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THE DECOLONIAL DEBATE: TERRITORIES O DEBATE DECOLONIAL: TERRITÓRIOS

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Abstract

This article is structured based on an ongoing master's research and seeks to articulate the theoretical-practical fields of the concept of Good Living, which is understood as a decolonial and landscape studies alternative, and Landscape, which is comprehended as as the totality of the nature-culture constituted in the reproduction of worlds. The article focuses on the Guarani resumption in the conquest by the Guarani Mbya people of their ancestral territory, the Tenondé Porã Indigenous Land (TITP in the Portuguese acronym), in the extreme south of the city of São Paulo, Brazil, and analyzes the transformations of the landscape both in its physical and symbolic aspects. The methodology involved a theoretical review of the decolonial (Quijano), ontological (Latour, Escobar, and Blaser), and Good Living (Hidalgo-Capitán, Cubillo-Guevara, Gudynas, Mamani) debates to explore their relationships with the field of Landscape (Santos, Nogué and Ingold) and to territorialize it in the TITP by dealing with territorial planning (APA Capivari-Monos), indigenous studies (Pierri, Krenak), and through empirical exercise, in addition to dialogue with local leaders from the Tekoa Kalipety indigenous land. The preliminary results of the research highlight the contribution of Landscape studies in the construction of Good Living through the political and identity strengthening of indigenous peoples based on key elements (autonomy, communality, relationality, and sustainability) identified in the concept of *Nhandereko*, or Good Living in the Guarani language. Considering that agriculture reflects the ontological and epistemological values of the Guarani way of life, the article calls for the mobilization of the landscape as a tool for social use.

Keywords: Landscape, Good Living, Political ontology, Nature-culture, Worlds

1 Introduction

The concept of Good Living (*Buen Vivir* in Spanish, and *Bem Viver* in Portuguese) has received significant interest in academia and politics, especially in Latin America, as an alternative to the capitalistic, colonial, and extractive development of neoliberal globalization. At the same time, the paradigms of the field of Landscape Studies are contested, with increasing ties to territorial politics, planning and management, involving the government and communities. Landscape, as a theoretical and practical field, can contribute to the decolonial debate, if a counter-hegemonic approach is taken. By shedding light on the immaterial and symbolic aspects of the geographic space, integrating nature and culture, landscape can benefit communities by reclaiming environmental and cultural qualities in the transformation of the territory.

This article is structured on an ongoing master's research, and presents preliminary findings on the relationship between Good Living and Landscape theories and practices, based on *Nhandereko* (Good Living in the Guarani language), the way of life of the Guarani Mbya living in the southernmost region of the municipality of São Paulo. The starting point is a theoretical review of the decolonial debate, by Aníbal Quijano; the Southern Epistemologies and the post-abyssal thinking by Boaventura de Souza Santos; the ontological debate by Bruno Latour, Arturo Escobar, and Mario Blaser; the Good Living platform, by Eduardo Gudynas, Fernando Huanacuni Mamani, Cubillo-Guevara, and Hidalgo Capitán; the Landscape conceptualization in the research, by Milton Santos, Joan Nogué, and Tim Ingold; and the understanding of the region through the Management Plan of the Capivari-Monos Environmental Protection Area (APA-CM, in the acronym in Portuguese). Afterwards, we sought to articulate this theoretical basis to the case study of the research, conducted on the Tenondé Porã Indigenous Land (TITP, in the acronym in Portuguese); the *Nhandereko*, through the orality of Jera Poty and the ethnographic research of Daniel Pierri; a bibliographic review of Indigenous authors including Ailton Krenak; and, finally, the empirical exercise in the Kalipety *Tekoa* (village), through individual and group field visits.

The TITP, belonging to the Guarani Mbya, is their ancestral territory of resistance in the southernmost portion of the municipality of São Paulo. In 2013, the Guarani Mbya launched the “Guarani resumption” movement, in an effort to retake their ancestral territory, and successfully expanded their territory from fifty-two hectares to sixteen thousand hectares in 2015. The reoccupation of the ancestral territory over the past ten years has caused significant transformations in the landscape, including physical aspects such as the environmental recovery of water recharge areas, as well as symbolic aspects associated with the Guarani identity itself. This study

seeks to understand the landscape transformations and its associated values, as perceived by the Guarani who inhabit the landscape, orienting the construction of landscape as a tool that can contribute to the construction of Good Living of the Indigenous, *quilombola*, traditional, and local communities. The article is structured in five sections that enlighten the research method and ends with the Conclusions section, providing the preliminary results of the ongoing master's research.

2 The Constitution of Modernity: separations from dualist ontology and abyssal thinking

For the approach used in this study and as a way to prepare the reader for the proposed decolonial and counter-hegemonic discussion, we define the term ontology. Canadian anthropologist Mario Blaser defines ontology as the way of making the 'world', determining "what types of things exist or can exist, what are the conditions of their existence, their dependent relationships," which establishes the "inventory of types of beings and the relationships among them." He further says that "ontology does not come before mundane practices, but rather shapes their forms through practices involving humans and non-humans." Finally, he defines that ontology "sets connections between myths and practices that evidence narratives about what types of things can exist, and what relationships they might possibly have" (Blaser, 2019, pp. 10-11, our translation).

Ontology is the first 'layer' of the realization of worlds. It conceives the relations between humans and non-humans, and sets the field of the socio-natural reproduction of a particular collective, its absences, its presences, its limits, and the epistemologies it derives. Epistemologies are understood as every type of knowledge that is recognized as valid, that represents the real world and the truth within a given ontology, therefore making knowledge intelligible (Santos, 2014). The dualist ontology of colonial modernity is built on the linearity of time and the concept of development, defining the period of modernity, and, by contrast, the past considered 'archaic' or 'backward', subjecting relationships between winners, the former, and losers, the latter (Latour, 2013).

Latour defines the total separation between humans and non-humans, transformed into Nature, as the 'Great Inner Division'. The Constitution of Modernity defines the human being as the only agent capable of agency over the universal world, constituting cultures, as long as they are inside the ontological framework of modernity. It further determines the existence of a unique Nature, common to all the cultures, characterizing it as the unquestionable reality and truth for the reproduction of the World, considered unique and universal (Latour, 2013, 2020). In this context, landscape is realized as the image of pristine nature, idealized as domesticated nature, as object-garden, subjected to the regimes of aestheticization and patrimonialization of frozen landscapes to serve the commodity fetish, negating ways of life, forms of appropriation and perception constituted in the landscapes (Domingues, 2009).

This construction is established based on Judeo-Christian rationality, or as defined by Escobar, by the 'dualist ontology' that determines the superiority of man over other beings, separates cultures (of humans) from Nature (of non-humans), and establishes hierarchical differentiations between man and woman, mind and body, science and belief, reason and emotion, individual and community, identifying subjects and objects (Escobar, 2017). These are hierarchical pairs, in which the latter is always subjugated, considered as an object for the appropriation and expropriation by the former, the dominant subject. These are pairs that establish "hierarchical classifications of differences" (Escobar, 2017, p. 182, our translation), which determine the superiority of the 'modern European man' over ethnicities, genders, religions, and regions, leading to the suppression, subordination, annulment, and destruction of different forms of knowledge and being, which do not adjust themselves to the dominant manners of the colonial modernity of European origin (Escobar, 2017). Quijano (2000) notes that the construction of race as a mental category is key to the material and immaterial domination and expropriation of peoples exerted by coloniality.

Santos (2014) further explores the concept of the abyssal thinking of modernity, which consists of a system of 'visible and invisible distinctions on the social reality', distributed in two universes: "the universe on this side of the line and the universe on the other side of the line". This division represents the disappearance of the 'other side of the line' as reality, making it non-existent, which means it is "radically excluded because it is beyond the universe and the accepted conception of inclusion", eliminating the possibility of co-presence of such universes. Beyond the line, there is space only for absence, invisibility, and nonexistence (Santos, 2014, pp. 21-22, our translation).

The abyssal division created around the capital of colonial modernity meant the concentration of global power in Europe, and the “control of all forms of control of the subjectivity, culture, and in particular of knowledge, the production of knowledge” (Quijano, 2000, p. 126, our translation). The primacy of Judeo-Christian thinking was defined in the fields of science, politics, philosophy and theology, and their representatives were considered the producers of the true knowledge, the observing subjects, while the ancestral and traditional knowledge of native, *quilombola* and other peoples were regarded as mere opinions and beliefs, treated as observed objects (Santos, 2014). Despite the intense processes of deterritorialization suffered by these communities placed in a subaltern position throughout history, the resistance of native and peasant communities struggling for their rights over territories and ways of life is pulsing in the Global South. The political emergence of these agents and their visions of the world, in line with the critical perspectives against the neoliberal capitalism, opened space for counter-hegemonic and decolonial alternatives (Santos, 2014).

Disputes over territory represent the fight for power and for the right to live outside of global capitalism, under rules collectively created by communities. These are disputes for the right to r-exist¹, including the territorialities and territorializations of marginalized communities (Porto-Gonçalves, 2012). Santos proposes post-abyssal thinking as the way to promote interactions between the communities’ resistance practices and academia, through researches that have criticism regarding the modernity and logocentric science, in an attempt to strengthen the construction of alternative futures, allowing the coexistence of different worlds and the consolidation of the pluriverse (Santos, 2014).

3 Pathways to the pluriverse: post-abyssal thinking and struggles for territory

Post-abyssal thinking seeks to eliminate the line separating the two universes, to allow the contribution from the diversity of knowledge produced in the multiple existing worlds. In doing so, the intention is not to discredit scientific knowledge, but to counter it with other forms of knowledge produced in other ontologies, which allows the understanding of the existence of the possibility of multiple truths about the same subject-object, because understanding is built based on its own relational ontologies (Santos, 2014). The 'relational ontologies' of native peoples and traditional communities who understand the world based on the interdependence between the parties, is based on the comprehension “nothing preexists the relations that constitute it” (Escobar, 2016, p. 8, our translation). In other words, beings and things only exist in relation to one another. These are worlds constituted in an intertwined way, between the intra-world (the lower world), the world (of humans and non-humans), and the supra-world (the spiritual world) (Escobar, 2016). Therefore, the ecology of knowing seeks to create a counter-hegemonic construction of alternatives to capitalism, based on the interaction and coexistence between scientific and non-scientific knowledge, challenging the monoculture of modern science, through practices and knowledge of indigenous, traditional, and *quilombola* peoples, among other peoples historically placed in a subaltern position. Figure 1 shows a comparative scheme of comprehension between abyssal thinking and the ecology of knowledge.

¹ Term used by the Brazilian geographer Porto-Gonçalves to refer to the right to re-exist, with the meaning of recuperating the existence that was expropriated.

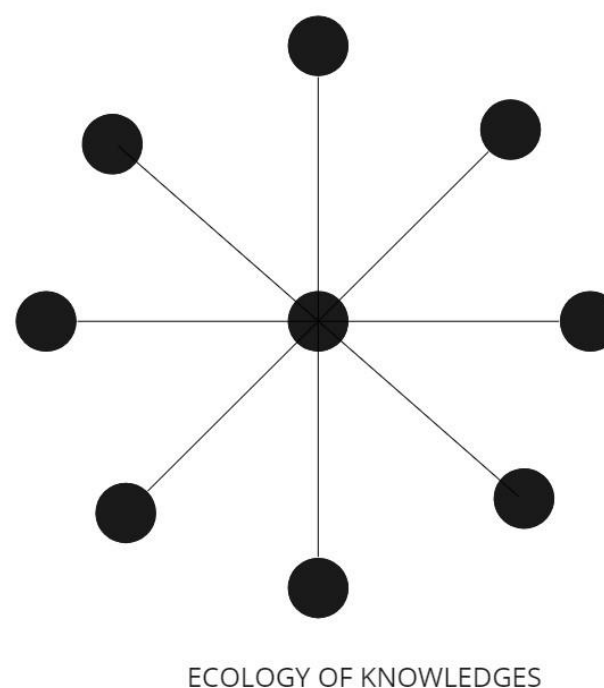
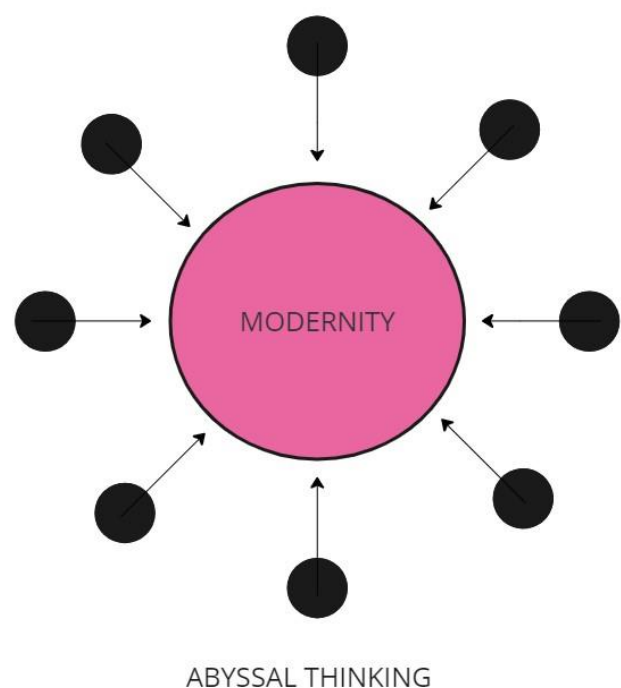


Fig.1: Scheme of knowledge: from modernity to the ecology of knowledge. The scheme demonstrates the hierarchy in the correlation of the forces of modernity and the balance between different fields of knowledge proposed in the ecology of knowledge. Source: Author, 2023.

This perspective is in opposition to the idea of the single Modernity of Nature appropriated by different cultures, with subjective representations. Latour notes that, in fact, “there are no universal cultures – whether different or universal - nor a universal nature. There are only natures-cultures, which are the only possible base for comparison” (Latour, 2013, p. 102, our translation). In this regard, the understanding of landscape through nature-culture constituted in the reproduction of the worlds, different in their ontologies and epistemologies, is vindicated. Landscape is simultaneously the physical and symbolic, constituted in the appropriations, in the perceptions, and in the production of affections. Therefore, the perception of landscape is not the result of an individual action, but is rather characterized by collective perceptions, because it is always a social construction (Nogué, 2007).

Landscape is the result of the space-time relation between human and non-human collectives in the reproduction of life, it is a palimpsest, a mosaic of relations, of forms, functions and senses, the overlapping of texts in the territory, or, then, the combination of nature and culture transformed by the work in different historical times, which represent the ontology and epistemology of human collectives that dwell a given place. (Nogué, 2007; Santos, 2014; Ingold, 2021). Therefore, it is fundamental to decentralize the dualist ontology, vindicating concepts such as post-abyssal thinking and pluriverse, to recover the importance of utopia in the construction of alternative futures to the global neoliberal capital. Good Living, as the epistemological horizon of the Global South, questions development, advocates for the rights of nature, and searches for alternative ways of life to colonial modernity. In this regard, we understand that landscape can serve as a tool to contribute to its construction. The next section presents the bases that structure Good Living.

4 From the theory of Good Living to the practices of the Guarani resumption: territorial dynamics and transformations

Good Living is an indigenist-based concept, still in process, that reached the political debate in the sphere of the constituent assemblies of Ecuador and Bolivia, in 2008 and 2009, respectively. Good Living is understood as the way of life of native Latin American communities, recognized in the diversity of peoples that comprise the region. The *Sumak Kawsay* (of the Kichwa people), *Suma Qamaña* (of the Aymará people), *Allin kawsay* (of the Quéchua people), *Kyme Mogen* (of the Mapuche people), *Nhandereko* and *Teko Kavi* (of the Guarani people), are the native ways of life of *Abya Yala*, created in their own relational ontologies with a common horizon:

rupture with the separation of nature-culture in the reproduction of the worlds and the community-based and ecologically-balanced organization of life (Gudynas, 2017).

Good Living is also mobilized as an alternative to the capitalistic development of modernity, decentralizing the economy within the sphere of life. It can be understood as the way of life in harmony with itself (identity) and with its social (equality) and natural (sustainability) surroundings (Hidalgo-Capitán & Cubillo-Guevara, 2017). It can be understood as the platform that gathers the set of indigenous and western theories and practices that deconstruct colonialist modernity and orient to the pluriverse. It encompasses sustainable dimensions (environmental, social, and economic) present in the ways of life of native peoples, traditional, and peasant communities. It is based on environmental rationality and on biocentric ethics, valuing nature-culture and ecology as socio-natural principles. Four central elements of Good Living orient the transition to the pluriverse: autonomy, relationality, communality, and sustainability, as represented in Figure 2.

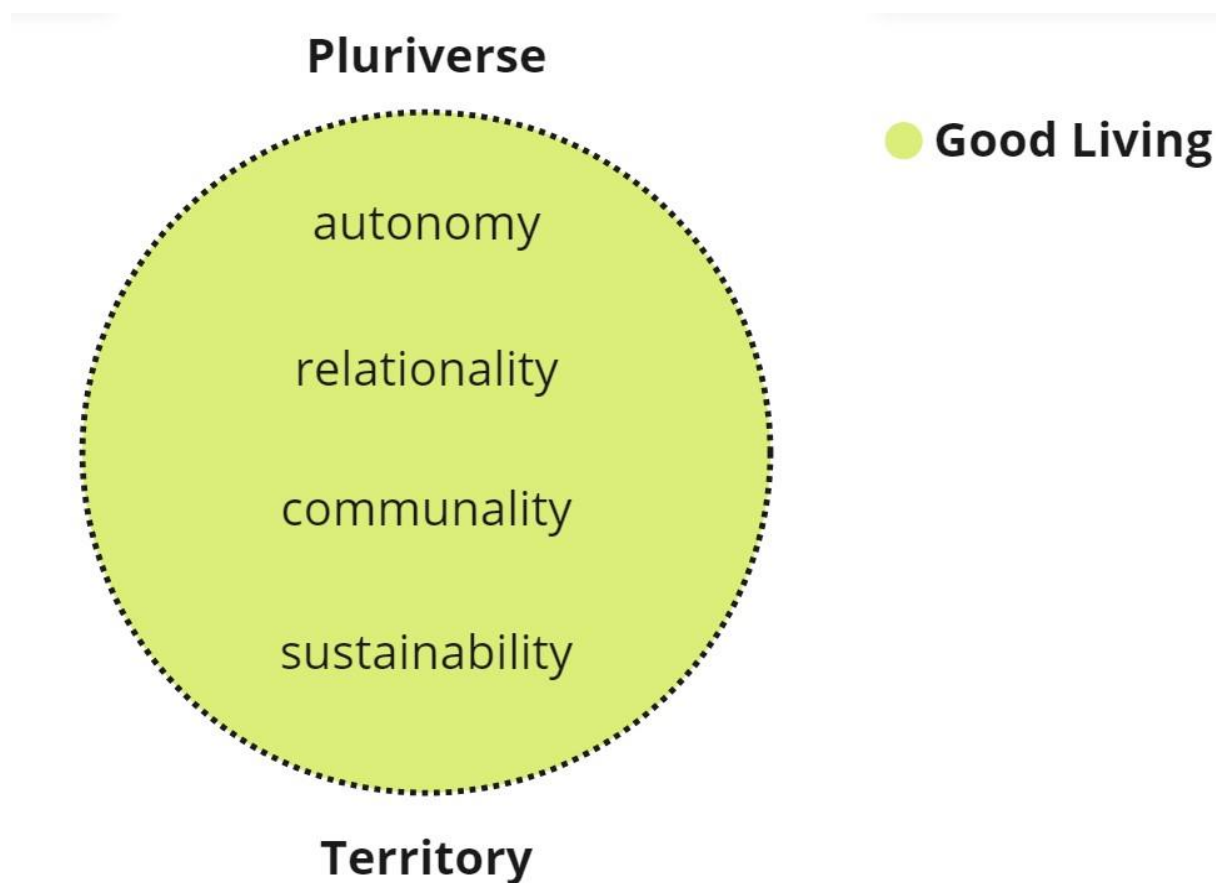


Fig. 2: Scheme of the fundamentals of the Good Living. Source: Author, 2023. The scheme identifies the fundamental principles represented in Good Living in the struggle for the territory with orientation towards the pluriverse.

The preliminary results of this study indicate some relations between the theoretical review of Good Living, *Nhandereko*, of the Guarani Mbya, and the empirical work in the *Tekoa Kalipety* (TK). They are presented below, distributed in the four central elements identified:

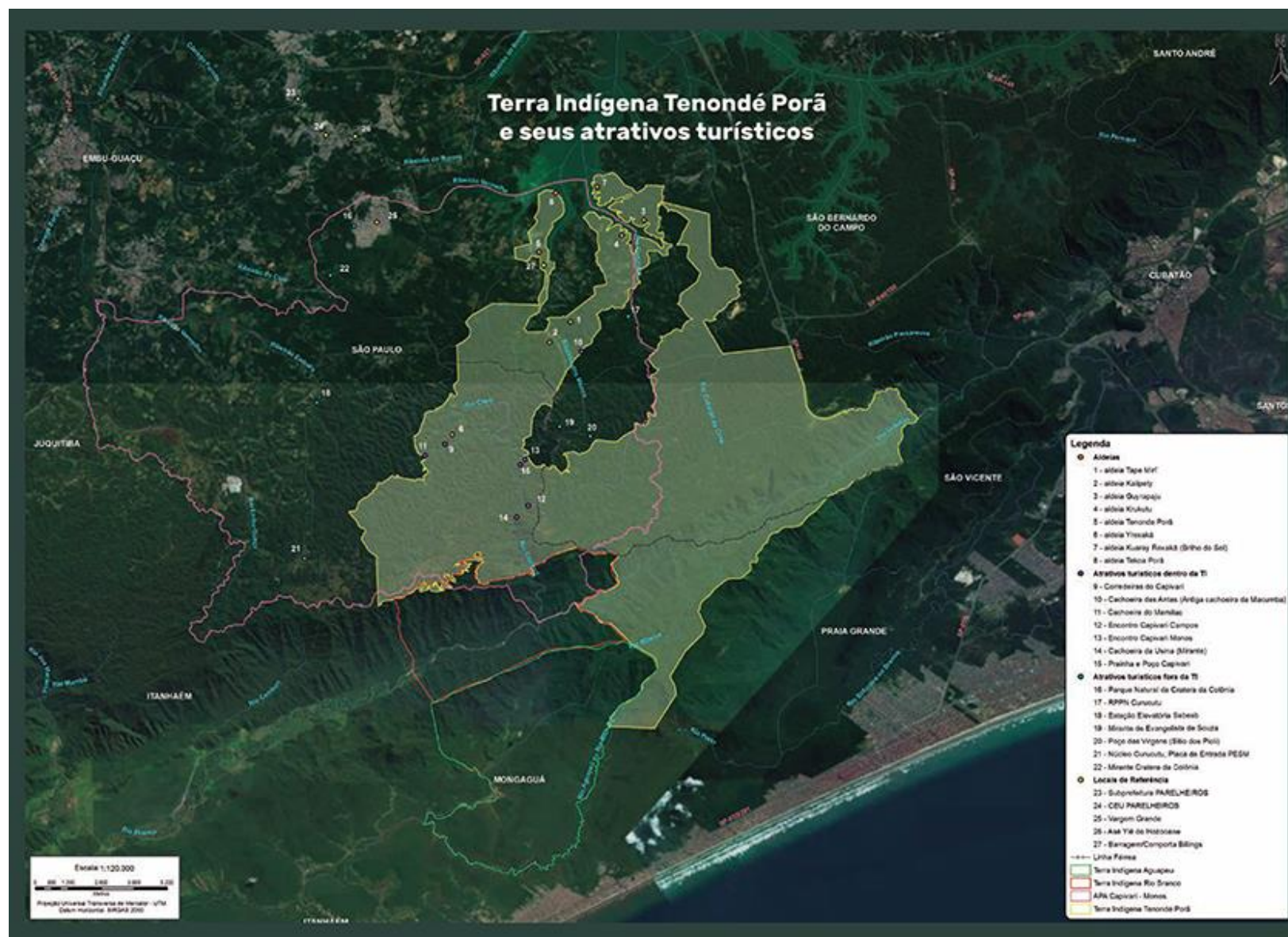


Fig. 3: Map of TITP Location. The map identifies the location of the villages and main tourist attractions of the TITP and shows its overlapping with APA Capivari-Monos. Source: Plan of Visitation of Tenondé Porã Indigenous Land, 2018.

a. **Autonomy:** the construction of Good Living is, above all, the struggle for territory-territoriality-territorialization, which is only possible based on the autonomy for the reproduction of life, with self-determination on their territories. (Porto-Gonçalves, 2012). In the cosmology of the native peoples, Earth is the natural space of life, the sacred place of appropriation and interaction, it is the center of community life (Mamani, 2010). The autonomy of the territory is the dimension of power in the reproduction of the worlds. In 2012, the Guarani lived agglomerated in fifty-two hectares, divided into two villages (Tenondé Porã and Krukutu), and since the Guarani resumption in the conquest by the Guarani Mbya people of their ancestral territory started in 2013, when TK was created, more than fourteen villages were recognized since 2016 in sixteen thousand hectares in the TITP (Zibechi, 2022). TK was born in 2013, the first new village of the 'Guarani resumption', the way they recognize the redemption of their ancestral Guarani territory, or *Yvy Rupa*. TITP is located in the southernmost region of São Paulo, distributed among the municipalities of São Paulo, São Bernardo do Campo, São Vicente and Mongaguá. Figure 3 shows its location.

b. **Relationality:** Relationality refers to the condition of being relational, in which beings and things only exist in relation to one another, which includes the world, the intra-world, and the supra-world. They are multiple subjects in constant interrelation. In the Guarani cosmovision, the relations between the spiritual realm of deities and the earth realm take place in different ways, associated

with the community practices of festivals, dances, rituals, to the ancestral knowledge of the *Xeramoi* (wise elders) that guide the youth, tied to the *Ija* (spiritual guardians) of beings other than the humans that coexist in the earth realm of Guarani nature-culture.

c. Communitary: The condition of being communal, which implies that the individual exists as part of the community. Gustavo Esteva points out that communitary, as a word, was coined in the context of the struggle for territory (Esteva, 2015).

[In a] very real sense, the idea of community is nothing but the re-cognition of the concrete form of existence of the human being, which tends to assume the form of an ideal because of the threat exerted over the territories, including violence, on this human possibility of existence. (Esteva, 2015, p. 12, our translation).

Since the Guarani resumption in the conquest of their ancestral territory of the TITP, most of the villages were reorganized, and the *Caciques* (chiefs) were replaced by community leaders, deconstructing the patriarchal and hierarchical culture inherited from the *jurua* (white and non-indigenous), as told by Jera Poty, leader of TK (Poty, 2023). In 2022, there were twenty-two leaders out of which twelve were women (Zibechi, 2022).

d. Sustainability: Good Living gathers the set of theories and practices critical of modernity and incorporates sustainability as the basic condition for the social reproduction, always in harmony with the environment. It is created based on environmental rationality and, therefore, it has ecology at the center of territorial decision-making, so that decisions are truly sustainable and oriented by non-capitalistic principles. For the Guarani, *Nhandereko* only exists if there is sustainability, and this is reflected in the expanded community relations that are part of the Guarani relational ontology. Relationships of production and consumption are thought to meet the community needs, and not to accumulate capital.

The preliminary results are capable of articulating theory and empiricism through the study of the TITP, and more recently of the TK, as reference of Good Living in the most populous metropolis in South America. The investigation of landscape transformations and the form of mobilization for the re-conquest of territory allows for the identification of other values intrinsic to the landscape that were denied by the colonial universal modernity, which construct the landscape as a passive, observed, domesticated object. The new paradigm of landscape proposes the redemption of thinking through landscape, which was annulled by colonial modernity, and which comprises nature-culture as a totality, created in the reproduction of the several coexisting worlds, articulated to the ideas presented in the previous sessions.

Therefore, thinking through landscape can strengthen the ways of life, the practices and knowledge that are the resources of these communities, providing support for their physical and spiritual existence (Campos & Krenak, 2021). For the purposes of this article, we present some reflections formulated during the research to articulate the fields of Landscape and Good Living through the *Nhandereko*, supported by empirical observations made in TK. Two visits were carried out in five months. They allowed the reconnaissance of the local landscape through walks through TK and dialogues with Guarani interlocutors, which consequently expanded the scales of the landscape reconnaissance. Figure 4 shows the agroecological Guarani backyard in TK.



Fig. 4: Agroecological backyard in the Tekoa Kalipety. Combination of maize and banana crops. Source: Author, 2023.

5 *Nhandereko* and the practices of resistance in the transformation of landscape

The reconquest of the *Yvy Rupa* represents the fundamental achievement in the consolidation of the *Nhandereko*, which strengthens the Guarani nature-culture in the borders of the most populous metropolis in South America and strains perspectives about the way of constructing landscape and perspectives about alternatives to the colonial capitalistic development of western modernity. The expropriation of their territory and nature undertaken by economic sectors and by the state throughout history led to the transformations of the region's landscapes, with the replacement of the native Atlantic Rainforest by exotic plants, predominantly pine and eucalyptus, in addition to its occupation by small farms and properties that occupied the region (Bellenzani, 2011).

In recent years, the Guarani transformed their territory and multiplied their *tekoa* to requalify the landscape, recover the soil, the waters, and strengthen their culture, with ancestral knowledge and practices. The reconquest of the *Yvy Rupa* through the implementation of new *tekoa* is the way of territorialization of the Guarani, so that they can consolidate sustainable communities while providing conditions for the reproduction of their ways of life by all families. Today, there are approximately twenty families (one hundred people) living per *tekoa*, according to my interlocutor. Figures 5 and 6 show the transformation of the TK landscape since its creation.



Fig. 5: Satellite image of the *Tekoa Kalipety* in August 2012. The satellite image shows the situation of the *Kalipety* months before its creation. The degradation of the area by the road, in the access to the village, is noteworthy. Source: Google Earth, 2023.



Fig. 6: Satellite image of the *Tekoa Kalipety* in July 2022. The satellite image shows the expansion of the *Kalipety* occupation, ten years after its creation. The previously degraded area is under the process of environmental recuperation, with native plants fundamental for the *Nhandereko*. Source: Google Earth, 2023.

The Guarani established the *Nhandereko* based on the nature-culture and on the constant relations with the *Ija*, which “are the beings that coexist with them”, the “guardians of the forest, of the river, of the stone”, as stated by my interlocutor (Wera, 2023, our translation)². The *ija kuery*, are the “owners of the earth realms (such as the animal, vegetal, mineral species, the human affections etc.)” (Pierri, 2013, p. 98, our translation), who protect the earth-beings, river-beings, stone-beings, mountain-beings, forest-beings, and beings other than the humans that are part of their community. The *Nhandereko* evidences the Guarani relational perspective. These are expanded community relations, social and political inter- and intra-species relations, including the humans, and beings other than humans, the owner spirits (*-ja*), and the *Nhanderu Kuery*, deities of the Guarani cosmology. The Guarani have great respect for the forest and for the nature-culture constituted in their world.

We have great respect for the forest. We don’t enter the forest for no reason, just to play. There is a preparation to enter the forest and to be in contact with the guardians. When you reach a waterfall, you will always say that it is a sacred space, worthy of respect. It is an internal connection with its guardian (Wera, 2023, interviewed on April 8, our translation).

² Field visit interview on April 8, 2023. (L. Bueno, Interviewer).



Fig. 7: Diversity of the *avaxi ete*. The diversity of Guaraní maize exhibited inside the *Opy* demonstrates the traditional wealth and knowledge that are being redeemed inside the TITP. Source: Author, 2023.

This ancestry, which is still present in their culture, reflects their way of life, their practices, their rituals, and knowledge transmitted through generations. These are the resources mentioned by Krenak (Campos & Krenak, 2021). The landscape transformation undertaken by the Guaranis in the TITP aims to recover the resources, and the ancestral Guaraní symbols and identities. The concentration of pine and eucalyptus in the region led to loss of soil moisture and soil impoverishment, not allowing the reproduction of traditional Guaraní crops, such as *avaxi*, the Guaraní maize. Launched ten years ago, the agroecological projects try to strengthen their identity through food and agriculture, as the central element of the Guaraní nature-culture. The *avaxi ete*, the ‘true maize’, is sacred to them, and remained lost for a long time in the community. “The eucalyptus does not let our maize develop, it kills the forest and the soil” (Wera, 2023, our translation). With the territory reconquest and the environmental recuperation work (Fig. 8), through the replacement of the eucalyptus by flora native to the Atlantic Rainforest, the Guaraní are reestablishing the maize crop, expanding its cultivation and the diversity of seeds, a work that they have developed for more than a decade. Figure 7 shows the diversity of the *avaxi ete* exhibited in the *Opy* (Prayer House).



Fig. 8: Guaraní agroforestry. The Guaraní reconquest of the territory through agriculture with the replacement of exotic crops, such as the eucalyptus, by native species combined in agroforestry. Source: Author, 2023.

In addition to the *avaxi*, they have planted other Guaraní crops, such as the *jety* (sweet potato), *mandi* (cassava) and *tadjá* (yam), in addition to banana and fruit trees. In this way, water is coming back, and they are able to cultivate their traditional food that is part of the *Nhandereko*. “Now that plants are growing, the soil is already better. It is like adding yeast to the flour and now the dough starts to grow” (Wera, 2023, our translation).

These foods are key for their culture and identity. Cultivating them in their ancestral landscape is the strategy of Guaraní territorialization, which characterizes the recent transformations of the TITP landscape. It is the autonomy project that mobilizes agriculture as a tool of landscape transformation, in relation to their physical and symbolic aspects. In this regard, agriculture, more than a productive activity for capital, shares affections, feelings, and sensations. Giraldo notes that “agriculture, in addition to the production for the reproduction of family and community life, is the origin of cultural representations, cognitive apprehensions, collective identities and meanings” (Giraldo, 2018, p. 79, our translation).

6 Conclusions

This article links the decolonial debate with the field of landscape studies through the perspective of Good Living, constructed as an alternative to hegemonic capitalistic colonial modernity. Good Living, understood as the platform that gathers Indigenous knowledge and several perspectives critical of modernity, is presented as the space for the ecology of knowledge, for the encounter and sharing of alternative proposals that orient to the pluriverse, which determines the necessity of learning from the trajectories of struggle of different Latin American native peoples, their different knowledge, and ways to walk in the world. In this context, landscapes represent the space of disputes and diversity of the constituted worlds.

The TITP case presented in the article evidences the multiple values of the Guarani landscape, and its mobilization as tool for the construction of the *Nhandereko*, which is present in the relationships between the earth and the spiritual worlds of the Guarani ontology, and through community practices, as evidenced by agriculture, which appears as the main form of landscape construction, as a practice that reveals the ontological and epistemological base of the world, constituted in the appropriations and perceptions of the communities. The *Nhandereko*, more than the horizon to be reached, is shared in the daily life of the Guarani in the reproduction of the community life they live, on the borders of the most populous metropolis in South America.

Good Living positions itself as a futurizing path because it redeems ancestral senses and mobilizes the territorial struggle comprising the territory-territoriality-territorialization triad. The dimension of power for their self-determination, the right to r-exist and to build community lives on sustainable bases, are key issues in the ideas of Good Living. Autonomy, communality, relationality, and sustainability are dimensions that cross time and constitute landscapes, which are conditioned by economic, social, cultural, and political dynamics. The landscape reveals the identity of communities, explains recognized shared values, and it is there where the power of politics in landscape is found. Its comprehension expands the meanings of the geographic space, and sheds light on futurizing possibilities and proposals, based on people where they live, on their ways of reproduction (Escobar, 2017).

The Guarani reconquest of the *Yvy Rupa* highlights the relationships between the landscape and Good Living through its territoriality, fighting for the *Nhandereko* on a daily basis, through resistance and transformation of the landscape to strengthen its nature-culture, in the construction of their world. In dialogue with Ingold, the Guarani transform the landscape while the landscape transforms them, in a process of mutual affectation (Ingold, 2021). Cultivating the *avaxí ete* is the manner of appropriation that best explains the symbolic and identity values present in the Guarani landscape.

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