# Territorial Im-Betweens

Visiting the Amazon

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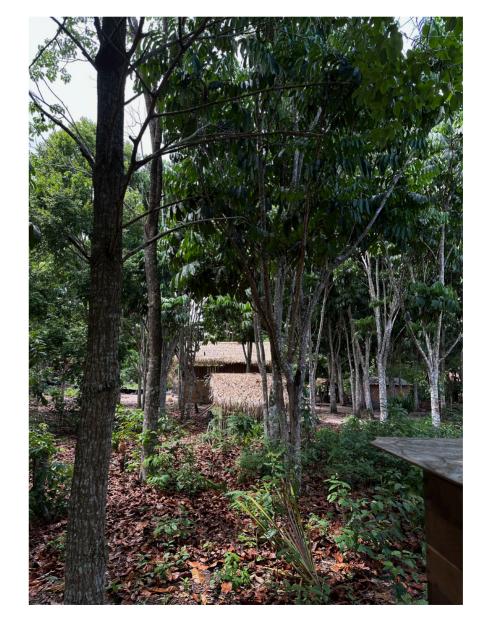










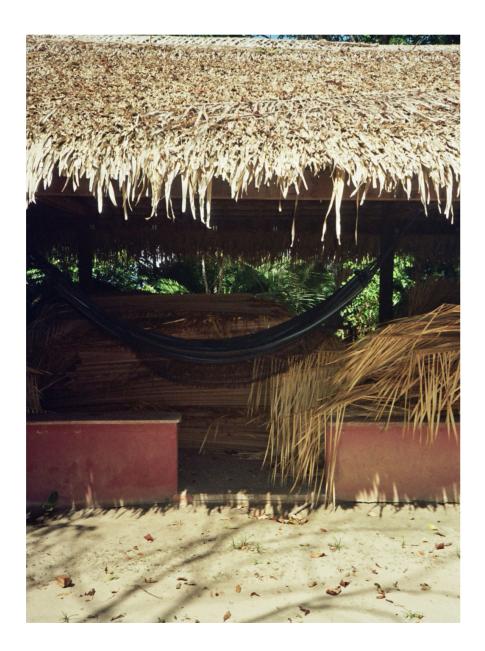




















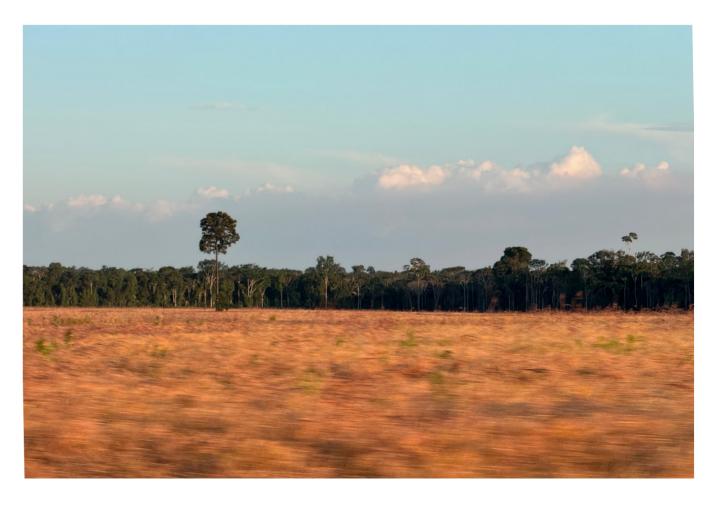




















MONOGRAPHIES OF TERRITORIAL AGENCY
The monographies of people analyse each individual (as per their PEOPLE role in the tourism economy) as per their agency and discourses. The diagram on the right will be the assessing tool to indicate the reach of actions.

#### DISCOURSE

The lexicon analysis is used to transpose their understanding or desires on the landscape using their own words, while being able to categorize topics, interests, agents, etc.

The first interaction that Valdilson is a boat driver On a mission to cross Idelfonso introduced us to any tourist has with a local and tour guide in Alter the river to visit the Enchanted Forest, where canoe drivers to help them on-site by locals and national TV channel. baptised under the river's water for blessings.

many who spend the day he started in 2009, helping engaging on social media restaurant) upstream on at this point waiting for with the production of to publish his services and the community firm ground people to be crossed. The Tainá (a renowned Brazilian stand out from the many (terra firme). cost of the crossing is 2 movie that tells the story of boat services there are in BRL (in 2023, equivalent to an indigenous girl and the Alter do Chão. Although not The land has been under

member in Alter do Chão do Chão. During the site community of Anã and the springs meet the river. is on the shore of the river. visit, I met him at the main meet the appointment During the wet season, the To be able to cross from port of the village of Alter I had made with a local river tides go up 6m and one side of the river to the do Chão with a poster manager, my path crossed end up flooding the forest. other (specially during wet which portrayed postcards with Adailton. Through One can literally see oldseason), tourists need to from all the famous spots the recommendation of growth trees completely take a canoe drive of 2 min around the river. He tried the local manager (Aldair, sunken, This part of Alter to the other side. During to sell me a package to do further introduced in this do Chão holds a religious wet season, the river is the whole low river in a day, thesis), Adailton borrowed and mystic background deep enough so people guaranteeing that I would a fast boat to cross me and it is the original land of can not cross by foot and be able to see the most in for an hour and a half until Idelfonso. His community depend on the services of the least time. reach the other side. This During our encounter, he Born in the business, around, as also to host them canoe driver is one of the later told me about how Adailton is a young worker on a common structure (a



arriving at Anã.

0,30 EUR). Usually, tourists mysteries of the jungle). from the community of Ana, assault by relatives of the are taken on traditional That was the first time Alter Aldair was knowledgeable Major, who have been boats the catraias, made do Chão had been in any towards the common constructing holiday practices and rituals of houses at the shore of the Tapajós region. After river. He is the president of He confessed his crossing the river, Adailton the Indigenous Association appreciation for making crossed the local trails in Borari and coordinates the movie and regretted the forest until we reached the legal report to the now working only as a tour the community of Ana. It municipality, trying to resist was a pleasant surprise to the oppression of tourism see his connection to the speculation and land land that I believe, so far, assaults. was not his.





adapted to receiving tourism and touring them



Tomas had been Marivaldo is a tourism host Seu Cari is a tourism host Aldair was the last my interest was related to is on the Reserve. fieldwork for this thesis,

opens up a new narrative seeds, honey) while market for food supply. for miscegenation of educating its visitors with foreigners and locals, but long stays and tours in also, the gender equality the forest and river. He that Indigenous already exemplifies the capability reached. He was not only of tourism hosting while known and familiar with prioritizing land practices the whole territory but was and control.



recommended as an in São Domingos and one in Maguarí, a community community member I leading representative of holds all the production becoming increasingly systems. the Feminist Indigenous of its goods (vegetables, extinct, requiring imports Association - which fruits, grains, animals, and dependent on the city Aldair presented me the



experience-oriented of the first residents of 20 minutes away (by car on spoke with during my site quide, which avoids the the Conservation Unit to an unpaved road) from São visit. He introduced me to mainstream touristic experiment with tourism Domingos. He holds the Anã Community, known bubble offering an authentic hospitality, creating a prize for best Hammock for being a reference in experience. On my initial precedent for the coming Stay of the Conservation the model of communitycontact, I disclaimed that economy that now tourism Unit and receives hosts based tourism. Aldairi, from all over Brazil and the officially the manager world in his community. of the community and and we progressed in Marivaldo and his family He employs his family also works part-time at a creating a specific and coordinate and own the to carry lateral jobs and school. He is proud to say individualised route to production of andiroba roles in the tourism chain. that the local school only touch upon and illustrate oil (medicinal seeds) and Although touring in the hires indigenous people the issues which Alter do won the Competition for forest and river, tourism and their aim is to transmit Chão have been facing. the creation of a Factory in Maguarí has become indigenous knowledge Tomas, although being building inside their an important economy without interference of foreigner, is married to the territory. Marivaldo, still and land practices are modern school learning

> 3 entrepreneurial projects that the community develops. All of them, bridged the relevance of the community to upper scales. Produced goods are sold in the capital Santarém, knowledge and techniques are being researched and revealed in academic papers and the young inhabitants are participating in international school exchanges, as well as, documentary competitions abroad. Their work has been not only acknowledged by them but admired and reproduced basin-wide and internationally discussed. Their community became, for this thesis, the model of agency.



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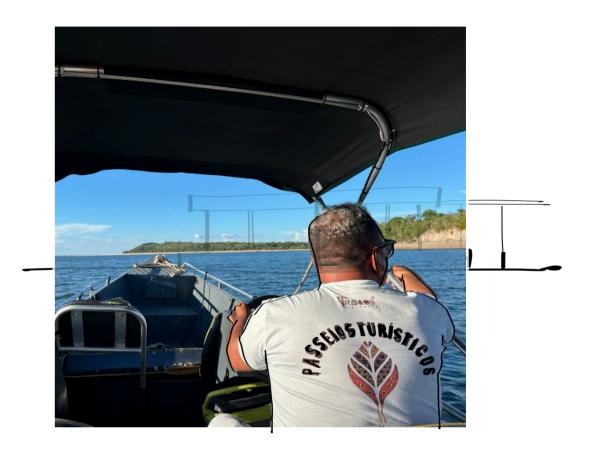
Valdilson Aldair Unknown canoe driver Adailton Idelfonso Marivaldo Seu Cari Tomas

## Unknown canoe driver Canoe driver of Ilha do Amor



The first interaction that any tourist has with a local member in Alter do Chão is on the shore of the river. To be able to cross from one side of the river to the other (specially during wet season), tourists need to take a canoe drive of 2 min to the other side. During wet season, the river is deep enough so people can not cross by foot and depend on the services of canoe drivers to help them reach the other side. This canoe driver is one of the many who spend the day at this point waiting for people to be crossed. The cost of the crossing is 2 BRL (in 2023, equivalent to 0,30 EUR). Usually, tourists are taken on traditional boats the catraias, made on-site by locals and baptised under the river's water for blessings.

Valdilson
Boat driver and guide of Alter do Chão



Valdilson is a boat driver and tour guide in Alter do Chão. During the site visit, I met him at the main port of the village of Alter do Chão with a poster which portrayed postcards from all the famous spots around the river. He tried to sell me a package to do the whole low river in a day, guaranteeing that I would be able to see the most in the least time.

During our encounter, he later told me about how he started in 2009, helping with the production of Tainá (a renowned Brazilian movie that tells the story of an indigenous girl and the mysteries of the jungle). That was the first time Alter do Chão had been in any national TV channel.

He confessed his appreciation for making the movie and regretted now working only as a tour guide.

Adailton
Boat driver and guide of Alter do Chão



On a mission to cross the river to visit the community of Anã and meet the appointment I had made with a local manager, my path crossed with Adailton. Through the recommendation of the local manager (Aldair, further introduced in this thesis), Adailton borrowed a fast boat to cross me for an hour and a half until arriving at Anã.

Born in the business, Adailton is a young worker engaging on social media to publish his services and stand out from the many boat services there are in Alter do Chão. Although not from the community of Anã, Aldair was knowledgeable towards the common practices and rituals of the Tapajós region. After crossing the river, Adailton crossed the local trails in the forest until we reached the community of Anã. It was a pleasant surprise to see his connection to the land that I believe, so far, was not his.

*Idelfonso*Canoe driver of Comunidade do Caranazal and president of Indigenous Association



Idelfonso introduced us to Enchanted Forest, where the springs meet the river. During the wet season, the river tides go up 6m and end up flooding the forest. One can literally see old-growth trees completely sunken. This part of Alter do Chão holds a religious and mystic background and it is the original land of Idelfonso. His community adapted to receiving tourism and touring them around, as also to host them on a common structure (a restaurant) upstream on the community firm ground (terra firme).

The land has been under assault by relatives of the Major, who have been constructing holiday houses at the shore of river. He is the president of the Indigenous Association Borari and coordinates the legal report to the municipality, trying to resist the oppression of tourism speculation and land assaults.

Tomas
Tourism entrepreneur and guide of Alter do Chão



Tomas had been recommended as an experience-oriented guide, which avoids the mainstream touristic bubble offering an authentic experience. On my initial contact, I disclaimed that my interest was related to fieldwork for this thesis, and we progressed in creating a specific and individualised route to touch upon and illustrate the issues which Alter do Chão have been facing. Tomas, although being foreigner, is married to the leading representative of the Feminist Indigenous Association - which opens up a new narrative for miscegenation of foreigners and locals, but also, the gender equality that Indigenous already reached. He was not only known and familiar with the whole territory but was a true voice of causes and social movements of Alter do Chão.

Tomas, despite his high consciousness, had little effective influence over the territory, as had no total relation to land practices. However, he was one of the main reasons of the critical reading that I managed to do during my site visit, with insightful, conscious, politicized discourses.



Marivaldo is a tourism host in São Domingos and one of the first residents of the Conservation Unit to experiment with tourism hospitality, creating a precedent for the coming economy that now tourism is on the Reserve.

Marivaldo and his family coordinate and own the production of andiroba oil (medicinal seeds) and won the Competition for the creation of a Factory building inside their territory. Marivaldo, still holds all the production of its goods (vegetables, fruits, grains, animals, seeds, honey) while educating its visitors with long stays and tours in the forest and river. He exemplifies the capability of tourism hosting while prioritizing land practices and control.

Seu Cari
Tourism host and guide of Maguarí



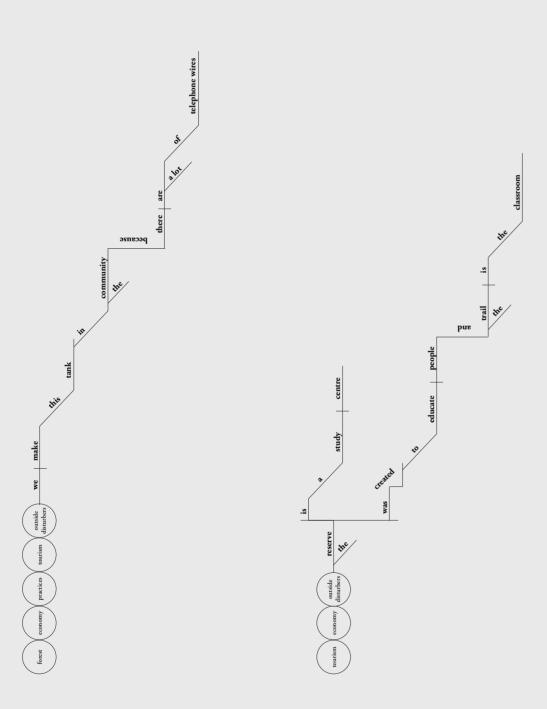
Seu Cari is a tourism host in Maguarí, a community 20 minutes away (by car on an unpaved road) from São Domingos. He holds the prize for best Hammock Stay of the Conservation Unit and receives hosts from all over Brazil and the world in his community. He employs his family to carry lateral jobs and roles in the tourism chain. Although touring in the forest and river, tourism in Maguarí has become an important economy and land practices are becoming increasingly extinct, requiring imports and dependent on the city market for food supply.

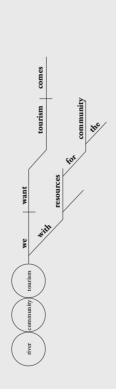
Seu Cari specifically advocated the inconvenient competition that tourism has caused, due to the magnetic marketing that promotes situated landscapes to be tourism spots. As an example, tours leaving from Alter do Chão travel 2h by boat to see the Sumaúma tree (the biggest tree trunk in this region) while having numerous Sumaúmas dispersed on the territory.



Aldair was the last community member I spoke with during my site visit. He introduced me to Anã Community, known for being a reference in the model of community-based tourism. Aldairi, officially the manager of the community and also works part-time at a school. He is proud to say that the local school only hires indigenous people and their aim is to transmit indigenous knowledge without interference of modern school learning systems.

Aldair presented me the 3 entrepreneurial projects that the community develops. All of them, bridged the relevance of the community to upper scales. Produced goods are sold in the capital Santarém, knowledge and techniques are being researched and revealed in academic papers and the young inhabitants are participating in international school exchanges, as well as, documentary competitions abroad. Their work has been not only acknowledged by them but admired and reproduced basin-wide and internationally discussed. Their community became, for this thesis, the model of agency.



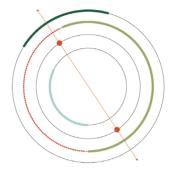




# MONOGRAPHIES OF CRAFTS

The analysis follow the understanding that practices are landscapeconditioned. The following pages will divide the crafts into river, land, forest and community, and will graphically analyze the abundance and scarcity of each landscape throught the lenses of the crafts.

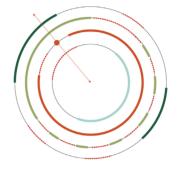
More on that, the monographies analysis takes in consideration the understanding (Peruvian Pavillion, 2023) that communities through time introduced tools, materials, process to tweek natural cycles into year-round abundances. In that sense, the graphics try to read: What is naturally afforded by the landscape? What are innovative additions from communities?



#### clear cycles

traditional communities

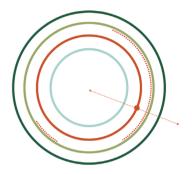
tools and techniques limited products



#### rotational cycles

traditional communities that extended cultivation practices tools and techniques varied products

> agroforestry forest manageme



#### year round cycle

traditional communities that implemented innovative techniques

varied tools and techniques limited or varied products

honey cultivation appliance fish cultivation appliance



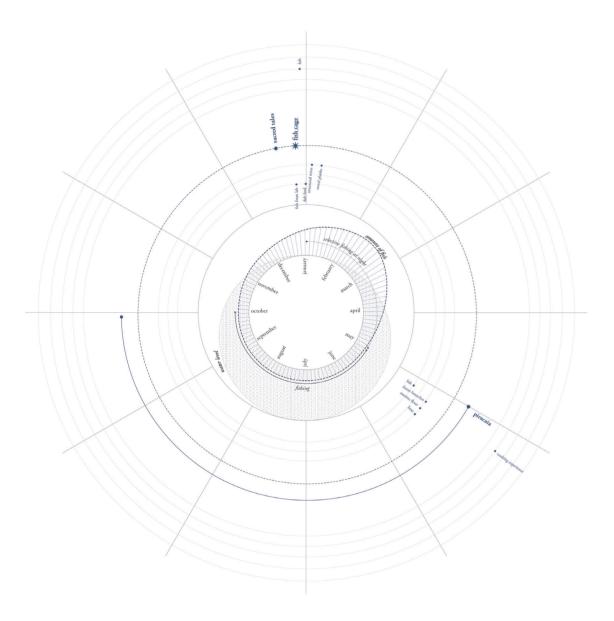










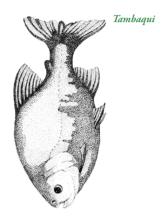


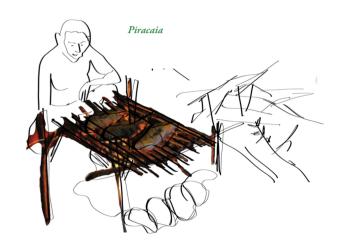
The landscape of the river is used by communities as a provision of food from fishing practices. Different types of techniques are used for this outcome, communities both conduct traditional and artisanal fishing with spears and nets or make fish cultivation farms.

The latter, introduces an innovative way of the practice, being constructed by the communities, wooden/telephone-wired floating cages are placed in the river with up to 800 fish inside. They are fed and managed by women and children and feed the community, the neighbouring communities and the are also sold on the capital Santarém farmers market. River practices represent the best of agency and disruption of traditional means of fishing.

River

Matter, objects and processes

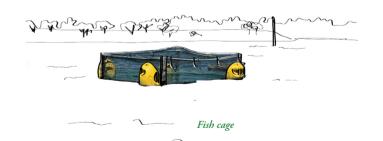




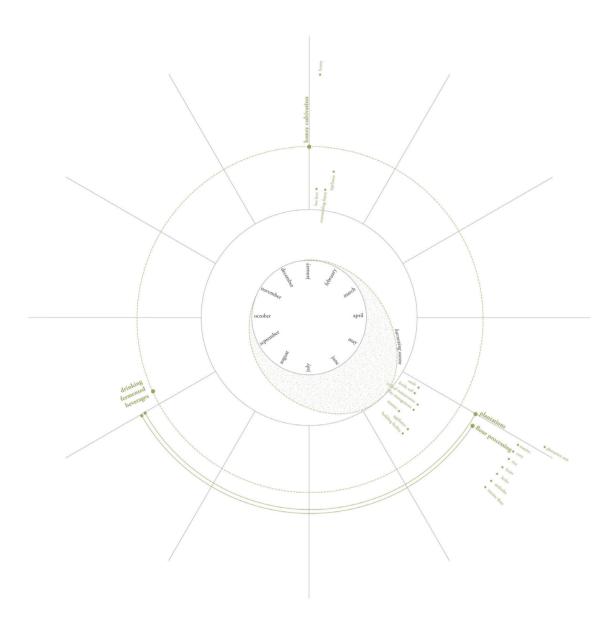








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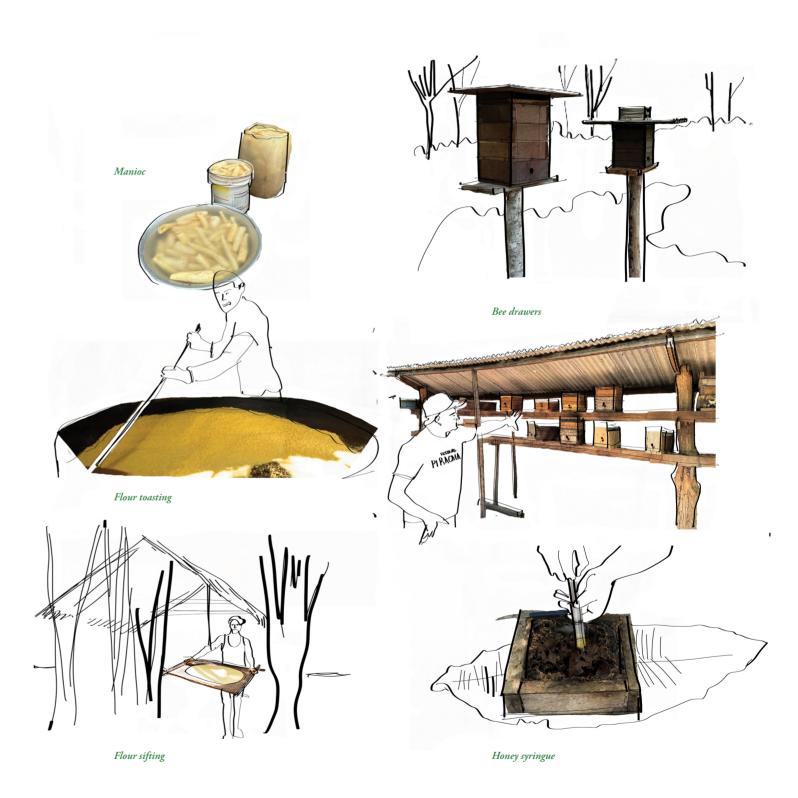


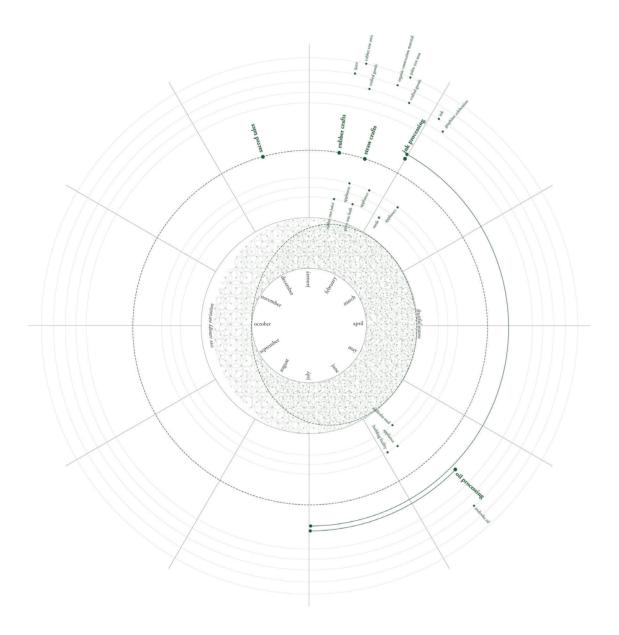
Practices of the Soil relate to processes of cultivation, harvest and control of the land surrounding the communities. These practices behave as domesticated techniques, in which, insightfully, communities withdraw from Nature's abundance. The main examples are cassava cultivation and honey production.

These practices highlight the clear distinction between the footprint of the practice and the territorial reach that it performs. Honey cultivation, for example, is  $0.5m^2$  intervention in the forest that needs at least  $1km^2$  of healthy and thriving ecosystem to be sustained.

Soil

Matter, objects and processes





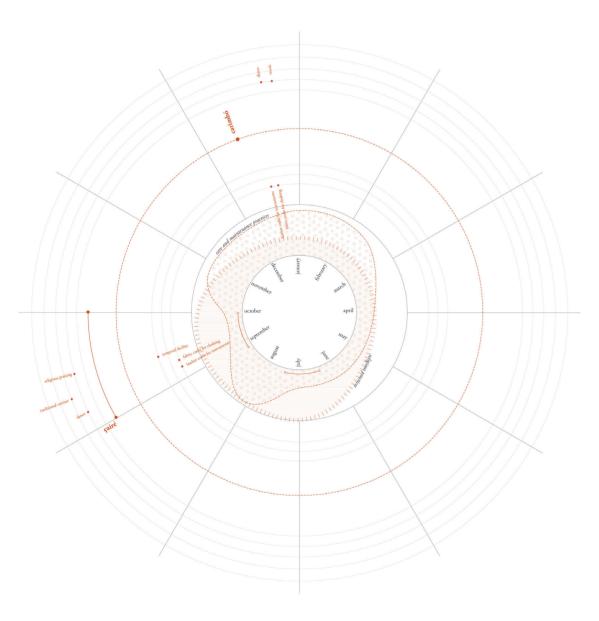
Practices of the Forest relate to the extraction of abundant Forest fruits and seeds. These inform other cultural practices, such as ink painting, medicinal oils and basic building blocks such as rubber from rubber trees.

These practices have a clear cycle aligned with the seasons and climatic conditions of the year, being susceptible of more or less production accordingly.

Forest

Matter, objects and processes





The documentation of community practices aims to address the landscape of society without a productive assessment, but rather leisure, belief-oriented. Noticeable practices of the communities are dancing events, political and institutional gatherings and the use of common transportation methods to commute on the river.

# Community Matter, objects and processes

Carimbó music and dance events





Community centres and assembly points



### MONOGRAPHIES OF **TERRITORY**

As part of the colonisation process of the Amazon, cartography was a turning point into understanding and reading this biome as a resource. Indigenous communities tend to creat edited-abstracted mapping which represent their iconographic reading of this landscape: through plants, waterbodies, constructed elemtns.

The next pages aim on transfering the knowledge learnt from each craft and actor and illustrate their bodies of actions.

Moreover, the edited-abstraction mapping, when overlayered, indicate that a cosmologic approach observed in the situated scale not necessairely translates into a territorial dominance.



















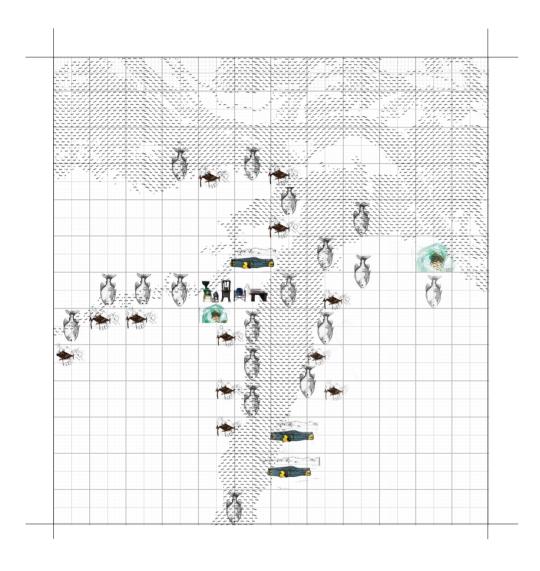








Territory



The body of the river landscape relates to an intangible and scaleless line of influences. The practices carried out in the river respond to the tides, temperature, and toxicity and do not have a defined border, limit or contention. The river behaves as a liquid, fluid and dynamic body that allows the practices to have linearly, dispersedly.

On the map above, the practices are abstracted into the common locations, in which they take place.

0 50 100 km

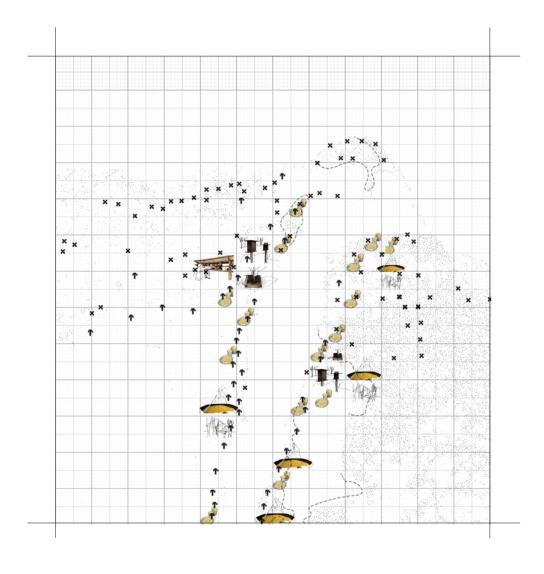
Body of the river
Situated







Territory



Soil practices occur in the territory in a patch spatialisation. They relate to the process of time and the rotational cycle of planting, burning, slashing and replanting. This process is conscious and guided by ancestral knowledge. As already mentioned in the previous chapter, practices of soil demonstrate the best relation of situated actions-territorial reach. Adding up on that, it also gives perspective into the control of time.

On the map above, the practices are abstracted into the common locations, in which they take place and their correlation with presence of local communities.



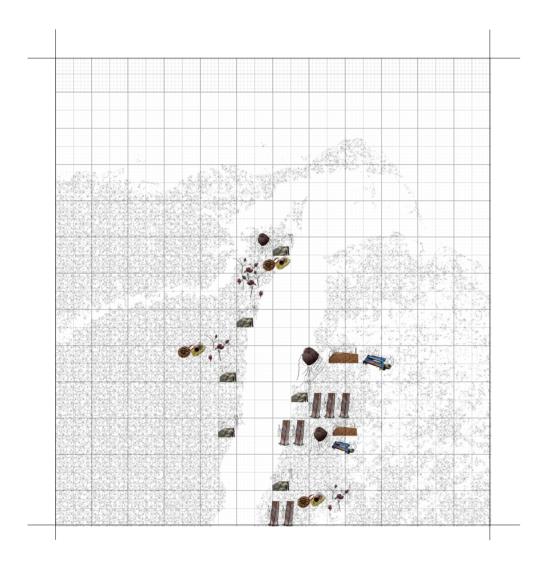
Body of the land
Situated







Territory



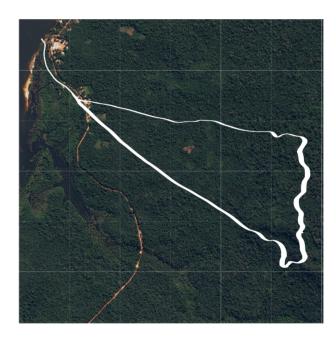
Practices in the forest are intangible when it comes to mapping them. Firstly, because the Amazon Forest has out-of-proportion scales, which great an illusive thought of capability to map it. Secondly, the forest is a dynamic one-body that offers uniformly resources. In that sense, the maps and satellites above, try to bring to tangible dimensions the human-scale accessibility to these goods (departing from local riverine communities)

Above, common areas of forest extraction practices are pinpointed.

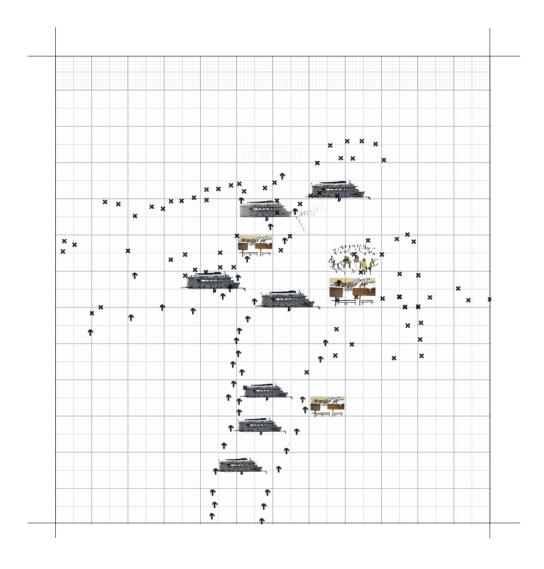


Body of the forest
Situated





Territory



The communal landscape is commonly spatialised into squares that converge most of the plots of the community and aim to gather its inhabitants. Parallelly, smaller communities, present an interpretation of gathering spaces in their own plots, being common to see clearing aside familiar houses.

On the map above, the locations of the main gathering places and points of departure of communal boats are abstracted.



People and community
Bodies









