the so-called global South. In Venezuela, Urban Think-Tank (U-TT), an office founded by the Venezuelan Alfredo Brillembourg and Hubert Klemperer, designed and realized in the barrios of Caracas what they defined as vertical gyms', structures conceived as a progression of layers corresponding to a superposition of uses and functions. A set of innovative urban devices designed to give an energizing effect in their communities. U-TT also designed cable-car systems located in hillside slums, connecting the informal city to the city centre improving the mobility of*

Caracas slum dwellers. In Caracas, the architectural office Pico Estudio, focuses on the definition of new urban environments and social infrastructures that allows establishing new methodologies of cooperation, fabrics of horizontal organizations, and forms of collective governance. In Ecuador, 'Con lo que hay' is an academic architecture studio within Pontificia Universidad Católica del Ecuador, Faculty of Architecture in Quito, for levels seven and eight as a pre-professional opportunity where students ultimately apply their academic knowledge along with social work within a specific community. In the 1980s and 1990s Medellín was the murder capital of Latin America. Here, a sequence of mayors, Sergio Fajardo in particular, decided that they have had enough of the violence that Pablo Escobar and other Narcos had brought in this city, and that the definition of new kind of urban open spaces, civic equipments and infrastructures

would help improving the city. But what was more radical than the new buildings and public spaces themselves was the organization of the relationships between dweller, actors and stakeholders. There are a lot of commentaries and discourses today about participatory design solutions or shared planning processes that give urban dwellers a voice, but the transformation of Medellín was the result of a 'top-down activism'. Along the US-Mexico border, where human trafficking has traditionally been flourishing, a different kind of urban designer is at work. Teddy Cruz is not just interested in defining innovative housing solutions, his observations about this politically and socially sensitive contact zone, where poor people of Tijuana build their houses out of discarded garage doors from the Californian city of San Diego, have made him one of the most influential architect of this Latin American generation of radicals.

Cruz has theorized, in innovative ways, the role of the activist architect, marking a form of design-practice based in the engagement with the complicated business of policy. One of the most interesting output of this design attitude is the community-led urban redevelopment of the San Diego suburb of San Ysidro. In urban design and planning, radicality is an expression indicating the invention of various types and strategies of 'alterations' as it concerns directly the roots, the essence of a specific socio spatial condition. The design experiences here discussed are willing to realize a set of projects and programs in order to give Latin American urban societies and cities a turning point, a renewal, able to change this specific socio-spatial system from its very foundations'. In this sense they are radical, as they do not rely on the repositioning of contemporary popular discourses such as

"sustainability", 'smartness', or just trying to plans and policies centered on aestheticized public spaces. If in the traditional definition of "radical architecture", the privileged field of expression is the text, the exhibition or the event, these different design practices include a number of attitudes aiming at the design and realization of new social interaction devices and at the reduction of socio-spatial fragmentation problems. The focus is on sociopolitical questions but also on formal and spatial issues. 'This generation of architects has claimed an important role of architecture in urban and housing policies, which have been conceived for a too long time only in social and not formal terms. Many of the design experiences here presented are conceived as a fusion of humanities and scientific scholarship, incorporating the theories and findings of anthropology, literature, philosophy, policy and ecology. Moreover, these urban design

experiences can be described as radical as they explicitly puts urban designers and planners in an 'uncanny' position of radical self-knowledge, illuminating the place of urban designers and planners in the public sphere in a sense that is far less obvious than we can think today. These experiences belong to a time that today, for a series of reasons, including the death or deep crisis of many neo-Bolivarian political experiments in Latin American countries, is practically closed. Anyway, some useful lessons must be learned. Some specific elements characterize these radical experiences: design strategies pointing out forms of urban transformation and densification focused on multiplication of use and identification of innovative social interaction devices. This 'tangle' of different design strategies and experiences can be ordered in three main families or threads described in this sequence: 'urban acupuncture', 'networks' and 'club sandwiches.'

The First Thread. In U-TT's early years in Venezuela, they did different commercial works, from private houses to an office buildings. But they were attracted by the barrios. In engaging with the informal city, U-TT developed a methodology of maximizing the amount of functions and social activity that a single parcel of urban soil could give (Brillembourg and Klemperer, 2011; Gehl, 2013; Lerner, 2015). In 2001, this strategy was tested on the Mama Margarita orphanage. U-TT, working with a local church, designed a home for street children on an complicated site under an overpass in the Petare district. They designed a football pitch on the roof, gaining two productive stories out of an otherwise useless space. Their reference was to that kind of opportunism displayed by street vendors tactics when they take over an abandoned space. In the district of La Cruz in Caracas a building defined as a 'vertical gymnasium' has

been realized'?. This Vertical Gymnasium, constructed in 2003 at over 1,000 m2, consists into a fitness complex with basketball courts, a dance studio, weights, a running track, a rock-climbing wall and an open air soccer field. The former training ground was located at street level, and due to the densely built surroundings, it could not expand outwards. 'The solution was to build upwards. A prefabricated bolted-steel construction system has been erected onsite with a ramp providing access at every level. The concurrent 30 percent decline in crime has been attributed in large part to the impact of this community facility. Located on the site of an old makeshift soccer field, the building displaces little of the existing urban fabric and is strategica Though the facility is not the first of its kind, it has been successful where others have not, in part because the architects addressed the problem of finding an embedded site that avoided

displacing existing residents. Buildable sites are virtually non-existent in the densely packed barrios, so most of the Vertical Gimnasiums, there are now five of them, have been built on the sites of existing playing fields, whose programs are vertically transposed in the new building. 'This project was conceived by UT-T as a replicable prototype, composed of a kit of parts that can be assembled in different contexts and modified to fit various programs, necessities as well as different ecological or social demands. It consists of three floors and a rooftop court providing an extremely efficient variety of spaces for different functions and activities. In this prototype, stacked volumes can be reassembled and programmed for different locations in response to local needs. The prototypes U-TT has built are not winterized given that you can practice sports in a semi-conditioned space and not have to

spend all the money on heating systems. The whole system of the gym has been developed to include a series of other programs in each of our new iterations of the prototype. Given that its design is based on modularity it is possible to build as many floors as you need according to different programs or phases. Caracas government planned the construction of four additional Gimnasios Verticales: Baruta includes an outdoor market; Los Teques has an aquatic sports center; Ceiba incorporates a library and metro cable station; and El Dorado includes space for informal vendors. The latest version of this prototype incorporates recycled materials, wind towers, solar panels, and rainwater collection to reduce environmental impact and operational costs. In working with the community, U-TT has capitalized on the fault between the urban poor and an unstable Venezuelan dictatorship. After ten years of research in

the barrios, they realized they must harness the collective intelligence of self-organization. U-TT's approach for an urban acupuncture entailed not only a deep understanding of the social, political and economic forces at play in a given field, but more importantly, a tactical knowledge of the dynamics of this ecology in order to construct new maps, and networks of relations. In the Kichwa community of Santa Rita, Ecuador, 'Con lo que Hay' (with what is available) workshop from PUCE-FADA and the architecture studio ensusitiparq, designed the Cocoa Interpretation Center, locally known as The Cocoa Cabin. This is as a space intended for the analysis, dissemination and understanding of local culture and traditions. This project is a collaborative effort of the community of Santa Rita, with the Pacari Chocolate company. Reasserting the principals of assessment and cultural understanding, "Con lo que hay"

defined to the main activities and the spaces the community will: spaces for hand crafts and culinary activities and for the cocoa transformation processes. This shaped the project with three platforms, the access and welcoming deck where the community have the chance to show and produce their craft. The second deck where the culinary culture is discovered and consists of an open fire where tourist can make their own traditional local dish such as chontacuro or carachamamaito; and finally the cacao processes deck, which contains a sample of drying, fermentation and roasting processes. These three spaces are sheltered by a large natural roof that leaves a free agora type space for the community to share together, to stay and play. Furthermore, as an additional service to the community and to provide a level of comfort for tourists, we build an access bridge connecting adjacent hamlets-fields with

Santa Rita, and a solar dehydration compost latrine, which is the best option for the area given the highly humid climate. 'This entire infrastructure is built on the principles of what is available', meaning, traditional local materials and local knowledge, ancestral technologies and knowledges. All structures are anchored on boulders discovered on the site, thus developing a simple and replicable technology which use the boulder as foundation and generating the particular structure of the project. Everything else is built with local materials and technology; bamboo cane structure, rattan ties covered with toquilla straw, and chonta and chuncho floors. Finally, this project aims to create collaborative networks where everyone wins but without generating dependencies¹. In 2014 the Venezuelan firm PICO Estudio in

hand with the National Government of Venezuela organized Espacios de Paz (EDP) (Spaces for Peace); an ambitious exercise in urban acupuncture. and participative design where professionals, students, local residents and public entities worked together to benefit their cities and people. This initiative activated urban processes of physical and social transformation through architecture, using self-building techniques in public spaces located in conflictive urban contexts. By transforming unused spaces such as empty plots and unregulated land fill areas, the projects sought to create social dynamics that invite new ways of living in communities, transforming categories that rule the daily life: the use of time and space. The aim of this challenging project was to create social dynamics which invite new ways of living in

1. <http://ensusitioarq.com/con-lo-que-hay-4---santa-rita.html>

communities, modifying categories that rule the daily life, transforming vacant plots into powerful spaces for their inhabitants. These urban spaces were designed to act as 'intermediary spaces' within areas where social exclusion is a dominant issue, promoting a culture of peace and coexistence among the residents of the barrio. So, they could be imagined as 'zones of agreement': areas for positive encounters and enjoyment that generates other ways of coexisting. The strategy of *Espacios de Paz* consists of focusing on specific places that can both generate dialogue and start the generation and transformation of the habitat. 'These projects are not designed like that giant urban-renewal projects which require massive national capital, bureaucratic processes, and long-term negotiations among investors. *Espacios de Paz* focussed on what is local, intervening carefully on the ground, knowing

and transforming necessities, expectations and dynamics of daily life such as the use of time and space. Within six weeks, Venezuelan and international groups worked together to develop five sites in four Venezuelan states: Pinto Salinas and Petare in Greater Caracas, Los Mangos in Carabobo, Capitán Chico in Zulia and El Chama Abono in Mérida. These five projects were conceived as spaces of encounter, where a local community can gather together, developing different activities, meetings and workshops under colourful roofs. Projects included basketball courts located on a rooftop; shadowed spaces built for promoting dialogue among residents; spaces for learning and debating; and orchards, playgrounds, amphitheaters and viewpoints².

The Second Thread. The Caracas Metrocable is the most significant urban legacy of the Hugo Chávez era.

2. <http://picocolectivo.org.ve/?s=espacios+de+paz>

The Venezuelan government spent a lot of money on social projects but very little went into social equipments and urban infrastructures. The cable car line realized in Caracas was an important exception. The first portion, running from the Parque Central metro station up to the slopes of San Agustín, connects one of the biggest barrios in the southern part of Caracas directly to the city centre. It is also a symbolic act, joining two parts of the city that were socially and psychologically divided. The Caracas Metrocable is a gondola lift system integrated with the city's public transport network providing quick and safe transportation for those who live in the slums situated on Caracas' mountainous regions. The system was built as a tool for social reform with stations set up to accommodate a variety of services such as daycares, libraries, police stations, markets and theatres. On 20 April

2007, construction began on the first line, which starts at San Agustín and reaches towards Parque Central station, where it is linked to the subway network. The Ministry of Infrastructure, Austrian aerial lift manufacturer Doppelmayr, and the Brazilian company Odebrecht were all responsible for the construction of the system. In December 2009, Caracas Metro Cable entered into the testing phase, and in January 2010 the first users of the system were carried, the line was officially opened on 20 January 2010. The Metro Cable car system is integrated with the Caracas Metro system. It has a length of 2.1 km and uses as transportation a funicular system with a capacity of 8 passengers each. The total system capacity is estimated at about 1,200 people per hour in each direction. This gondola lift system is fully integrated with the local Metro and has a capacity of 3 persons per hour per direction.

Since its opening in 2010, the system moved on average 1,200 passengers per hour. Each gondola cabin can accommodate up to eight sitters and two standees³. It takes about 5 minutes to get from Parque Central to the hill of San Agustín. There are five stations along the cable car line, located along the hilltops, and the journey from first to last takes approximately fifteen minutes. The hilltop stations, set into densely-built neighborhoods, rest on stilts to avoid the demolition of existing buildings. Like the gondolas themselves, the stations float above the ground. In addition to minimizing the impact on the built environment, elevating the stations above ground serves significant climatic and geographic purposes. Air-flow at pedestrian level is preserved. The MetroCable Stations provide more than just transport but

are hubs for social services and other community activities. Though the five stations share in common a basic set of components and designs, platform levels, ramps for access, circulation patterns, materials, and structural elements, they differ in configuration and the possibility of additional functions that address other community needs. Each station includes cultural and social spaces as well as administrative space. The construction of public spaces, a vertical gym, a supermarket and a nursery are also planned. On the other hand, the goal we pursued was to implement the means for change in relation to the fundamental needs of Barrio San Agustín, which its inhabitants identified as: safe access to public transport for residents of the neighborhood; the development of employment opportunities

3. The Caracas Metrocable was the first cable system to implement 90 degree turns. A passive deflection bullwheel was used at two 90 degree turning stations. As such, the system is essentially made of two separate lines where the gondola cabins switch from one line to a second line at the middle station. The system also has a built in mechanism that allows vehicles to divert, allowing the cabins to return to where they came from instead of switching onto the new line. 'This provides 2 major advantage: in the event of a mechanical failure on one line, the second line can still operate.

for the economy of the neighborhood; the development of sustainable infrastructure to give permanence and stability to the community; improvements in health, education, employment opportunities and quality of life for the residents of San Agustín; safety and crime reduction" Cable car networks have become something of a familiar sight in various Latin American cities (Isaza-Figueroa, 2010). In Caracas, Medellín and Rio, Lucy Bullivant affirms that it's as though they have become the default method for negotiating the hilly barrios, comunas and favelas (Bullivant, 2012). The right to the city is not just a question of housing, as it stands, most of the residents of Caracas have already met their own needs in this regard. The right to the city is also a right to mobility, a question of how long it takes to get an invalid to a hospital. For the barriers in segregated cities are not just social and psychological:

they are marked as much by physical distance and travel times. For this reason, according to Julie Cidell and David Prytherch, some of the most effective urban policies in Latin American have been transport policies, from the BRT networks in Curitiba and Bogotá to the cable cars of Medellín (Cidell and Prytaherch, 2015). Another example of the construction of new mobility networks can be found in Medellín, a traditionally wealthy but a agitated city. One of the inevitable effects of urban violence was a deeply segregated city. Where there is fear, what you have is a socially and spatially fragmented society. Fear and violence consume any kind of citizenship and inhabitants are resigned to live in their own place, and public space is basically destroyed as a site of reunion for communities. In Medellín, for those in central and southern districts the northern comunas were simply a no-go zone. And it was this

inevitable north-south border that a group of politicians and civic leaders sought to address when, finally, the citizens of Medellín had had enough of bloodshed. 'The Medellín process or "social urbanism", affirms Kate Maclean, can be compared to the Bogotá process and to the Rio de Janeiro process, especially to the favela-bairro program (Machado, 2003; Conde and Magalhães, 2004; Perlman, 2010, Maclean, 2015). The paradigmatic example is the Parque Biblioteca España, with its three monolithic towers projecting over the city from the Santo Domingo hills'. But it would be wrong to think of it just as an urban equipment. It was the destination of Medellín's first cable car line, and the place around which the renewal of the Santo Domingo Comuna started to take shape, including a

new school and new public spaces. As it does in Caracas, Medellín's Metrocable starts near the city centre and cuts diagonal lines to the poorest parts of the city. This is the Línea K, which carries you east up a hillside to Santo Domingo in three stops. The city itself looks very different from up here, with its linear arrangement along the river valley.

The Third Thread. In the first two threads, experimentations on new social interaction devices and urban densification strategies are obtained by overlapping multiple uses and functions on the same space, working in section rather than in plan. A third thread relates to the so-called 'Club Sandwich' Urbanism as developed by the Guatemalan architect Teddy Cruz. While in the acupuncture and network strategies the focus is on the section, here the core of the

action is on the plan, on the horizontal articulation of the urban lot or parcel (Cruz, 1999). Teddy Cruz has done some avant-garde activities in the Los Laureles Canyon, near Tijuana. Here, he was the first to realize that many urban wastes from San Diego's construction industries were often recycled in the construction of new houses: dismissed garage doors coming from San Diego suburbs are here recycled as walls. These houses are the output of works of bricolage, assemblage, conceived as habitable collages. Elsewhere, it is possible to see old prefabricated houses transported in Blake, 2010 Mexico from the San Diego suburbs by trucks; these houses are sometimes raised up and placed right on the top of another building. The use of this Dada technique of readymades has led Cruz to present such neighborhoods in

Tijuana as purely productive urban contexts, as opposed to the traditional consumption-based model which prevails across the frontier. Here San Diego's wastes are recycled to build new settlements and communities. Cruz, acknowledging this symbiotic relationship, ascribed value to a kind of settlements that is normally underesteemed. According to Cruz, this kind of strategy needs to be deepened if we want to understand what is the design of an ecologic city. It is a strategy described by Richard Burdett as a collision of ecological, social and political elements (Burdett et al., 2014). If the California-Mexico frontier marks the encounter of the global North and South, of the formal and the predominantly informal, then this border is quite blurred at Tijuana than it used to be.

With the city' growing wealth, it is possible to see new luxury villas close to colonias like Los Laureles. At the same time, rich San Diego has its own poor barrios (Mörtenböeck et al., 2015). San Ysidro is one of them. Here the urban landscape is indubitably more depressed, and the average household income is quite low if compared to Californian standards. Nonetheless San Ysidro has utopian origins. It was founded by the Little Landers, the cooperative agriculture movement of the early twentieth century that believed in the modest aspiration of a little land and a living»⁴. This neighbourhood is now being colonized by Latino communities. As Los Laureles is the last colonia in Mexico, this is the first neighbourhoods across the border. What Cruz has been investigating in San Ysidro is a new model of participative micro-development

working with a local NGO called Casa Familiar, which provides social services⁵. Cruz, with Casa Familiar as the basis of the project, transformed two semi-abandoned plots of land into a dense program of low-cost housing and social equipments. The strategy adopted by Cruz was that the plots may be cut into slices, each one with distinct zoning able to host different housing typologies or public uses. One of the plots, defined by Cruz Living Rooms at the Border, has been designed as a row of small apartments, a row of large family houses, a row of live-works units for artists, and a row of flexible units providing temporary accommodation for guests or relatives. According to Cruz, pressing so many uses and residential typologies onto one land parcel was what's innovative of this spatial scheme, but even more interesting was the

4. See: <http://www.sandiegohistory.org/journal/75winter/littlelanders.htm>; Lynne Haney, Lisa Pollard (Eds), Families of a New World. Gender, Politics, and State Development on a Global Context, Routledge, New York, 2003.

5. See: <http://estudioteddycruz.com>

set of social relation that may be established between them. 'The construction may begin with a row of open structures hosting informal markets, collective kitchens, and community workshops. One parcel of land provides everything from a diverse range of housing to social amenities and a cultural program. All is connected by a dense network of social relations between the neighbours within the plot and the community outside it (Cruz, 2010). What is innovative about this project is the different set of land uses. Cruz tried to define a new concept of urban density abandoning the idea that it is something that can be measured as a number of inhabitants, per acre, rather density can be redefined as a number of social and economic exchanges per acre. What is missing, according to Cruz,

is a focus on the design of the protocols or the interfaces between communities and spaces." (Antonio di Campi, 2017, pages 27-47)



2.2. TACTICAL ARCHIPELAGO

TACTICAL ARCHIPELAGO

Location: Kyiv, Ukraine.

Office: LCLAOFFICE / Luis Callejas, Melissa Naranjo and Manon Mollard.

Date: 2015 - 2016

It is a project that is developed in the Kyiv Islands, whose main objective is to maintain the natural essence that they have, it is also the opportunity to allow a balance in the urban center, where natural spaces are found in addition to urban life.

The project seeks to create a relationship between the geography of the place, allowing the creation of a third zone in the city, which is formed by the transfer between the water and the solid ground, and in the opposite direction.

It seeks to bring the city and its inhabitants to the river, through landscaping, clean energy generation systems, conserving ecological areas and, mainly, it seeks to achieve this

average approach of the activities and uses of the project.

The clusters are implemented throughout the intervention area, they are micro-units, floating infrastructures that have the potential to serve for the production of energy, in addition to having the capacity to assist when the areas must be transformed.

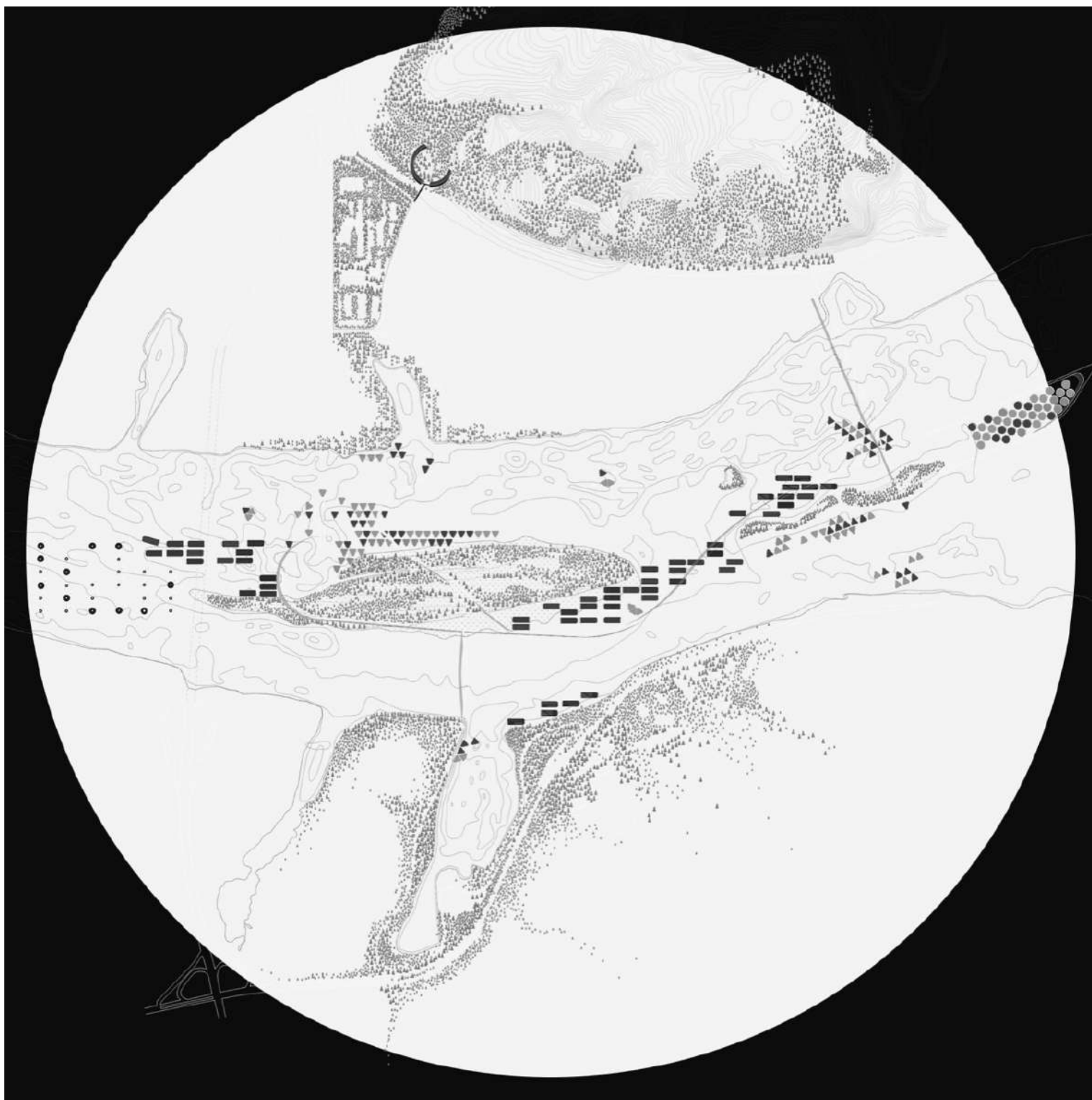
Project Strategies:

- The creation of Clusters is taken as a tactic, which are small operations, inserted over time in specific areas. With the addition of the clusters, the aim is to respond to the forgotten desires of the citizenry, as Luis Callejas mentions: "such as bathing in the river, walking through the forest, enjoying clean water and directly experiencing the wild

environments of the island in the middle of Kyiv city center."

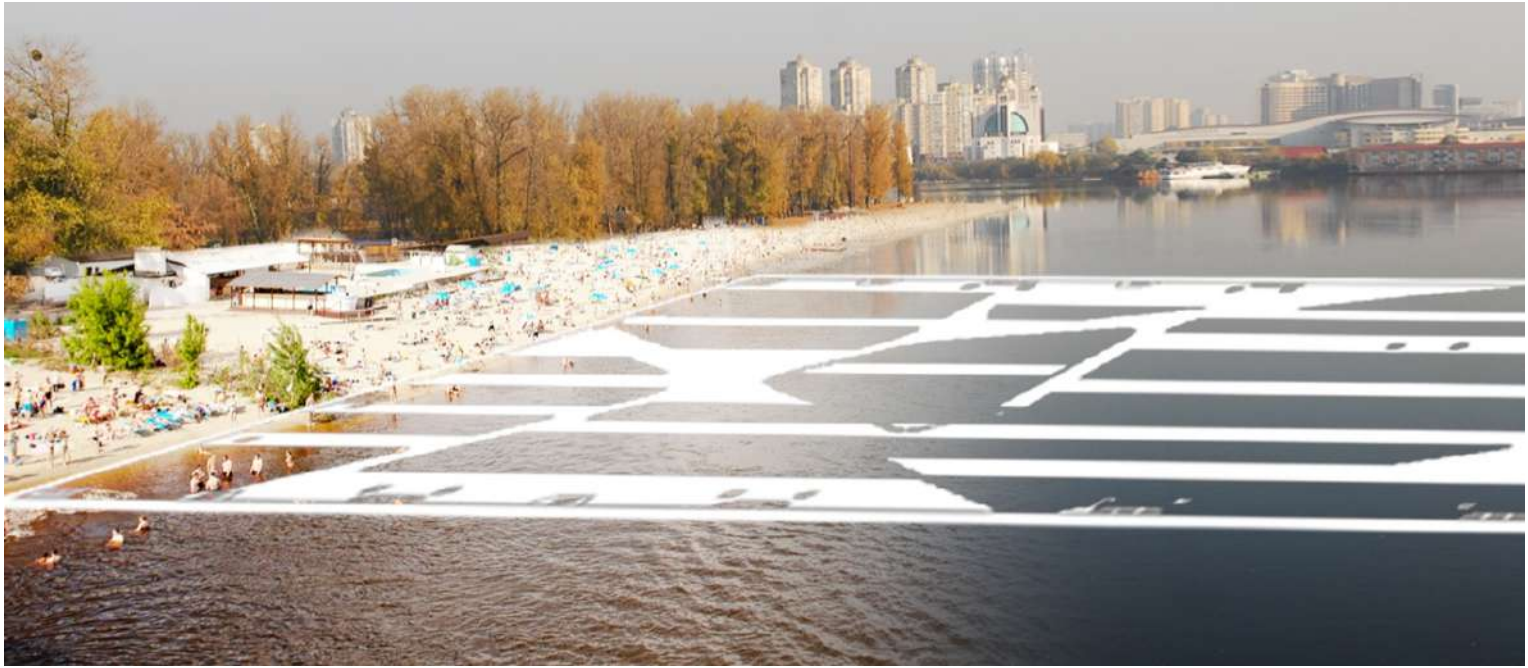
- Improve the relationship of the city with the geography, which has a particular physical characteristic, since it is longitudinal.
- The intervention seeks the preservation of natural environments that have been weakening, adding clean energy systems.
- Through its uses, it seeks to attract the participation of citizens, which ends up being the main objective of the project.

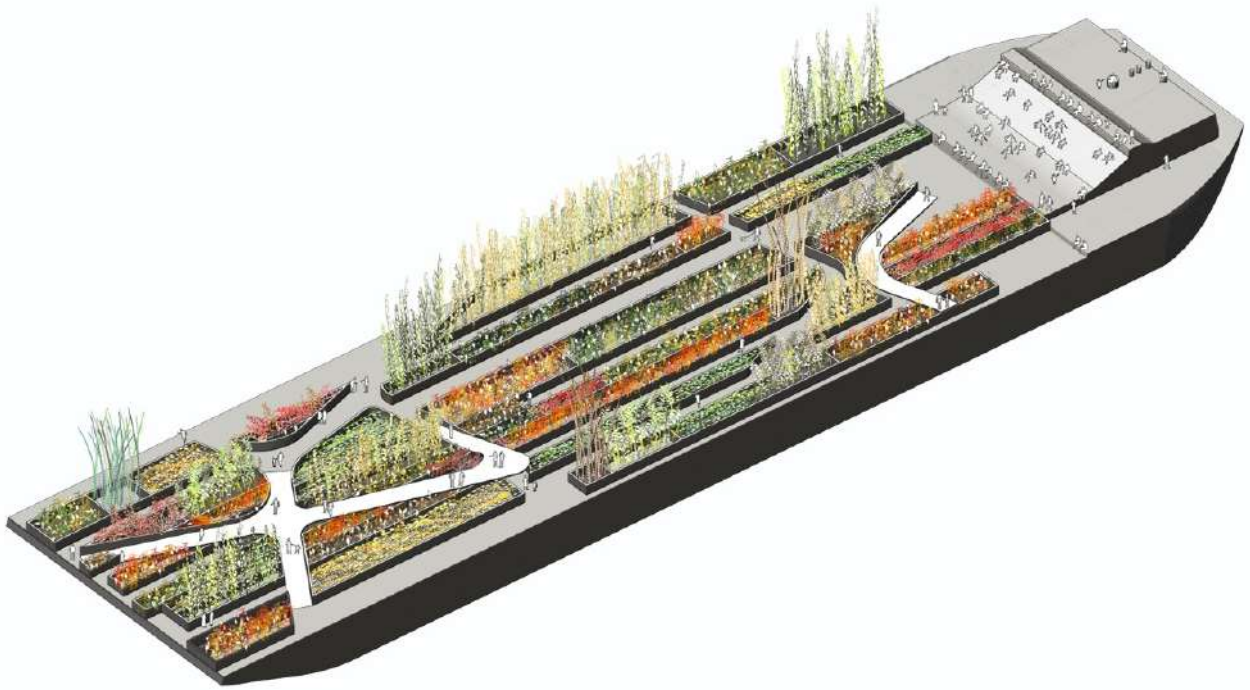












2.3. ENGHAVE PARK



ENGHAVE PARKEN

Location: Copenhagen, Denmark.

Office: Tredje Natur / Flemming Rafn Thomsen

Date: 2014 - inaugurated December 2019.

It is a large urban park in the city of Copenhagen

n, whose approach consists of the adaptability of spaces depending on weather conditions, that is why the project has a double landscape, which changes according to the weather; the gardens, have been designed in such a way that when it rains they become floodable ponds. The rains in this city usually reach the levels of a flood, so they propose the use of water in favor of the community, while it is part of the city's landscape.

This park was previously a paved area that mainly served as a parking lot, and only had a small green area, whose main function was to be a dog park, and after the intervention,

it became the main area for the planning of the world's first "climate-resilient neighborhood".

It is a project that is based on "intelligent landscaping", where they use different strategies to achieve optimal use of the city's environmental conditions, directing rainwater to underground tanks where the water is stored, above the tanks there is a floor that is made up of panels that inflate, being surfaces where you can jump, which allows it to be a play space for children, and when they jump it serves as a pump for the water that is in the underground pipes, another example is the use of inverted umbrellas, which serve to collect rainwater, and which are later used to irrigate the plantations.

Project Strategies:

- It is proposed as a project that can adapt, not only to climate change but over the years.
- The asphalt is replaced by vegetation, thus mitigating heat islands.
- The park fulfills the function of a pond that, during the rains, allows water to be retained in the park itself until the drainage system can handle rainwater again.
- Additionally, the roads are intervened, preventing that, during the heaviest rains, these streets can become "boulevards of downpours", thus also modifying the urban landscape of the city.







Antes de la Lluvia



Despues de la Lluvia



Before The Rain



After The Rain



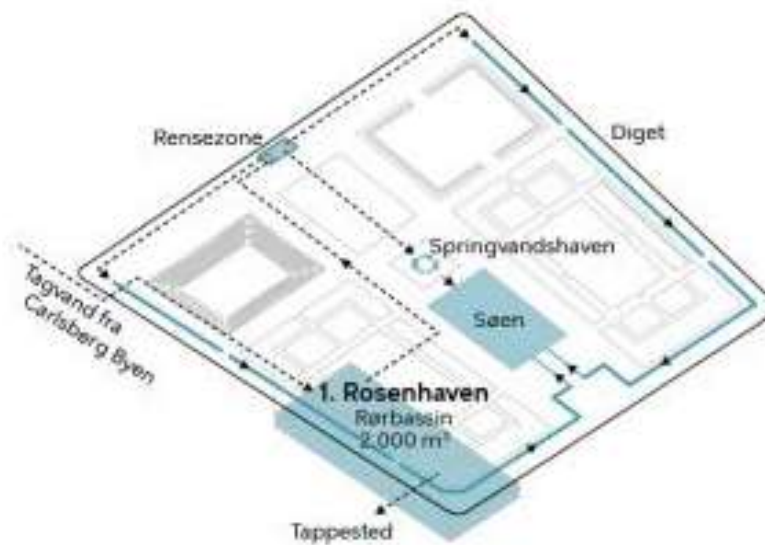
Intervention Zone



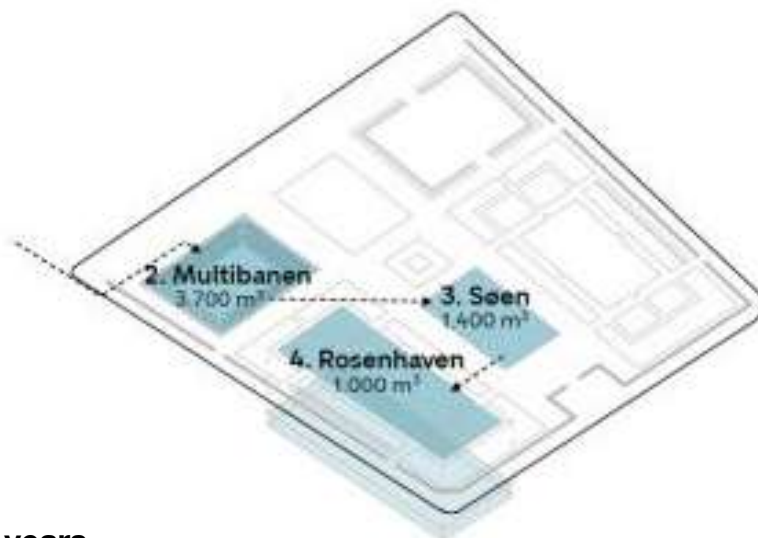
Detail



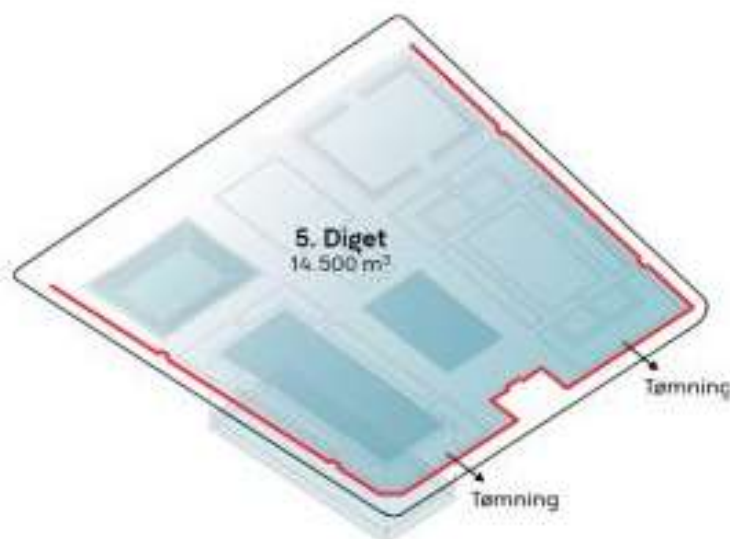
Detail



Daily Rain



Rain Event - every 10 years



Rain Event - every 100 years



2.4. THOMSON FACTORY

FABBRICA THOMSON

Location: Guyancourt, France.

Architect: MDP Office / Michel Desvigne

Date: 1992

It is an intervention that took place in 20 hectares, which were open spaces of a factory that was in an agricultural area in France, these lands were on a windy plateau with drainage problems, since the sewage networks are not raised to a short term, so a solution was sought that would achieve the collection of water, this through the construction of a tank for the collection of water, which also allows the irrigation of external areas where vegetation was planted, also a network of canals, which, left outdoors, could be used for irrigation.

The environment benefits from having a drainage system that allows water to filter, eliminating contaminating elements, in

addition to the fact that the variation chosen for planting vegetation serves to improve air quality.

The building is integrated with the landscape, resulting in the creation of a wastewater drainage system, as well as a tank to collect water and a network of canals. The design seeks to tree the parking lots of the practice, turning it into a green area, the choice of vegetation was taking into account the intentions when creating the landscape, in addition to the vacations provided over time.

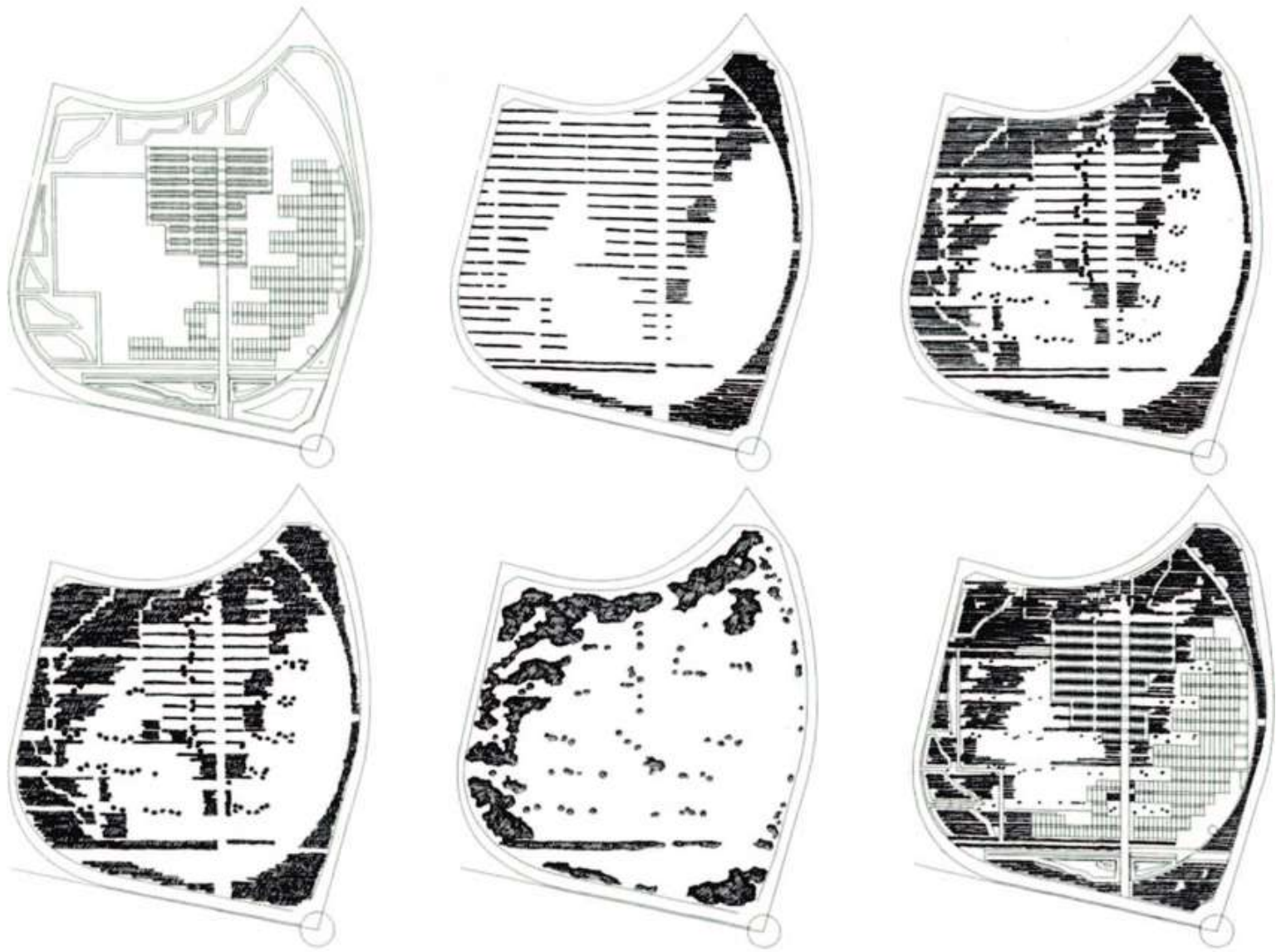
Project Strategies:

- Use of vegetation for the project, additional willows and poplars were used to mark the geometry of the parking lot, and the production of texture and orientation of the plantations in the

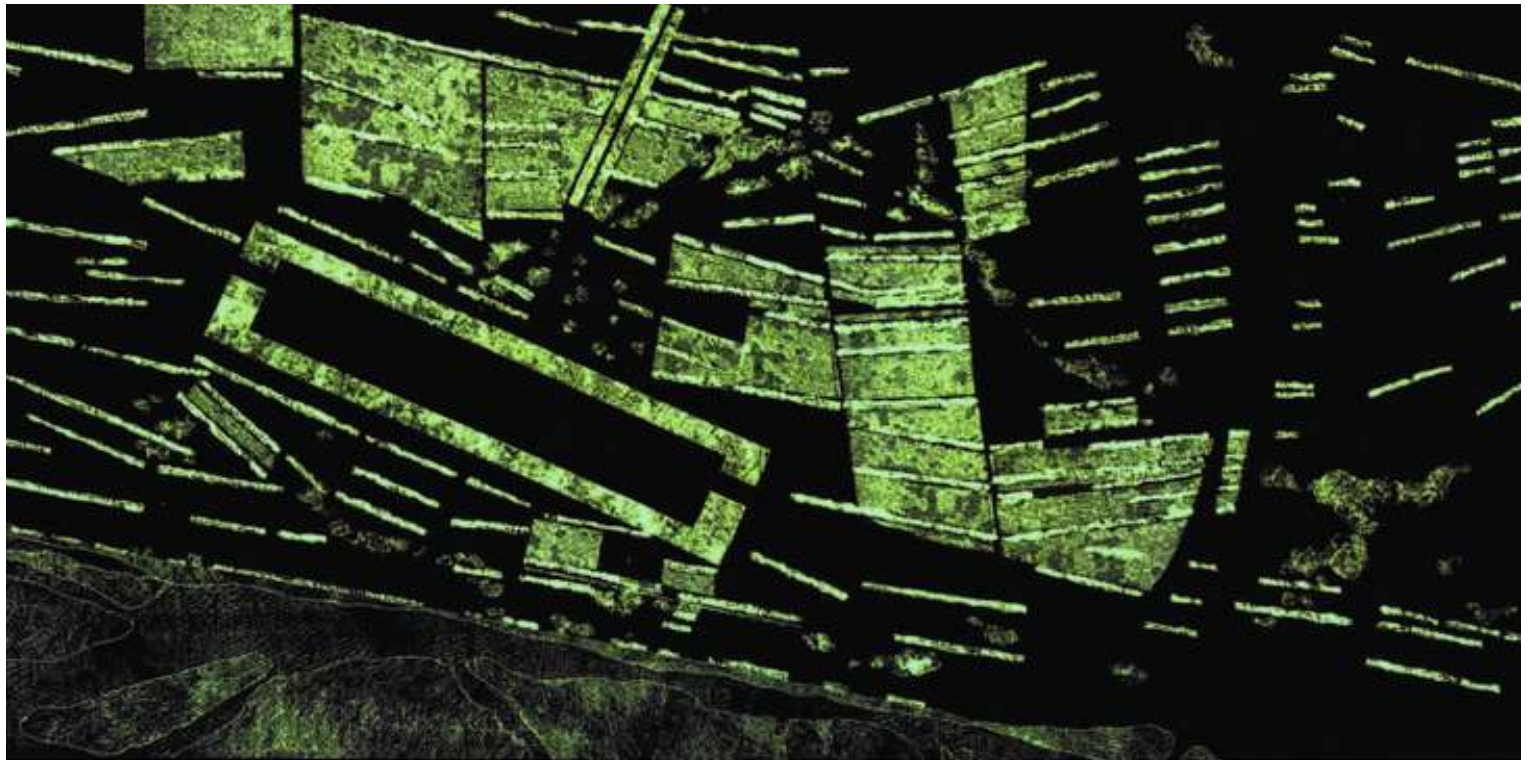
sector, which responded to an agricultural function. And the willows were given a first environmental order, while in the second phase of the project oaks and beeches were implemented, since the adaptation of the landscape was sought.

- The project seeks to increase the aesthetic value through vegetation, where it seeks to opt for the gray landscape of the factory, introducing vegetation as the main character, speaking in terms of landscape, since even the parking lots are characterized by rows of trees. Additionally, green spaces improve the morale and good health of workers.

- - The aim is to think of a second life for the area, since one of the main problems faced by the areas of abandoned industries are the high costs of soil rehabilitation, but with the plantation project, which is structured in stages , becoming silver even in the long term, it is possible to anticipate and reduce the impact of the decrease in the value of the area, even if the factory were to be dismantled.











2.5. RIVERSIDE PARK



RIVERSIDE PARK

Location: Massachusetts, United States.

Office: StoSS

Date: 2004

The project consists of taking advantage of the pluvial resources of the site to create an ecological park, which is sustainable, they seek to use the recurring geographical accidents, managing to collect the waters of the area and the nearby neighborhoods. It occurs in a land of hydraulic, ecological, and programmatic adaptation. A network of paths is created to which seeds are added, thus seeking the creation of new habitats, in addition to allowing the creation of interactive spaces in spaces where before they were industrial ruins, gardens, courts, sports fields, playgrounds, etc. among others. The gardens have been designed to be spaces for outdoor interaction.

It focuses on a strategy that focuses on seed dispersal mechanisms, these being chosen for their characteristics and ecological values. The seeds, which are dispersed either by the wind from perimeter groves or by gravity from shrubs and grasses ensure they are resilient so that plant ecologies can emerge and replenish over time.

It has wind turbines, which are exclusive and attractive as a regional destination as they are visible from the entire port, generating financing programs that ensure future income for new phases of construction and maintenance of the park.

Together, the vegetal strategies and the shape of the relief allow the establishment of a "dynamic terrain of action" that allows the growth, modification, and creation of the space.

Project Strategies:

- It seeks to combine environmental sensitivity with urbanism, this through the exchange of the use of hard materials, such as cobblestone, interspersed with vegetation, such as native marsh grass, lawns, and bamboo groves, along the terrain that passes from wet to dry.
- The plant strategy is twofold since it focuses on dispersal mechanisms and the characteristics and ecological values of the selected seeds.
- It seeks to propose a project design and a form of construction that is economically viable and that is built within the established time. In addition to

generating income for future additions to the project, as well as being able to pay for their maintenance.





Composition

Systems

Floors:

- Program Surfaces, Water Catchments, Edge Marsh, Circulation Web.

Vegetation:

- Frame: Wind-Dispersed, Pods: Gravity-Animal Dispersed

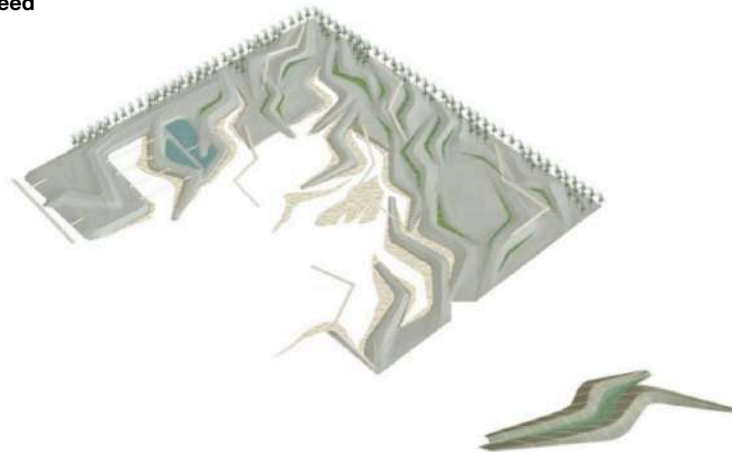
Form



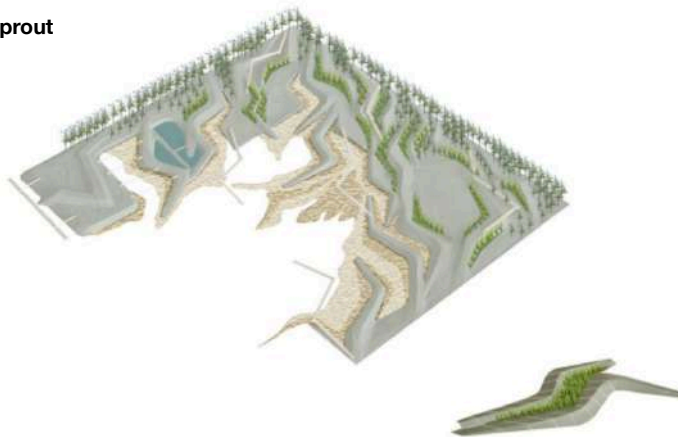
Collect



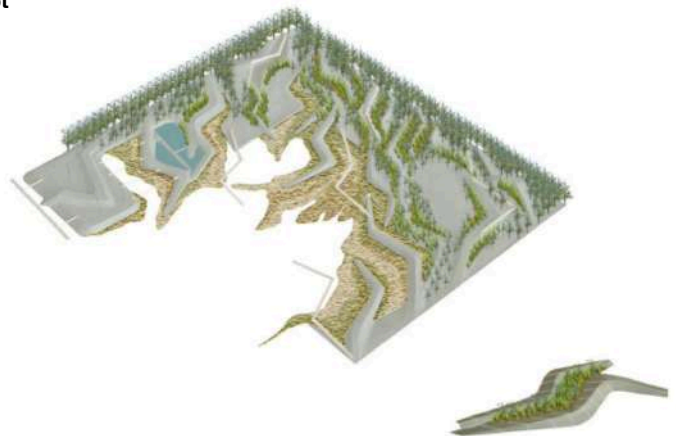
Seed

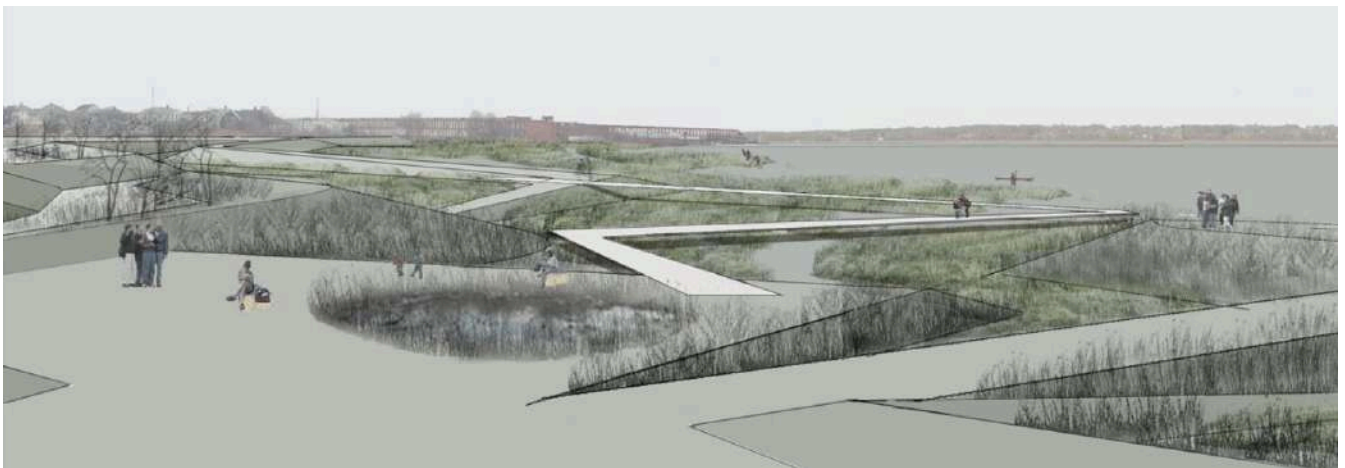


Sprout

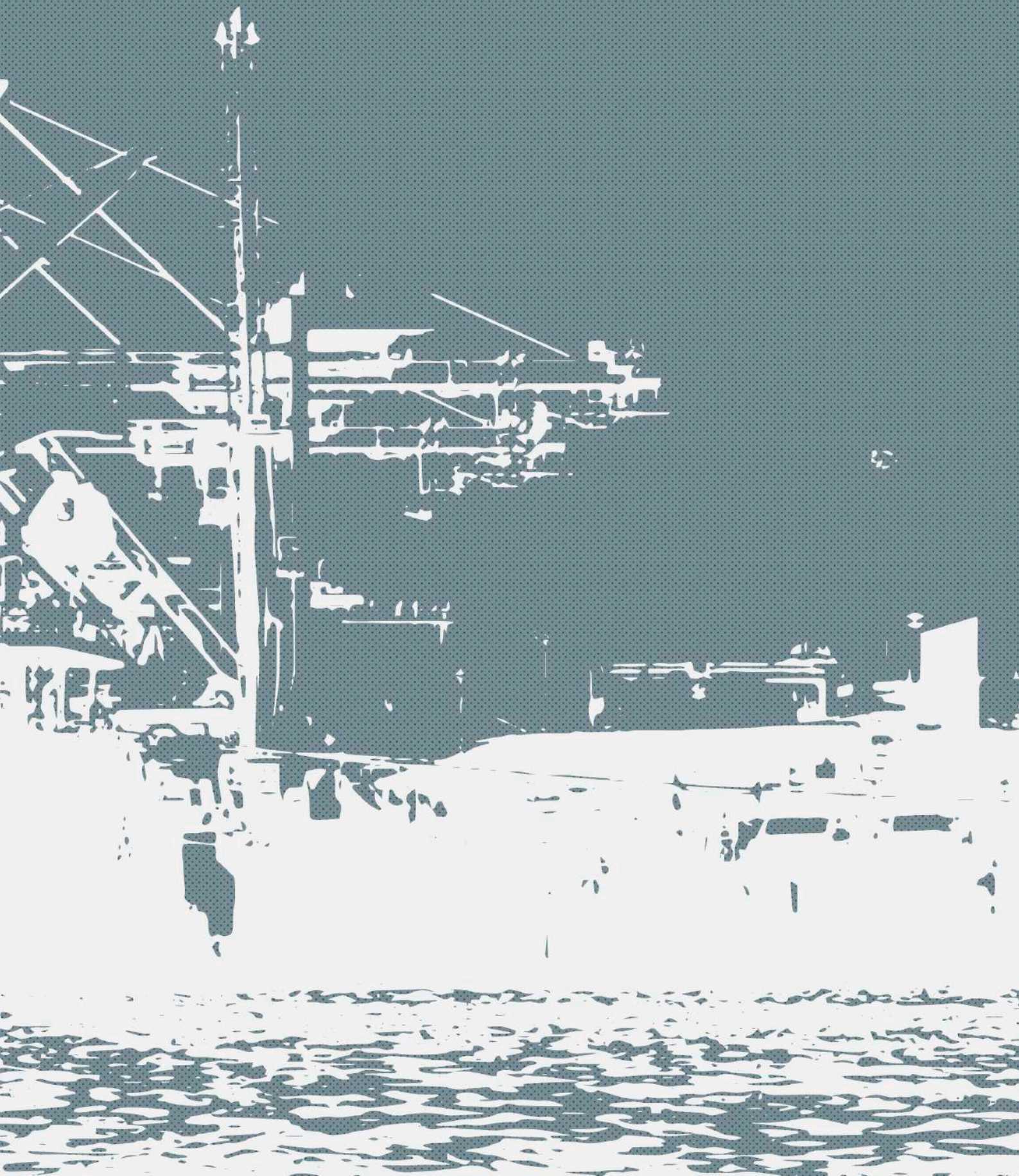


Adapt





2.6. CONCLUSIONS

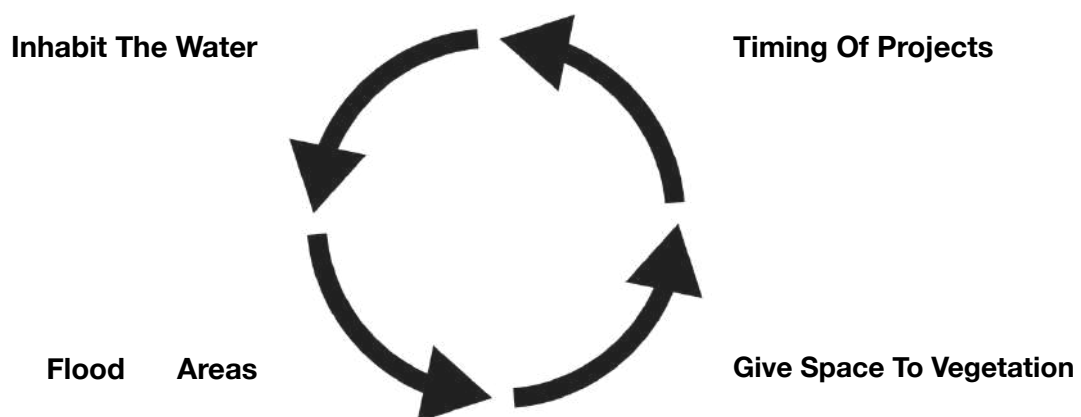


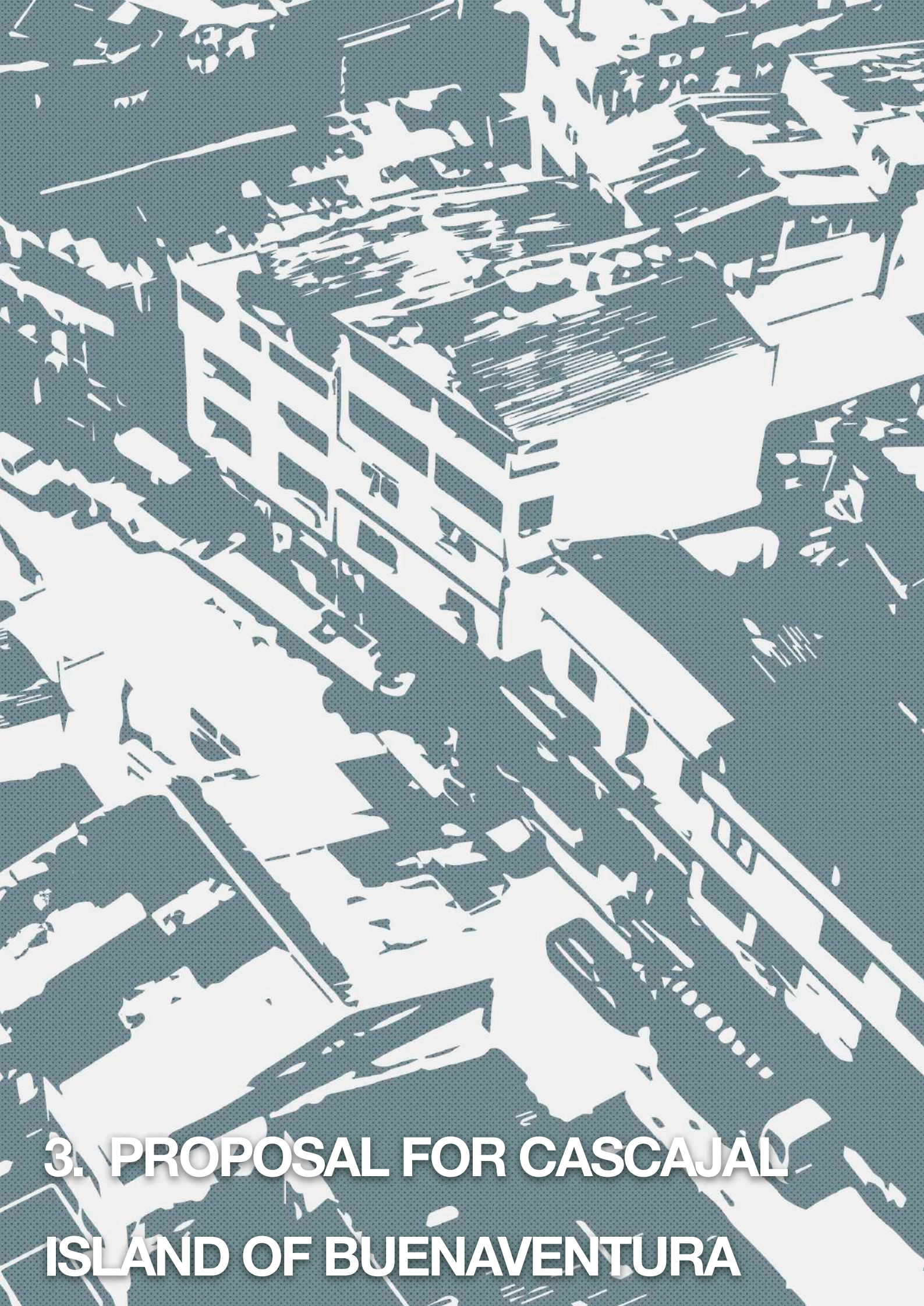
CONCLUSIONS OF REFERENTS OF URBAN DESIGN

These referents were an essential guide for the development of the concept of the proposal. Since they are projects that take into account the environmental, climatic, social and cultural contexts to achieve a better proposal.

They are projects whose interventions focus on spaces where water sources are key to the development of the projects, this being the strong point for the interventions, where instead of seeing it as a problem, they used it as a factor in favor of the projects. Looking for solutions and proposing creative and environmentally friendly interventions, where the increase of green spaces and natural areas is also promoted.

In addition to providing places for recreation and interaction for the city, thus enriching the way citizens live, giving them quality spaces for their development as people.





3. PROPOSAL FOR CASCAJAL ISLAND OF BUENAVENTURA

DESCRIPTION AND INTENTION OF THE PROJECT

The most important thing about the project is to focus on the economy, biodiversity and the people of Buenaventura. I am looking for a project that helps the cohesion of the inhabitants, including their cultural practices, seeking to highlight and respect their cultural practices, thus offering a place adapted to the context, promoting sustainability. The project is located in the lower area of the city, and attempts to articulate the heritage of the descendants of the Pacific, which leads to include housing typologies, construction forms, ways of living, family and friendship relationships.

It is also important to highlight the relationship they have with water, this being a key element for their formation as a people, both economically, since the sea has been a source of sustenance and survival through fishing, and socially. and familiar.

It seeks to highlight and recognize how the people of this region over the years, day by day, have managed to overcome the difficulties that arise in different areas, such as economic, social, political, educational, security, among many others. others.

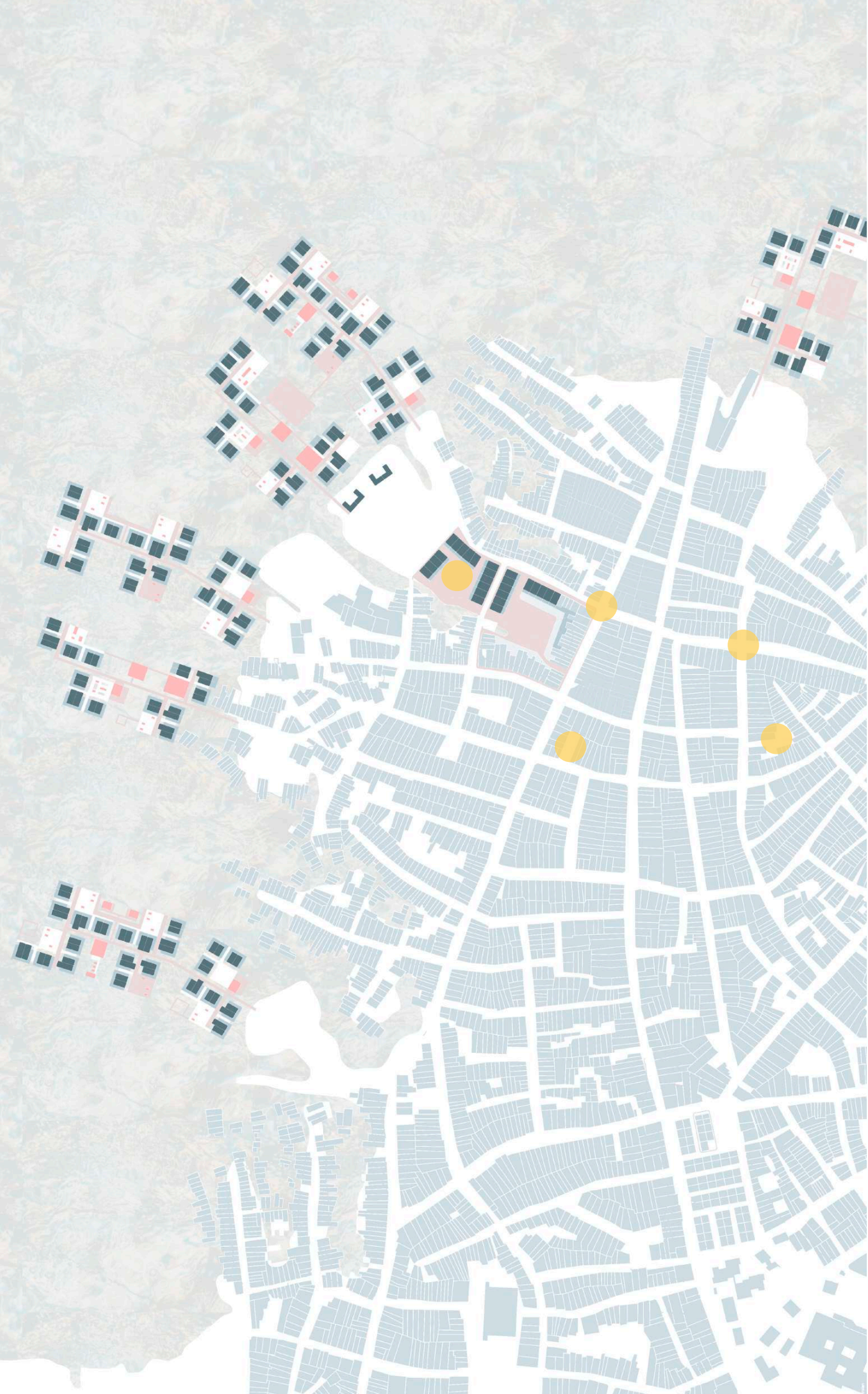
Another key factor to highlight is the way of living, but what does this mean? the structures of these communities are based on a distribution as a "town" rather than a "city", that is to say, that their social formation is based on a nucleus of family and friends, where social relationships are key to living.

It is also important a project that is committed to being friendly to the environment, that has characteristics of adaptability to climate changes and responds to the needs of people, which in turn allows the connection and interaction of

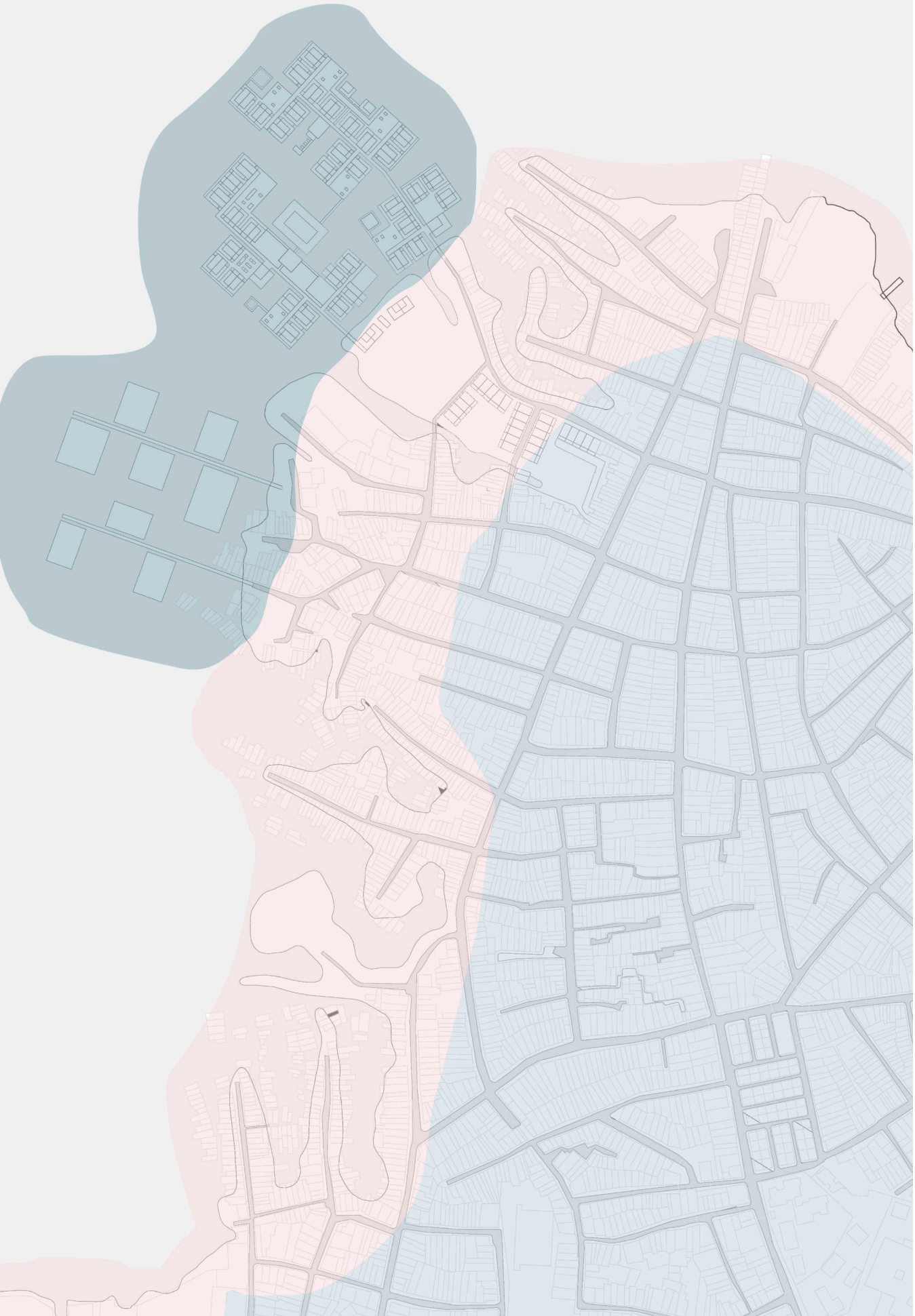
the inhabitants, promoting integration social,
which is key for this area of the country,
since there are high levels of violence within
the communities themselves.

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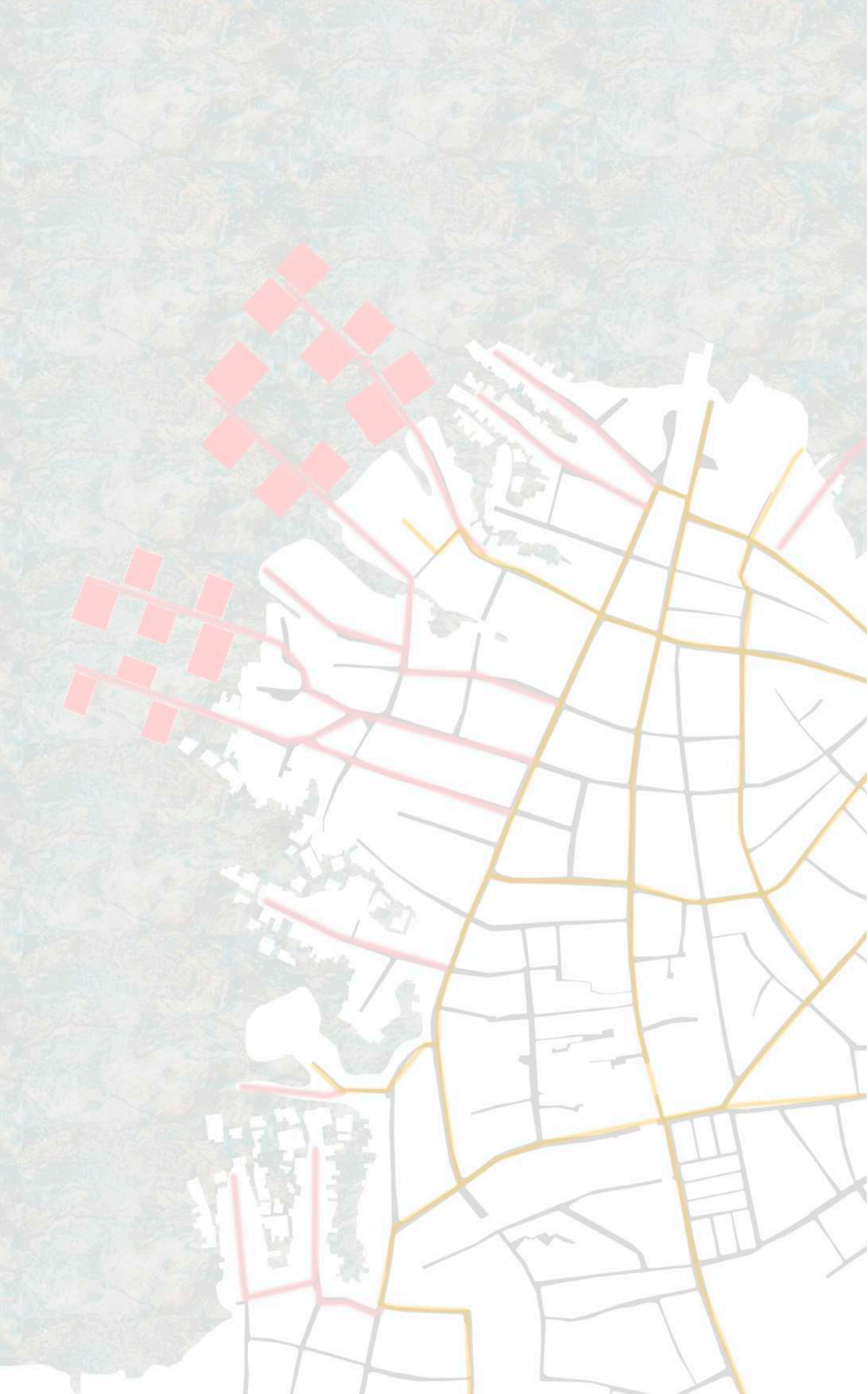
Semi-Terrestrial
Area



Area
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URBAN STRATEGIES

The project focuses on articulating the city with each other and with the sea, which is why an urban acupuncture proposal is made along the perimeter of the city, an area which I have called terrestrial.

This is to propose spaces where the city can be articulated, spaces that allow the interaction of citizens, and that, in addition to quality spaces, where social, cultural, and economic activities, among others, can be developed.

Additionally, the sea is woven with the city, because throughout the years of the formation of the city of Buenaventura, as well as other cities in the region, houses were established on the sea, which is called palafitic housing ', that is why I propose stilt areas, in which you have homes, which have the possibility of expansion, in addition to

being areas that have spaces for community interaction.

There is also an approach in the 'semi-aquatic' zone, which I have named thus because it is situated on the shore of the sea, which allows it to have a double quality, where in the rainy seasons they are usually flooded areas, and in seasons of drought don land areas. That is why floodable spaces are proposed, to respond to this double characteristic.

In these three areas, spaces are proposed that seek to meet the needs of citizens and also seek to contribute to their development as a community, understanding the way of living, in addition to the social needs of citizens and the environmental characteristics of the city.

These are spaces where social interaction, economic activation, an opportunity for economic growth for the families of the communities, and spaces where cultural and artistic activities can be developed, mainly dance and music, are highlighted, as they are typical activities of the region. In addition to providing spaces where cooking can be enhanced since gastronomy is of great importance for the region.

MARITIME



M A R I T I M E



Social



Social Zones



Commercial Expansion



Green Areas



Flood Areas

★ Cultural

★ Commercial

★ Sport

★ Fishing

Housing



Palafitic Housing



Commercial Expansion



Housing Expansion

PALAFITIC AREA

MARITIME

In this area of the project, I focus on the development of the city on water, to create a replicable model, where the needs of the community are understood.

In this area, different services are provided, such as housing, social, cultural, artistic, sports spaces, green areas, and flood zones, seeking a project that manages to respond to the complexity of the community.

In the housing area, some houses have the option of being expanded over time, thus having the analysis of the existing houses in the city, since they are houses that are expanding according to the needs or according to the capacity of the city, in the same way, there is the possibility of a commercial area in the same house, because in this way the family would have a place to develop economic activities in their own home, that raises you in conjunction with

open spaces in the area of intervention, spaces that allow the economic development of the community.

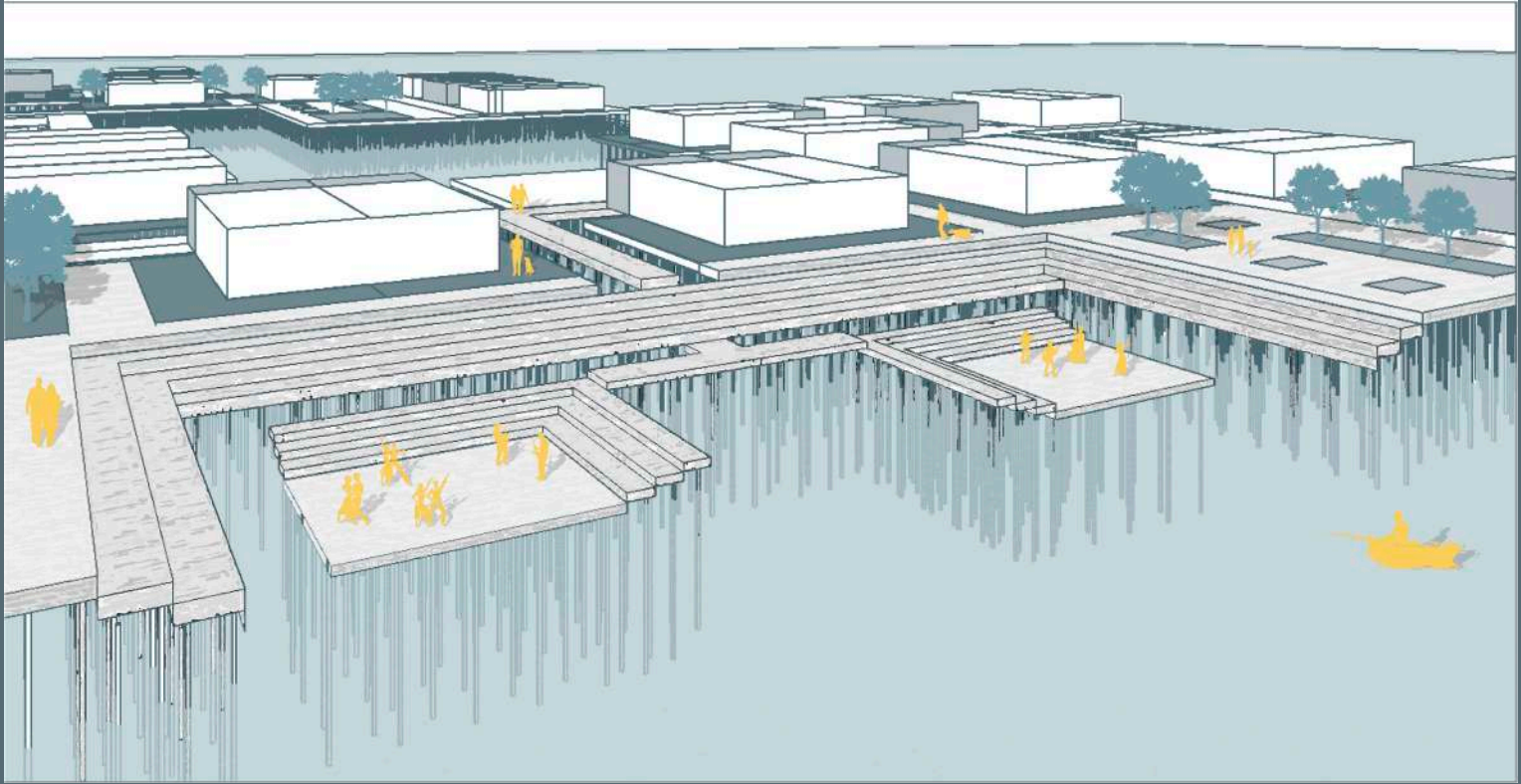
The houses are connected by paths that contract and expand, creating spaces for social interaction.

These spaces respond to the diverse needs of the community.

They have spaces for art, sports, commerce, fishing, and social recreation, they are given diversely.

It is also made up of unquestionable places, thus taking into account the physical characteristics of the area, which is unquestionable, giving diversity and understanding to the community.

FLOOD ZONE



Zones that respond to the flooding characteristic of the region, responding to the need for places that have flexibility and adaptability to environmental characteristics. They are spaces where, in addition, it is

sought to respect the link that the communities of the region have by tradition with the sea, and different activities can be developed, according to the needs of the users.

CARRULAO SPACES



Areas where it is sought to provide spaces to highlight the cultural value of the communities since dance and music are typical cultural samples, which are part of the traditions. Spaces are also proposed for

other entertainment disciplines, seeking to give privacy to these through the raised vegetation.

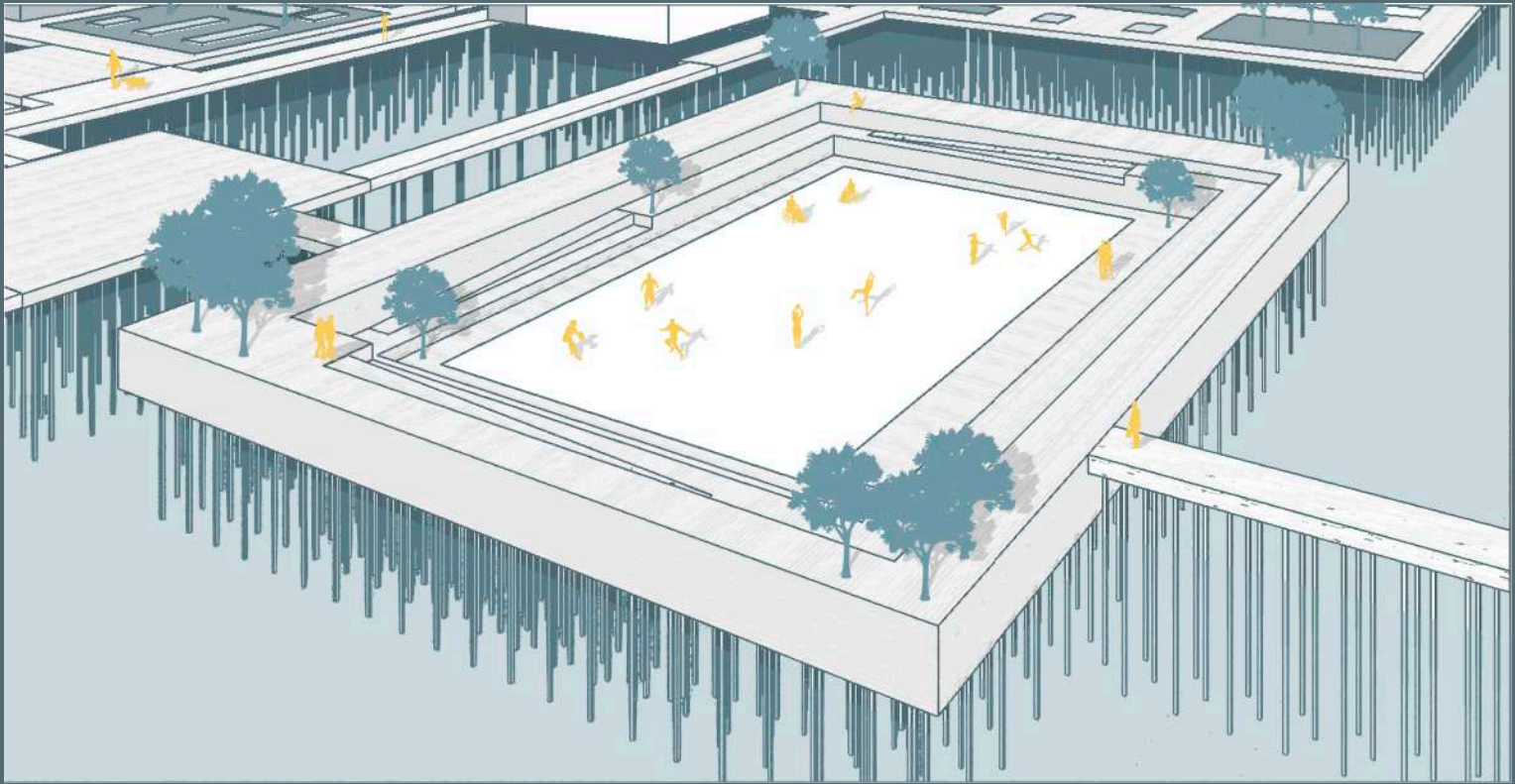
GREEN AREAS



The green areas are proposed as spaces for interaction, where the typical vegetation of the region is valued, they are spaces that allow the city and the community to breathe,

and they seek to provide spaces with climatic comfort.

SPORT ZONES



Spaces where sports take place, it is of great importance to give rise to these activities, which contribute to the socialization of the community, as well as to the good

neighborhood and even to the health of the community itself.

FISHING SPACE



They are places where it is sought to provide favorable spaces for fishing, which allow the development of the activity in the best way to guarantee a better functioning in the

economy since fishing is essential for the sustainability of households.

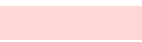
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Social



Social Zones



Green Areas



Flood Areas



Cultural



Commercial



Sport



Fishing

Housing



Housing
Addition



Commercial
Expansion



Housing
Expansion

AREA SEMITERRESTRIAL

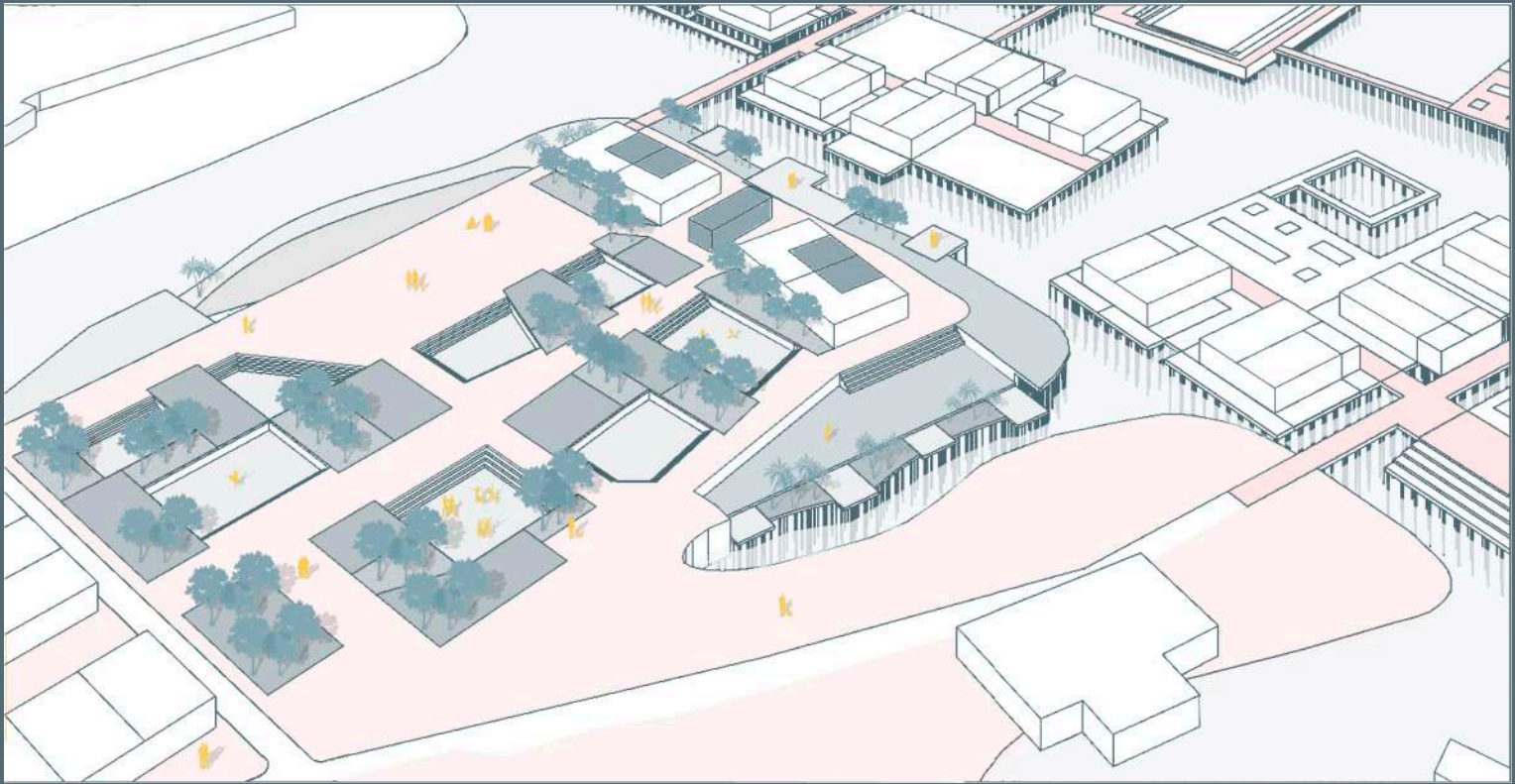
It is the area of the city that is located on the seashore, which gives it a duality in its physical character since it is usually flooded during the rainy season and the land remains dry during the dry season.

That is why it is the connection zone between the sea and the land, it is the zone where both permeabilize.

It seeks to highlight the importance of the sea in the community, which by tradition, culture, social, and economically, the sea has an extremely important role in the development of the city, that is why it seeks to give rise to this element.

Spaces are proposed that in turn respond to the needs of the daily life of the community, it has commercial spaces, fishing spaces, and social spaces, which have social, cultural, artistic, and sports places.

PERMEABILIDAD



The permeability between water and land is sought, it is a strategic area that is located on the seashore, which allows a duality in physical characteristics. It is introducing the maritime area to the terrestrial area, this

occurs through commercial, fishing, social, cultural, and sports spaces.

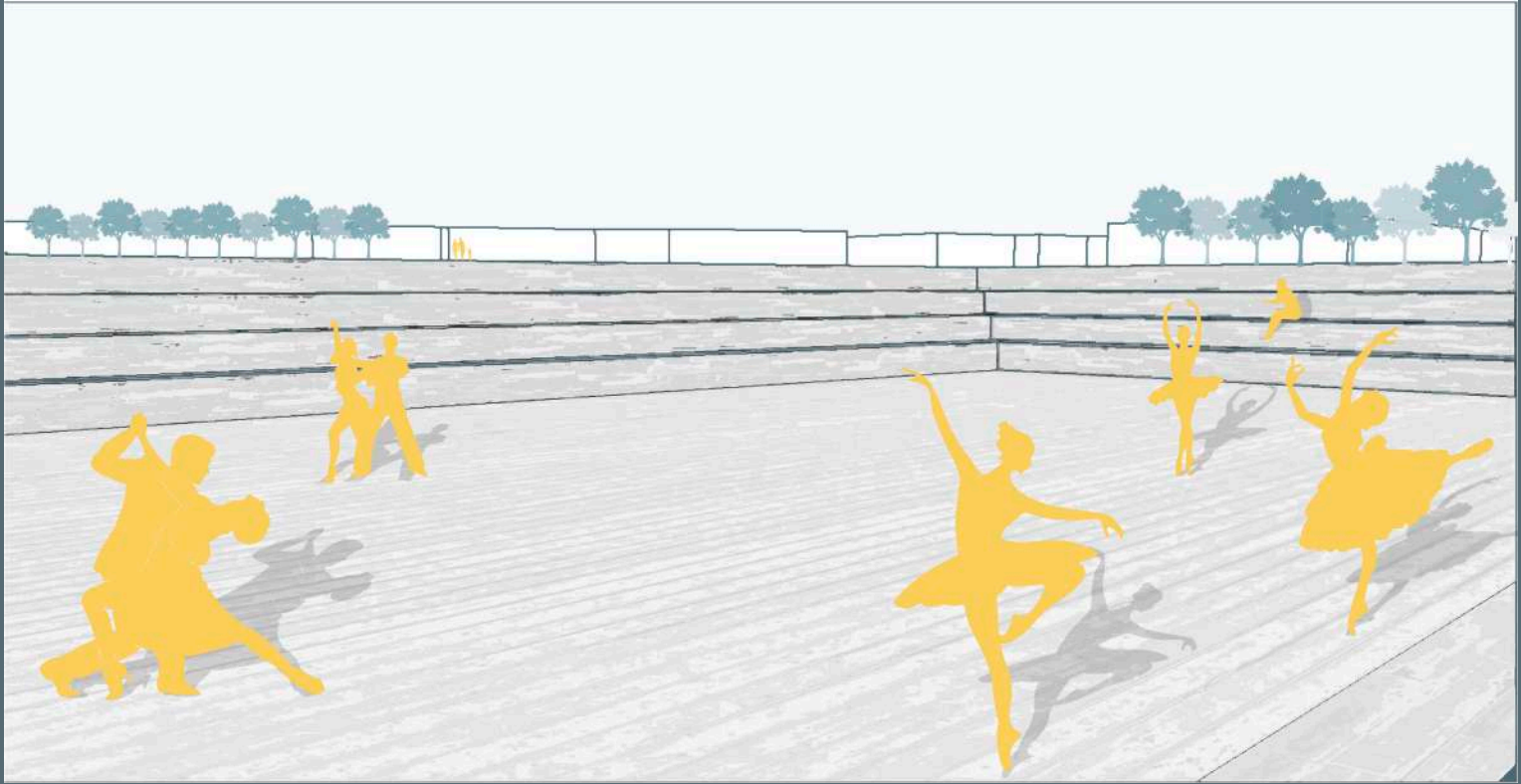
COMMERCE AREA



Spaces that allow the economic development of the community, guaranteeing spaces that allow the commercialization of the products of the same inhabitants. Spaces are proposed that interact with the

sea and with the vegetation, giving them the importance and respect they have in the culture of the community.

FLOOD PLACES



Floodable spaces have a double functionality, serving as recreational, artistic, cultural, sports, and economic spaces, being spaces with height games. In dry seasons they provide scenarios for the development

of society, while in rainy seasons they allow the collection of water, giving a new scenario to the project.

AREA TERRESTRIAL

In the terrestrial area, permeability is sought between the public area and the private area, there is a transition between these two, seeking greater interaction between the same inhabitants, in the same way, it seeks to provide spaces for the recreation of citizens.

They are spaces that weave the city through urban acupuncture, being strategically located points for a greater scope of the proposed activities.

The aim is to complete the blocks that have not been finished, giving greater solidity to the urban layout but without being a hard line, since the interior of the blocks is sought for permeability with public and semi-private spaces, this enriches the coexistence between the neighbors, to who it is important to have spaces that allow interaction, in addition to being spaces that allow

economic, artistic, cultural and sports development, provide spaces that can be replicated throughout the city, according to the needs and growth of the same.

PUBLIC - PRIVATE PERMEABILITY

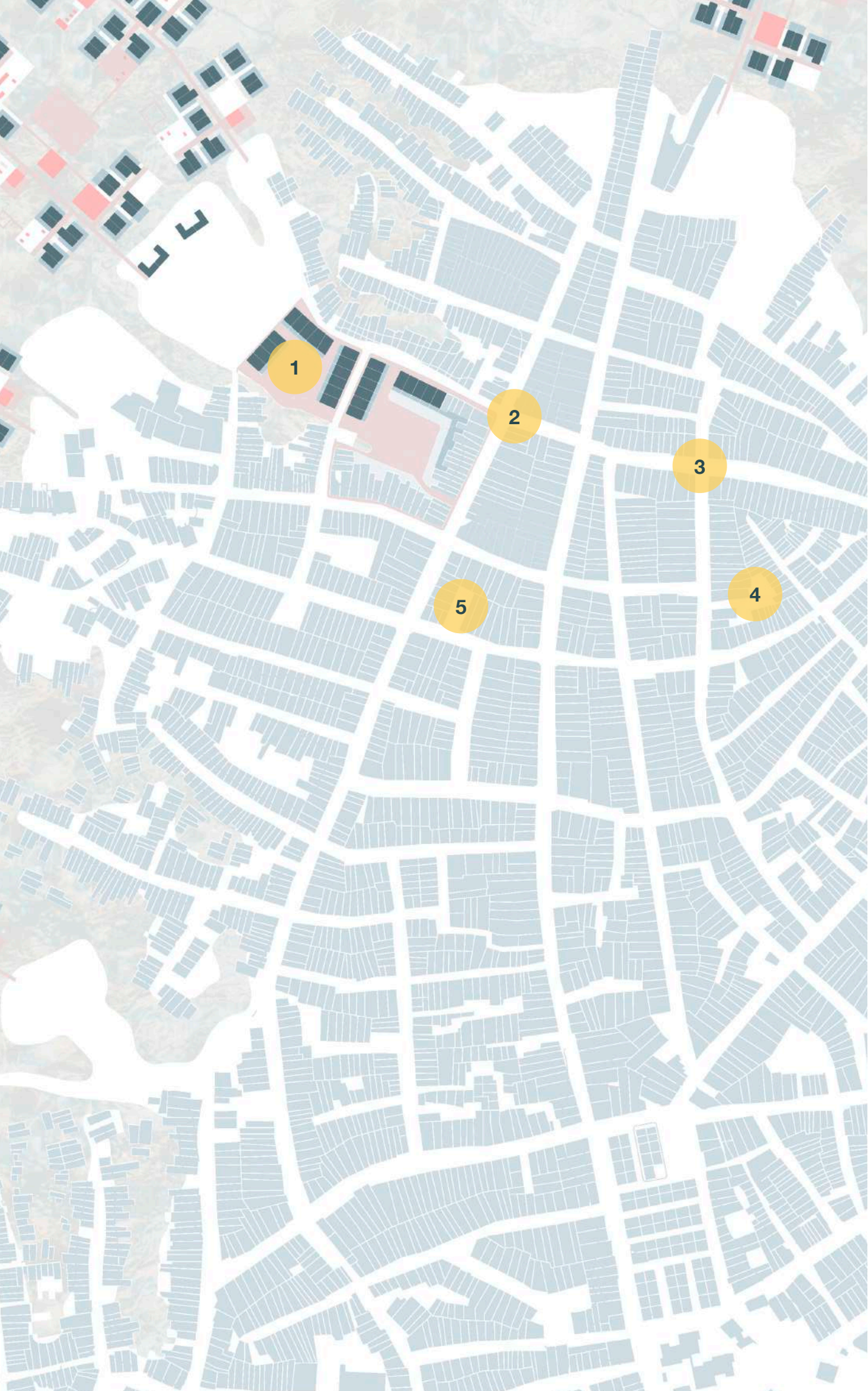


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seeking to highlight and respect their cultural practices, thus offering a place adapted to the context, and promoting sustainability.

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ESPACIO NO. 1

Project: Plaza Superilla

Location: Barcelona, Spain

Architects: Luke Studio



ESPACIO NO. 2

Project: Urban Room

Location: London, England

Architects: Jan Kattein Architects

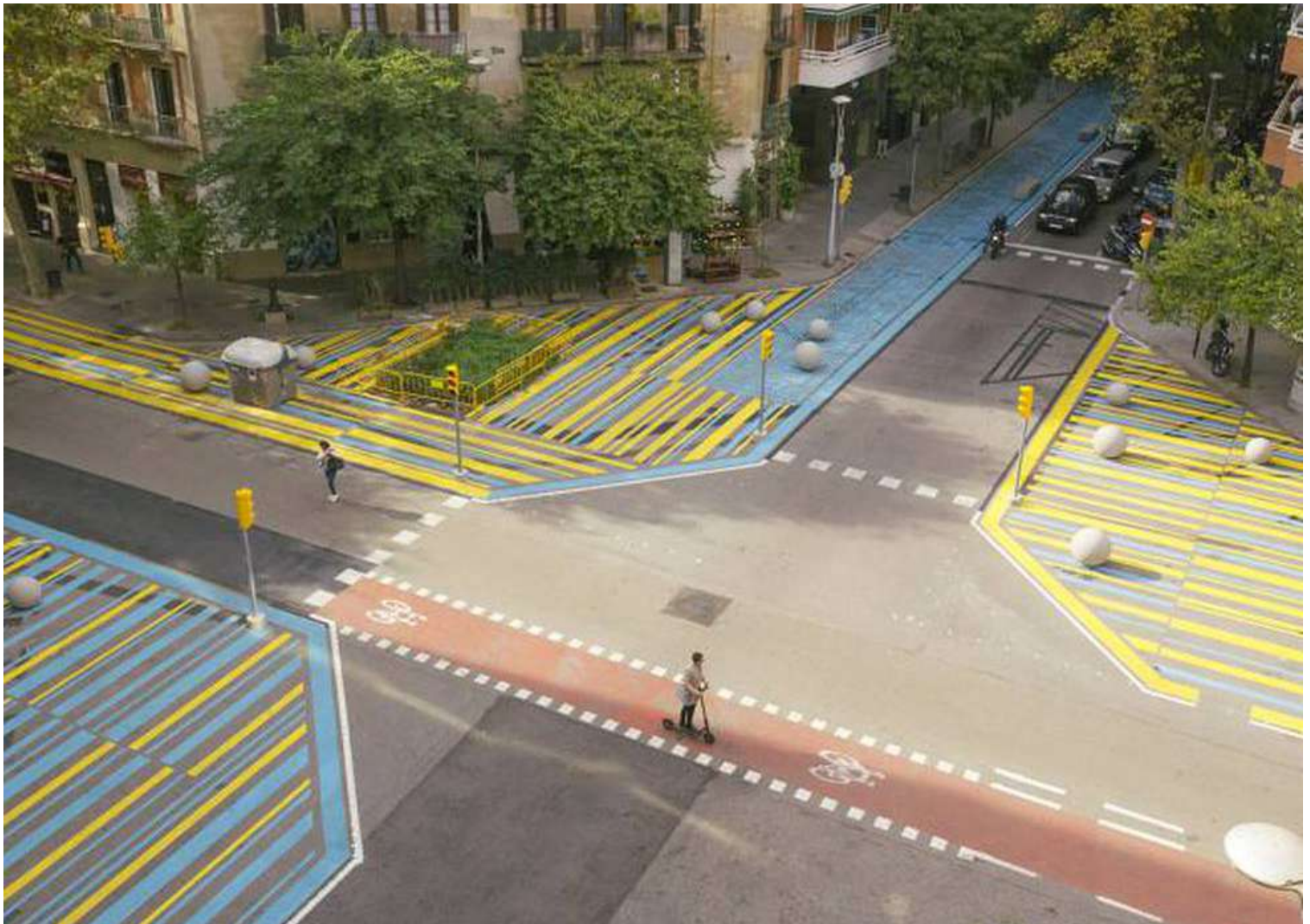


ESPACIO NO. 3

Project: Plaza Superilla

Location: Barcelona, Spain

Architects: Xavier Matilla



ESPACIO NO. 4

Project: Me Nuevo Segura

Location: Bogota, Colombia

Architects: Bicisitema



ESPACIO NO. 5

Project: Casa do Quarteirão

Location: São Miguel, Portugal

Architects: Orizzontale



CONCLUSION

I know of a project that takes place in different physical-environmental qualities of the city, being a project that includes the water content of the city, as well as how the life of the community develops, social interactions occur in cultural, economic, and affiliate environments.

A palafitico project is proposed, where constructions are given on the sea, constructions that are typical and traditional in this area of the country. It is suggested that it be a replicable and expandable project, according to the needs. They respond to citizenship, how relationships are raised in communities, and their needs.

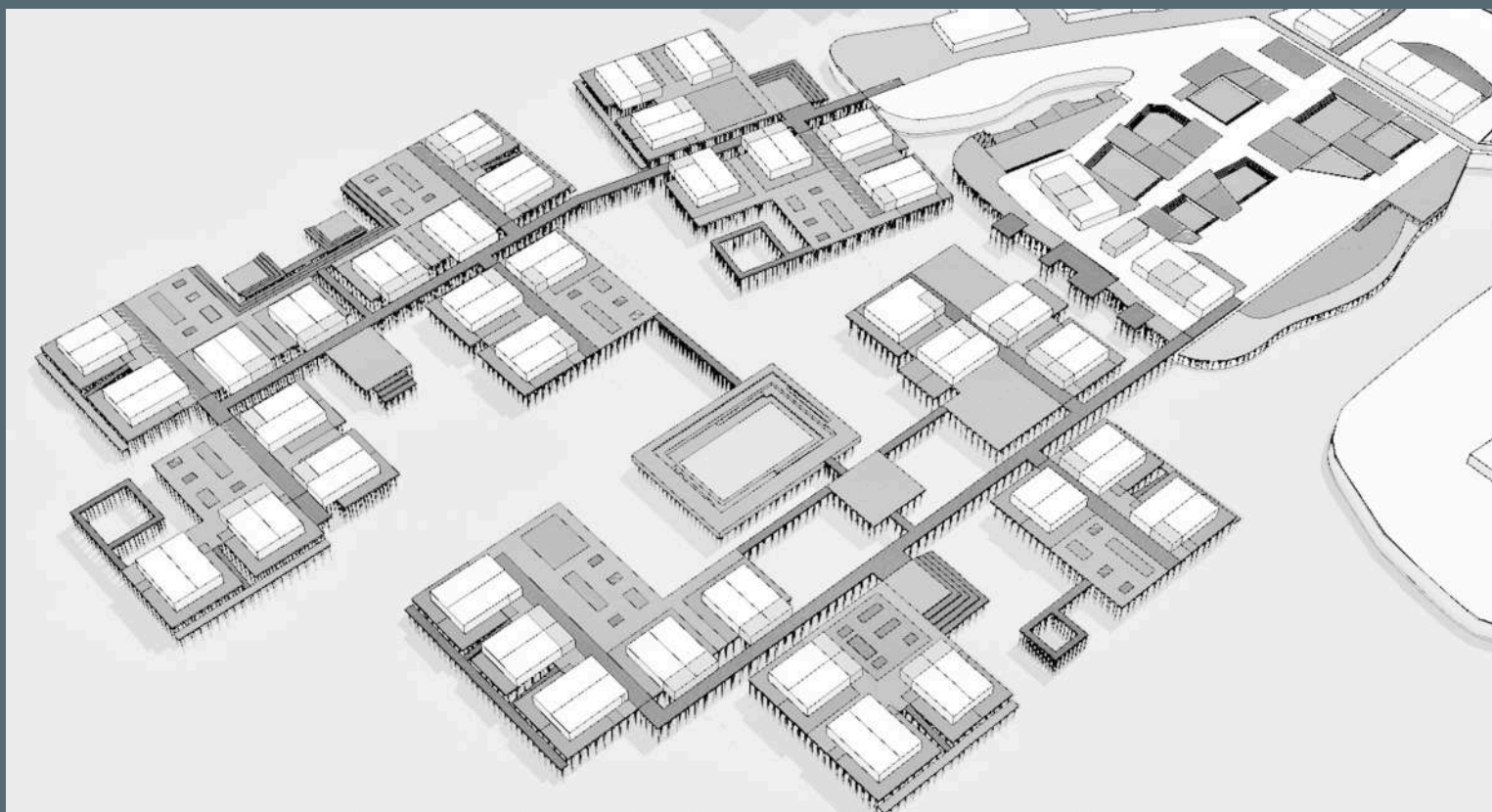
It also proposes a semi-aquatic space that seeks to respond to the areas of the territory on the shore, since they have the duality of being a land area, but as soon as the tide rises or it rains, they change to be a watery

area. , that is why spaces are proposed that allow them to be used on both occasions by the citizenry, thus being undoubted spaces.

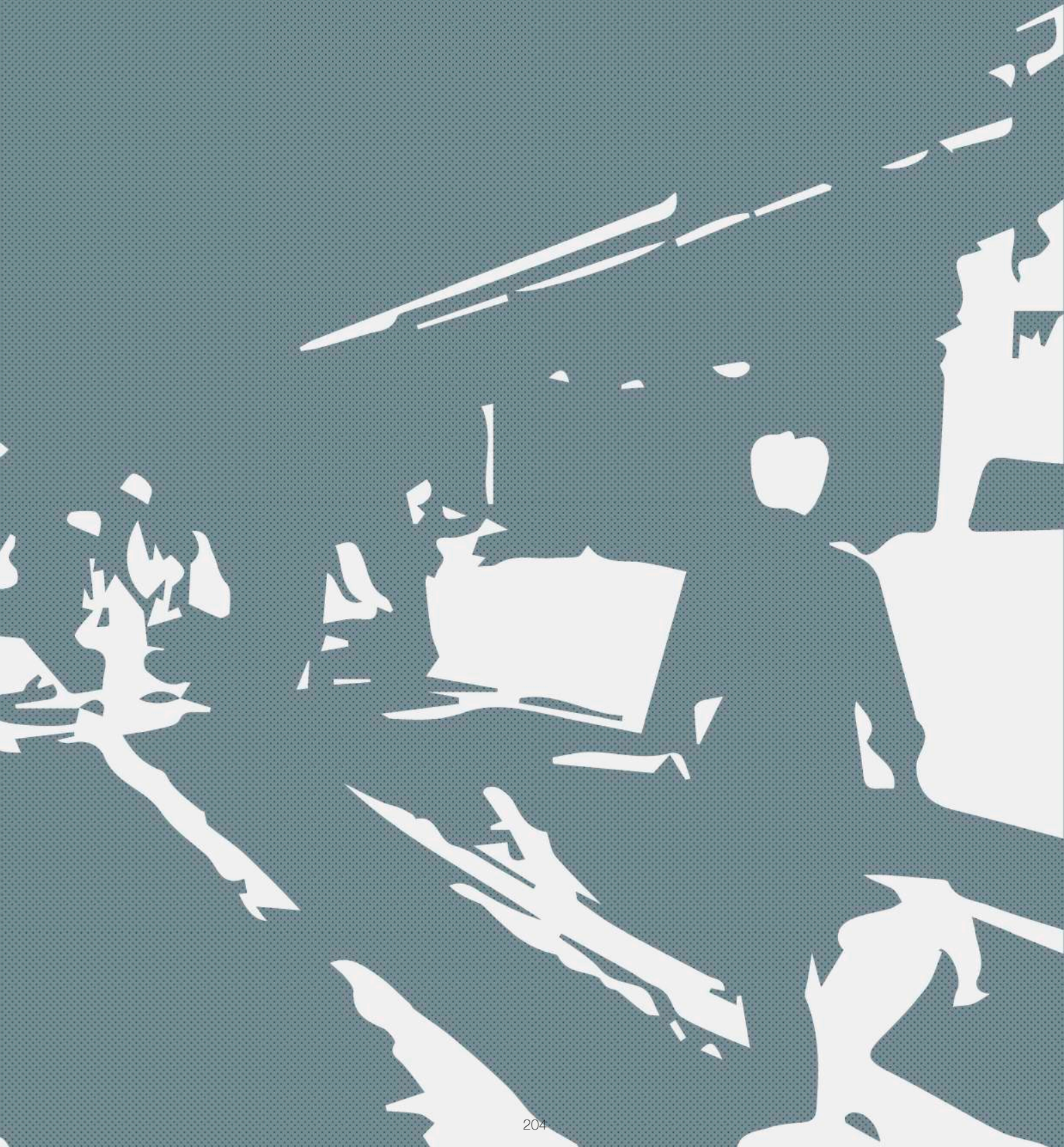
In addition to responding with the uses to the needs of the users, implementing commercial spaces, cultural spaces, and congregation spaces.

Spaces for urban transformation are also proposed in the terrestrial area, which is the dry area of the city, understanding the fabric and the needs and way of living of citizens, creating spaces where there is a transition between the public and the private, in addition to urban acupuncture spaces and tactical architecture.

CONCLUSION



4. ATTACHMENTS



HISTORY OF BUENAVENTURA

The discovery of Buenaventura dates back to the middle of the year 1540, by Juan Ladrillero, initially it was established as a river port on the banks of the Achicaya River. The city was set on fire by indigenous people at the end of the 16th century, this being followed by other events, such as attacks, fires, and natural conditions, events that hindered a definitive consolidation of the city. From the beginning of Buenaventura, it served as a seaport for 300 years, until 1819, the year in which Carvajal Island became the new seaport, which continues with this function today. And as of July 26, 1827, Buenaventura was established by legal means as a city and Cascajal Island as a Maritime Port.



Panorámica Puerto de Buenaventura. Photograph: Hernan Feller. Source: Biblioteca Universidad del Valle (1930)



Entrada Muelle Marítimo. Source: Biblioteca Universidad del Valle (1930)



Muelle Rengifo. Source: Biblioteca Universidad del Valle (1950)



Interior Muelle Marítimo. Source: Biblioteca Universidad del Valle (1960)



Panorámica Puerto de Buenaventura. Photograph: Mario Gardeazabal. Source: Biblioteca Universidad del Valle (1967)

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8. [HTTPS://CSIS.MYCLIMATESERVICE.EU/NODE/4407](https://csis.myclimateservice.eu/node/4407)
9. [HTTPS://CSIS.MYCLIMATESERVICE.EU/NODE/4407](https://csis.myclimateservice.eu/node/4407)
10. [HTTPS://WWW.RESEARCHGATE.NET/FIGURE/M-DESVIGNE-AND-C-DALNOKY-THOMSON-FACTORY-CAR-PARKS-AND-OPEN-SPACES-19881991_FIG2_254315157](https://www.researchgate.net/figure/M-DESVIGNE-AND-C-DALNOKY-THOMSON-FACTORY-CAR-PARKS-AND-OPEN-SPACES-19881991_FIG2_254315157)