DECOLONIZING ARCHITECTURAL EDUCATION: PERSPECTIVES FROM THE GLOBAL SOUTH

DESCOLONIZANDO O ENSINO DE ARQUITETURA: PERSPECTIVAS DO SUL GLOBAL

DESCOLONIZANDO LA ENSEÑANZA DE LA ARQUITECTURA: PERSPECTIVAS DEL SUR GLOBAL

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ABSTRACT

The critical review of The Routledge Companion to Architectural Pedagogies of the Global South examines the work edited by Harriss, Salama, and Lara (2022), which compiles 34 chapters across four sections, challenging architectural canons of the Global North. The book recenters Global South pedagogies, promoting marginalized voices and themes such as postcolonialism, spatial justice, and climate apartheid. Section I explores theoretical tools for South-South/North-South engagement; Section II questions imported curricula, proposing community co-creation; Section III highlights the political nature of pedagogy; and Section IV focuses on hybrid hermeneutics. Despite its representativeness (52% women, 28% Black/Brown) and diverse perspectives, its publication in English limits access. The work is essential for decolonizing curricula and resonating with university debates. It is recommended for inclusive pedagogical reforms.

Keywords: Inclusive Pedagogies. Alternative Epistemologies. Climate and Spatial Justice.

RESUMO

"*The Routledge Companion to Architectural Pedagogies of the Global South*", livro editado por Harriss, Salama e Lara (2022), compila 34 capítulos em quatro seções, desafiando cânones arquitetônicos do Norte Global. Essa resenha crítica analisa o escrito que recentraliza pedagogias do Sul Global, promove vozes marginalizadas e temas como pós-colonialismo, justiça espacial e apartheid climático. A Seção 1 explora ferramentas teóricas para engajamento Sul-Sul/Norte-Sul; a Seção 2 questiona currículos importados, propondo cocriação comunitária; a Seção 3 destaca o caráter político da pedagogia; e a Seção 4 foca em hermenêuticas híbridas. Apesar da representatividade (52% mulheres, 28% negros/pardos) e variedade de perspectivas, ser publicado em inglês limita o acesso. A obra é essencial para descolonizar currículos e ressoar debates nas universidades. Recomenda-se para reformas pedagógicas inclusivas.

Palavras-chave: Pedagogias Inclusivas. Epistemologias Alternativas. Justiça Climática e Espacial.

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RESUMEN

La reseña crítica de The Routledge Companion to Architectural Pedagogies of the Global South examina la obra editada por Harriss, Salama y Lara (2022), que recopila 34 capítulos en cuatro secciones, desafiando los cánones arquitectónicos del Norte Global. El libro recentra las pedagogías del Sur Global, promoviendo voces marginadas y temas como el poscolonialismo, la justicia espacial y el apartheid climático. La Sección I explora herramientas teóricas para el compromiso Sur-Sur/Norte-Sur; la Sección II cuestiona los currículos importados, proponiendo la co-creación comunitaria; la Sección III destaca la naturaleza política de la pedagogía; y la Sección IV se centra en la hermenéutica híbrida. A pesar de su representatividad (52% mujeres, 28% negras/marrones) y sus diversas perspectivas, su publicación en inglés limita el acceso. La obra es esencial para la descolonización de los planes de estudio y para que resuene en los debates universitarios. Se recomienda para reformas pedagógicas inclusivas.

Palabras clave: Pedagogías Inclusivas. Epistemologías Alternativas. Justicia Climática y Espacial.

1 INTRODUCTION

The teaching of architecture, a path to the training of professionals capable of intervening in the built space in a conscious way, finds in the book *The Routledge Companion to Architectural Pedagogies of the Global South*, a fundamental contribution to rethinking the dominant paradigms. In the context of ReGeo Journal, whose interdisciplinary mission emphasizes the diffusion of knowledge in areas such as Teaching and Urban Planning, the pedagogies of the Global South presented in the book offer crucial contributions to rethinking the teaching of architecture as a practice of inclusion and spatial justice, aligning with the demands for sociocultural transformations in urban contexts marked by historical inequalities. Edited by Harriet Harriss, Ashraf M. Salama, and Ane Gonzalez Lara and published in December 2022 by Routledge, the volume compiles 34 chapters[3] by more than 50 authors from diverse regional, racial, ethnic, gender, and cultural backgrounds, reflecting an attempt at representation that, while imperfect (with a majority of 52% women, 28% black or brown authors, and 6% queer), highlights often marginalized voices and proposes a critical review of curricula in architecture schools. The concept of the "Global South", present in the title of the book, transcends the mere geographical delimitation, as it encompasses countries in Africa, Latin America, Asia and Oceania marked by colonialism, by late economic development, social inequalities and political, cultural and epistemological resistance to the global North[4][5], promoting an identity under construction that emphasizes the production of plural knowledge and global justice – an essential counterpoint to the imposed models that, Historically, they ignore local specificities and perpetuate power asymmetries. The authors form an interdisciplinary mosaic, including architects, anthropologists, educators, and activists such as Ashraf Sami Abdalla (focused on modern Egyptian architecture and its relationship to politics), Xenia Adjoubei (research in environmental diplomacy and climate justice, with an emphasis on migration and informal economies), Lindy Osborne Burton (influenced by South African racial segregation, with sensitivity to indigenous perspectives and mental well-being), George J. Sefa Dei (scholar in the field of law, anti-racist education,

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[3] It is essential to highlight that some moments the chapters are referred to as articles, demonstrating that some texts may have a more academic than practical bias, which will be confirmed later in this critical review.

[4] The concept of the Global North commonly encompasses developed nations in Western Europe, North America, Australia, Japan, and New Zealand.

[5] "Global North: Refers to developed nations, predominantly located in the northern hemisphere, that are characterized by advanced economies, high levels of per capita income, and significant influence on global financial and political institutions. The Global North is often contrasted with the Global South in discussions of inequality, development, and international relations." Source: Glossary of foreign affairs. Accessed on July 22, 2015. of 2025. Available at: https://relacoesexteriores.com.br/glossario/sul-global/

and traditional chief in Ghana), Macarena Gómez-Barris (author on decolonialism and postcolonial perspectives), and others with transnational trajectories that enrich the debate, weaving a network of interconnected knowledges that question the universality of Western canons and their standards. The book critiques the imposition of the use of colonial and Eurocentric pedagogies that ignore local contexts, and proposes a revolutionary transformation by confronting marginalized and established knowledge, exploring themes such as tradition, identity, postcolonialism, poverty, migration, spatial justice, *climate apartheid*, and international partnerships – themes that, rooted in concrete realities, invite a reflection on how architecture education can become instrument of social equity. The introduction, entitled "*Collectivising the canon: perspectives and precedents on Global South pedagogies*", begins by emphasizing that decolonizing adds knowledge without canceling the existing, but questions the tools of the "master", as if the curriculum should be restructured to house epistemological pluralities. The editors admit that settlers act with "innocence" in their privileged positions, and acknowledge that they perpetuate imperialist pedagogies by using Western academic formats, and invoke a critique of settled guilt without relinquishing power; They position the book as evidence that postcolonialism is uninhabitable, as they argue that it is necessary to enrich formal education with marginalized and local material to advance knowledge, which echoes the need for a pedagogy that adapts to the context rather than imposing it. Although ambitious, the book was edited and published in the Global North, in its chapters it reveals linguistic and academic asymmetries and has only an English version, but it gives practical examples of how to decolonize curricula, by destabilizing what is set towards inclusive practices, resonating at different levels of debate – from curricular reforms in universities in the global south, where discussions about vernacular and inclusion gain relevance, to global reflections on how the architect can intervene in contexts of inequality, inspiring didactic tools, such as serious games in a creative and contextualized way, as exemplified in chapter 18.

2 SECTION 1: THEORIES, TOOLS, AND TERMS OF DIALOGUE

Section 1 deconstructs in nine chapters the central concerns of pedagogy in the teaching of architecture, focusing on counter-hegemonic approaches that challenge Eurocentric standards, as if they were conceptual frameworks that reconfigure the debate on professional training.

Macarena Gómez-Barris, in Chapter 1 ("*Somos Sur: Global South at the Center*"), criticizes the term "Global South" as excessive to colonial cartographies; Cultural examples, such as the song "Somos Sur" by Ana Tijoux, illustrate solidarities among marginalized populations, including indigenous, Afro-descendants, and diasporas, highlight the concept's subversive potential to map relationships beyond constructed differences, but warn of geographical simplifications – a reflection that invites us to reconsider how teaching can incorporate plural narratives into traditional curricula. Ashraf M. Salama, in Chapter 2, "*Learning About and Learning From*," draws on three decades of research to trace Eurocentric roots and paradigms of decolonization, critiques Orientalist attitudes, and argues for empowerment against Western authority—a practical approach, but limited by not delving into local [6]examples, only suggests the need to integrate such paradigms into practical disciplines of architectural design in order to a more contextualized education. Harriet Harriss and Naomi House, in Chapter 3 ("*Self-Pedagogies for Landscape Architecture*"), speculate a hybrid self-pedagogy of auto-ethnography, self-theory, posthumanism, Indigenous methodologies, feminism, and queer theory, using urban landscape studies to redefine empathy and care, contesting exploitative economic narratives; This chapter is very innovative in the correlation of themes, but risks abstraction by prioritizing speculation over concrete implementation, inviting a reflection on how the landscape, reinterpreted by marginal perspectives, can enrich the repertoire of the architect in training. George J. Sefa Dei and Marycarmen Lara-Villanueva, in Chapter 4 ("*Unveiling a Design of Erasure*"), dialogue against Eurocentrism through anti-racist and anti-colonial prisms, questioning colonial monuments and Western spatial narratives, pleading for pluri-epistemic institutions[7] – the authors' text has a view from the perspective of law, exposes layers of exclusion and discusses forms of multiple knowledge that could transform curricula. The Brazilian José Jorge de Carvalho, in Chapter 5 (*The Meeting of Knowledges in the Universities*), advocates radical decolonization via the "Meeting of Knowledges" project, which began at the University of Brasilia and has already expanded to more than 20 universities in Brazil and abroad, where

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[6] Although the author has other publications that delve into examples, such as the book "Spatial Design Education: New Directions for Pedagogy in Architecture and Beyond". See more about architecture, urbanism, cities and research in pedagogies developed by Ashraf M. Salama at: https://www.ashrafsalamanet.net/**.**
[7] "Epistemic pluralism refers to the recognition of different goals and outcomes arising from distinct epistemic frameworks, allowing for a variety of types of knowledge that address broader issues of effectiveness and impact in social contexts." Source: https://www-sciencedirect-com.translate.goog/topics/social-sciences/epistemic-pluralism?_x_tr_sl=en&_x_tr_tl=pt&_x_tr_hl=pt&_x_tr_pto=sge#:~:text=O%20pluralismo%20epist%C3%AAmi co%20refere%2Dse,e%20impacto%20em%20contextos%20sociais.

he incorporated traditional Afro-Brazilian and indigenous masters as temporary professors, in an attempt to move from a Eurocentricity to pluri-epistemic universities; It is a transformative project, but it depends on volatile institutional policies, resonating with Brazilian debates about epistemological inclusion and its application in teaching. These initial chapters establish a theoretical framework that challenges Eurocentrism, by proposing tools such as the 'Meeting of Knowledge' and critiques of Eurocentricity, laying the foundations for a decolonized pedagogy. This perspective is deepened in the following chapters, which explore practical tactics for architectural formation.

David Gloster, in Chapter 6 ("*In the Public Interest*"), criticizes the colonialist attitudes that imposed European models (architectural and urban) in pre-war East Africa, ignoring cultural and environmental adequacy, and proposes that modern infrastructure projects for the Global South, by dynamically interacting with informalities that can offer subversive lessons for ethical models of education and architectural practice – an incisive analysis that reinforces the need for site-designed projects, although it could explore more concrete examples of policy implementation to strengthen its argument, inviting rethinking how such lessons can be integrated into practical design disciplines. Hannah le Roux, in Chapter 7 (*Binding Freedom in A Dissertation, 1974*), revisits Stanley Saitowitz's dissertation, defended in South Africa as a final paper in architecture, which challenges professional qualifications under colonial rule, offers tactics for current curricular decolonization, and resonates with political and ecological consciousnesses of the 1960s-70s – a historical echo that enriches the debate on resistant curricula in architect education. Adam Kaasa, in Chapter 8 (*Feeling Bodies of Architecture*), proposes pedagogy via decolonial and queer thinking, centering the body as a tangle of feeling and structure – suggests how the body can be an axis for rethinking inclusive spaces, conceptual and a still abstract study for practical application in architecture. Kiel Moe, in Chapter 9 (*The Terrestrial Basis of the Seagram Building*), uses the Seagram building in New York for a compositional pedagogy of materiality, revealing exploratory migrations of materials from the South to the North – it focuses excessively on Western icons, but unveils material flows as vestiges of global exploration that must be confronted in teaching.

3 SECTION 2: DEFYING CANONS, CO-CREATING CURRICULA

Section 2, with seven chapters, discusses inadequacies of curricula imported from Fine Arts and Bauhaus to the Global South, by proposing ruptures via collaborative practices

that integrate community knowledge, addressing cultural transpositions, trajectories of South-North-South architects, Southern spaces in the North, and racial violence – a call to co-create curricula that multiply marginal perspectives in professional training.

Johana Londoño, in Chapter 10 ("*Global South" architecture in the north*), addresses Latino visibility in U.S. cities, focusing on neighborhood crises – potential for spatial justice, but needs more detail for full critique, highlighting how Latino spaces resist urban marginalization. Chin-Wei Chang, in Chapter 11 (*China and the Bauhaus*), examines China's encounter with modernism and the teaching of architecture through the careers of the Bauhaus-influenced modernist Huang Zuoshen and the historian architect Liang Sicheng, in response to the Fine Arts, adapting to the Soviet restructuring of 1952 — an analysis that highlights cultural transpositions, But it could give an overview of the implications for contemporary curricula. Ashraf Sami Abdalla, in Chapter 12 ("*Egyptian national modernism and Al-'Imara Journal, 1939–1952*"), examines Egyptian national modernism through Al-'Imara Magazine (1939–1959), highlighting its modern campaign influenced by socialism in the 1940s–1950s and its role in the dissemination of local architectural visions, challenging narratives that limit modernism to colonialism or postcolonialism—an analysis that enriches the understanding of autonomous productions in the South Global.

Namita Vijay Dharia, in Chapter 13 (*Construction Site Pedagogies*), explores informal construction in India, questioning architectural individualism via autoethnography as a woman in a position of social privilege (dominant caste-class), innovates by highlighting different ways of learning how non-cognitive learning on construction sites and how informalities highlight hierarchies in construction processes – the study is limited to specific contexts in New Delhi between 2012 and 2013. The Brazilian, Fernando Luiz Lara, in Chapter 14 (*Participatory Design in Latin America*), influenced by Paulo Freire's pedagogy of the oppressed, discusses the rise of the concept of participatory design in Latin America, against rapid urbanization, since 1950, but highlights recent collectives as instrumental for pedagogy in the twenty-first century – the text is very fundamental, but idealizes Paulo Freire, Without confronting practical flaws in his theory, he places the pedagogy of oppression as a structure to be dismantled by collective participation. Natalia Solano-Meza, in Chapter 15 (*Pedagogic Practices at the University of Costa Rica*), examines shifts in the teaching of architecture at the Universidad de Costa Rica in the 1970s, using postcolonial thinking to trace narratives about progress, analysis of spaces, and histories in practical design disciplines, reflecting current challenges – although focused more on historical context, the text is insightful in

avoiding comparisons and focusing on exploring the power that lies in the multiculturalism. Huda Tayob, in Chapter 16 (*Race, Space and Architecture*), uses Edouard Glissant's decolonial and postcolonialist writing[8] from a feminist vision to displace spatial typologies via disruptive texts, discussions, and representations, emphasizing decolonization as something that disturbs the colonizer, but necessary to the colonized – the author's writing is methodologically inclusive and invites the reader to rethink spaces as arenas of racial dispute.

4 SECTION 3: THE PEDAGOGICAL IS POLITICAL[9]

Section 3 explores in nine chapters the political dimensions of pedagogy, including legal barriers, homogenization and cultural imports, proposing insurgent actions – a territory where the political realm reveals the power structures in architectural education.

Cathi Ho Schar, in Chapter 17 ("*A Culturally Competent Design Framework: Decolonizing prison design in Hawaii*"), develops a cultural framework for correctional planning in Hawaii, using local and community tools against overrepresentation of Native Hawaiians—transformative, but new types of businesses may underestimate systemic reforms, questioning how cultural designs can challenge colonial institutions. Kirsten Dörmann *et al*., in Chapter 18 ("'Streetwise Six': Gaming as a learning platform in Johannesburg"), use pop-up board games to visualize local stories in Rosettenville, facilitating post-apartheid community engagement – decolonizing pedagogy, but assessing potential without long-term impact metrics, highlighting streets as arenas of local knowledge. Michele Gorman *et al*., in Chapter 19 ("The Radically Inclusive Studio"), analyze webinars during the 2020 pandemic via an inclusive framework, for adaptable curricula – feminist and collaborative, autoethnographic, evoking a network of North-South inclusion in training.

Smita Khan, in Chapter 20 ("Appreciative Inquiry – Environment Behaviour Studies as a core course for South Asia"), implements an Environment-Behavior Studies (EBS) course in India with an appreciative inquiry for human sensitivity, emphasizing community interrelations – qualitative and ethnographic, inviting the integration of behavioral studies into architectural curricula. Yashaen Luckan, in Chapter 21 ("Recognition of Prior Learning to Address Spatial Transformation in South Africa"), validates Recognition of Prior Learning

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[8] Édouard Glissant's writing explores the poetics of relationship, emphasizing creolized identity, cultural intertwining, and resistance to colonial narratives through a plural and dynamic view of the world. Édouard Glissant (born September 21, 1928, Le Lamentin, Martinique—died February 3, 2011, Paris, France) was a French-language poet and novelist who was dedicated to promoting an African culture free of colonial influences.
[9] In the original "The pedagogical is political".

(RPL) as inclusive for marginalized communities, defining a model with quality-assured, but depends on samples, revealing paths for post-apartheid spatial transformations. Beatriz Maturana and Anthony McInneny, in Chapter 22 ("Chile 2017–2019: Interventions in Public Space: protest, practice and pedagogy"), analyze student newspapers during Estallido Social (during the Social Explosion), prioritizing local engagement over institutional principles – political, but impacted by urban violence, such as protests reconfiguring public spaces.

Brian McGrath, in Chapter 23 ("Crypto-colonialism and the internationalization of architectural education"), examines Chulalongkorn University against neocolonialism, recognizing cross-cutting knowledge – intertwined, unveiling colonial crypto-structures in internationalization. Nabil Mohareb and Ghina Yamak, in Chapter 24 ("The Design-Build Approach – Addressing Four Community Challenges in Tripoli, Lebanon"), discuss design-build (DB) at Beirut Arab University (BAUP). Mark R.O. Olweny, in Chapter 25 ("Questioning conventions of Western architectural pedagogy in East Africa"), invokes invented traditions for disruptions in East Africa – questioning, calls for destabilizing Western conventions in Africa. Critique: section reveals pedagogy as a political act, but could more directly confront market powers, as the political should permeate the formative for equity.

5 SECTION 4: HYBRID HERMENEUTICS[10]

Section 4, with nine chapters, captures hermeneutical alternatives to established pedagogical approaches, from conflict zones resistant to political overlaps to diasporic communities contesting colonialism via Afrosurrealism – a hybrid that generates multifaceted interpretations in architectural formation.

Nasser Golzari, Murray Fraser and Yara Sharif, in Chapter 26 ("Learning By Praxis: Rethinking architectural pedagogy through hybrid cross-cultural design research"), advocate hybrid pedagogies for egalitarian cultural exchanges East/West and South/North, combining learning-in-action and design research in contexts such as the West Bank and North Africa – inclusive and suggests praxis as a formative axis. Cruz Garcia and Nathalie Frankowski, in Chapter 27 ("Loudreading' Post-Colonial Pedagogies in the Caribbean and Beyond"), propose a model of loudreaders inspired by Caribbean factories, decentralizing Eurocentrism via anti-colonial networks during the pandemic and the Black Lives Matter movement[11] –

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[10] In the original Hybrid Hermeneutics.
[11] The Black Lives Matter (BLM) movement is a global initiative that combats structural racism and violence against Black people, with a particular focus on police repression. Originating in the United States, BLM

radical, as collective voices reconfiguring epistemes. Karine Dupre, in Chapter 28 ("International experiments in the Australian architecture curriculum: An educator's perspective"), reveals the absence of a direct connection between cultural origins of educators and the location of international experiments, criticizing market-driven internationalization.

Anna Grichting, in Chapter 29 ("Educational Frameworks for Designing Regenerative Food Systems in the Arabian Gulf: The case of Qatar"), describes courses at Qatar University focused on food urbanism in desert regions, integrating sustainability and the interrelationship between food, water and energy – deeply rooted in the local context, but results such as "edible campus" require long-term evaluation, promoting regeneration as a pedagogical principle. Patricia Guaita *et al*., in Chapter 30 (""El Pórtico de los Huéspedes": Exploring other ways of building at the Open City in Valparaiso, Chile"), analyze the construction practice in the Open City, collaborating between Switzerland and Chile in resilient constructions of simple technology, focuses on the construction technique without deepening the cultural impacts, promoting construction as a formative act. In Chapter 31 ("Reflections on Community-Based Participatory Research Techniques in Global Planning and Design Courses in Zambia"), they use Community-Based Participatory Research (CBPR) in Zambia/Uganda studios, minimizing power asymmetries, highlighting participatory research as an inclusive tool.

Nelson Mota and Dick van Gameren, in Chapter 32 ("Dwelling Beyond Cultural Differences: Architectural education for peripheral urbanization in Bangladesh, Ethiopia and India"), analyze housing studios via peripheral urbanization from the perspective of Brazilian anthropologist Teresa Caldeira, negotiating indigenous knowledge and planetary urbanization, suggesting housing as a locus of epistemological negotiation. Alejandro Haiek and Xenia Adjoubei, in Chapter 33 ("Pedagogies that guarantee change: Live project classrooms in Venezuela and Latin America"), describe Lab.Pro.Fab methodology for real infrastructure and cultural rituals in Venezuela – resilient, invites living projects as social catalysts. Jeffrey Hogrefe and Scott Ruff, in Chapter 34 ("Creative practices in Afrosurrealism within a North American context"), propose an Afrosurrealist curriculum to manifest erased histories – radical, but digital pulverization can challenge students from ethnic minority groups

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expanded rapidly, mobilizing protests and actions in several countries, promoting the struggle for racial justice and equality. To learn more, visit: https://blacklivesmatter.com/

(BIPOC - Black, Indigenous and Peoples of Color), in the North, replacing surrealism as a decolonial tool.

6 FINAL CONSIDERATIONS

In line with the interdisciplinary scope of ReGeo Magazine, which promotes the dissemination of knowledge in areas such as Teaching, Urban Planning and Environmental Sciences, the work inspires curricular reforms that integrate knowledge from the Global South, catalyzing pedagogical practices that respond to the demands for equity and sustainability in diverse urban and educational contexts. The critical review of The Routledge Companion to Architectural Pedagogies of the Global South reveals a robust and multifaceted compendium that challenges the Eurocentric paradigms of architecture education, proposing a curricular reconfiguration that amplifies voices and knowledge from the Global South. Section 1 establishes a solid theoretical framework, outlining conceptual tools that challenge North-South binarisms, but could explore more inter-South dialogues, such as exchanges between African, Latin American, and Asian contexts, to avoid dichotomous reductions and promote a more equitable pedagogy. Section 2, in turn, questions imported curricula, such as the Fine Arts and Bauhaus models, often inappropriate to the Global South, and proposes collaborative practices that integrate community knowledge, addressing modernity, diasporic identities, spatial justice, and racial violence; however, it lacks greater emphasis on inter-South intersections to strengthen curriculum co-creation and avoid the us-versus-them relationship (Global South versus Global North nodes). Section 3 highlights the political character of pedagogy, proposing insurgent actions against legal barriers and cultural homogenization, but we miss a greater confrontation with the market powers that shape education, based on principles such as capitalism and globalization. Section 4, with its hybrid hermeneutics, offers innovative interpretations that fuse vernacular and modern traditions, although reliance on digital platforms and intersectional fragmentation may limit its applicability. Together, the book contests the Eurocentric discourse through emerging themes: it criticizes the linguistic violence of English as a colonial command, defends plural languages; it questions the academy aligned with global capitalism, proposing unlearning and collaboration; it resists universalisms that distort local specificities; highlights the invisible indigeneity and multiple narratives; it promotes plurality against uniform standards, integrating gender, race and class; emphasizes constructive practices to contest power; prioritizes participatory pedagogies, echoing Freire; advocates dissident pedagogies inspired

by social movements; explores diasporic pedagogies that decentralize whiteness; contests the Global South as a provisional category, suggesting peripheral ecologies; and calls for bibliographic justice, citing Caldeira[12], Glissant and others for anti-racist curricula. Inspired by these perspectives, the work resonates with works such as the thesis from which this text originates, to develop didactic tools, such as the serious game, which foster the acquisition of technical and creative repertoire, adapted to local contexts. However, the reliance on narratives in English and the volatility of public engagements, such as digital platforms or institutional policies, restrict access and implementation in contexts such as Brazil. The book is recommended for curricular reforms, where debates on vernacular and inclusion can catalyze ethical transformations, aligning the training of the architect with the essence of architecture as an equitable intervention in the inhabited world.

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[12] https://pt.wikipedia.org/wiki/Teresa_Caldeira