
FLOWING INTO BEING: UNVEILING GENTLE ACTS OF RESISTANCE IN THE BRAZILIAN AMAZON

ABSTRACT — The Transdisciplinary Network of the Amazon (RETA), comprising over 30 grassroots organizations, operates between the Madeira and Purus rivers, a region altered by the BR-319 highway's construction in the 1970s. This 870 km stretch, cutting through traditional and Indigenous lands, symbolizes infrastructural disruption, threatening biodiversity, autonomy, and food security. Despite challenges, RETA resists daily, denouncing environmental crimes and advocating for community rights. The essay, written in the format of a conversation between RETA members, artists, and designers, discusses one of RETA's key challenges and actions: the continuous efforts of rendering the network visible while fostering awareness of its existence, integrating political and artistic processes to enhance community engagement and co-creation, addressing the urgent needs of the region.

RETA is a collective that de-emphasizes individual authorship; therefore, this essay is attributed to RETA. Contributors to the writing of this text (in alphabetical order) include: Cláudio Bueno, Jolemia Chagas, Dionéia Ferreira, Ligia Nobre, Beatrice P. Padovan, Laura Pappalardo, and Eduardo Staszowski.

KEYWORDS — Brazilian Amazon, BR-319 Highway, Modernity, Infrastructure, RETA Network, Relationality, Environmental Justice, Anti-Colonialism, Transdisciplinary Collaboration

“I have no doubt that confluence is the energy propelling us towards sharing, recognition, and respect. A river doesn't cease to be a river when it merges with another; instead, it remains itself while integrating with others, thus growing stronger. When we converge, we don't lose our identity; rather, we become ourselves and others – we blend. Confluence is a force that yields, that augments, that expands. That's the essence. Indeed, the word 'confluence,' laden with meaning, came to me at a moment when our ancestry cradled me. And, truth be told, it still does! I've been feeling it.” – Antônio Bispo dos Santos (2023)

BACKGROUND — For over a decade, RETA, the Transdisciplinary Network of the Amazon (or *Rede Transdisciplinar da Amazônia*) has been active in the interfluvium of the Cuary and Cuxiuara rivers, the Indigenous names for the Madeira and Purus rivers in the Brazilian Amazon – an extensive area that boasts 41 conservation units and 69 Indigenous territories. Within RETA, a dynamic coalition of more than 30 community organizations thrives, representing both riverine and traditional forest communities, with a predominant representation of women leaders.

— In Portuguese, “RETA,” translated as straight line, is a term that resonates deeply with the construction of the BR-319 highway. Built during the Brazilian military dictatorship in the 1970s, this 870-kilometer stretch sliced through the Amazon, leading to chaotic settlements and altering long-standing living patterns of ecosystems, and Indigenous and traditional communities. Today, this disruption is amplified by widespread illegal deforestation, mining, and labor exploitation, with disproportionate impacts on women and children, further unraveling the social and ecological fabric of the region.

— In contrast to the destructive impact of the highway, the network builds connections to strengthen a dynamic web of relationships driven by shared sensitivities, affections, dignity, and the common good. RETA operates as a living organization where relationships and interactions – social, cultural, with biodiversity, and infrastructural – can be articulated, responding to emergent challenges and violations of land, water, and bodies. Drawing inspiration from the late Argentine feminist philosopher and activist María Lugones (2010), RETA embodies ways of being that prioritize affirmation of life over profit, communalism over individualism, and *estar* (being) over enterprise. It champions a philosophy where beings are interconnected rather than divided into hierarchically and violently ordered fragments. These principles of existence, valuation, and belief stand as a resistant response to the enduring impacts of coloniality, showcasing the enduring power of alternative ways of being that resist the colonial paradigm.

VISUALIZING AND RAISING AWARENESS ABOUT THE NETWORK —

Starting in 2021, RETA initiated a long-term initiative to address a fundamental challenge: visualizing the network and raising awareness of its existence. Initially, this involved online conversations with local activists, youth, women, and environmental agents to share stories and explore their connections to the network’s actions.

— By 2023, these efforts had evolved into weekly online meetings where RETA categorized 15 action processes into intersectional themes such as gender equality, agrobiodiversity, conservation, and anti-slavery efforts.

— The next phase of this work involved developing visualizations that act as counter-cartographies, mapping out RETA’s processes. These served as experiments in visualization, with a particular emphasis on developing an approach to empower these communities in their everyday collaborations.

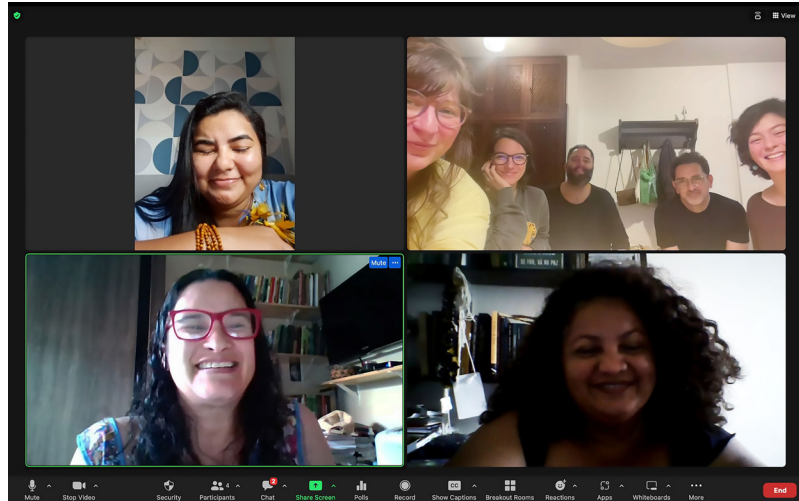
— RETA decided to use visual and artistic processes as a

means to articulate and engage individuals within the context of lived experiences, or what we prefer to call the field of the real. Here, visualizations and representations play a significant role in highlighting RETA's efforts to nurture relationships, collaborations, and processes. Key among these initiatives are activities dedicated to empowering women, encompassing activities such as leadership training for govern-

mental roles, advocating for strategic involvement in gender-related agendas, and combating violence against women and adolescents.

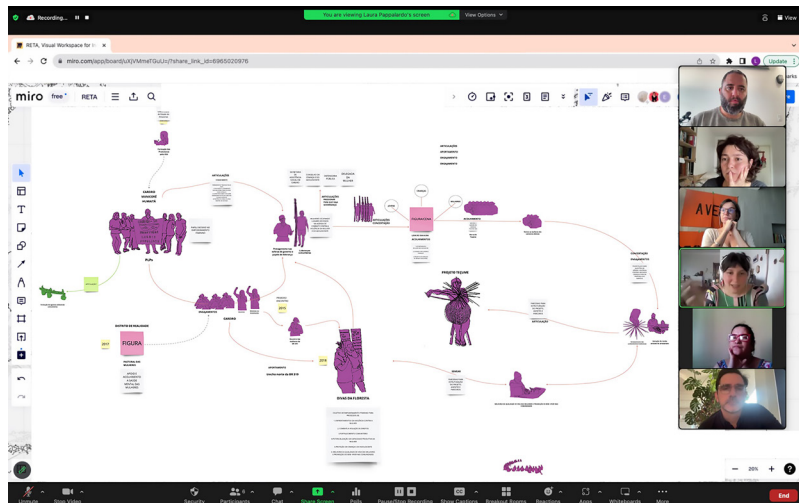
Our process also echoes other artistic and activist practices in Latin America, or more precisely, in the Abya-Yala territory. For instance, the counter-cartographies developed by Iconoclastas (Julia Risler and Pablo Ares, Argentina, since 2006) illustrate the significance of collective mapping (*mapeo colectivo*) as “a process of creation that challenges dominant narratives of territories, drawing on the wisdom and everyday experiences of participants” (Iconoclastas 2013: 12). This approach involves reshaping visual productions and educational methods, engaging with communities and social movements, and leading to subsequent actions. Similarly, Carolina Caycedo's geocoreographies (2016: 106) of the body as resistance and ancestral force provide another poignant reference for RETA. Caycedo's work encompasses listening processes, collective cartographic narratives, writing, films, maps, and photographs, deeply immersing in the ways of life of Indigenous groups and communities persistently affected by major infrastructural projects.

We are currently researching methods to represent actions in motion and challenging static forms for depicting dynamic relationships. Our inability to “capture” RETA in a single representation, map, or image also underscores the multiplicity and complexity of RETA's network.



// Figure 1

Screenshot of online meeting with RETA articulators: Dionéia Ferreira, Jolemia Cristina Nascimento das Chagas and Fran Araújo in the Brazilian Amazon, and in the bigger picture Ligia Nobre Cláudio Bueno; Eduardo Staszowski, Beatrice Perracini, and Laura Pappalardo in São Paulo, Author: N/A, August 2023



// Figure 2

Screenshot of the online meeting during the participatory process of visualizing RETA's network. N/A, October 2023

— Take, for instance, the visualization of projects such as *Pé-de-pincha*¹⁾ and *Teçume* that showcase the intersectionality between combating gender-based violence and territorial conservation. In these initiatives, young people and women play active roles in strengthening communities through activities like land management and environmental protection. As we grappled with the complexities of representing these multifaceted actions in motion, we recognized the challenge of capturing the dynamic relationships within RETA. Actions flow seamlessly into one another, revealing the network's inherent potentialities and the continuous nature of our efforts in visualization and network awareness.

— To shed light on this work and deepen the comprehension of RETA's initiatives, Dionéia Ferreira and Jolemia Chagas, longtime members of the network, address questions regarding the impact of infrastructure, the importance of artistic and educational strategies in promoting community involvement, and the diverse range of activities and methodologies that invigorate RETA's mission.



// Figure 3

Drawings of RETA's Block elements, RETA: Beatrice Perracini, Cláudio Bueno, Eduardo Staszowski, Laura Pappalardo, and Ligia Nobre in dialogue with Dionéia Ferreira and Jolemia Chagas, August 2023

— *The formidable challenge we face in our work with RETA lies in rendering visible the vibrant, self-sustaining network of activism within the Amazon, a region disrupted by numerous infrastructural projects. These projects have been planned for our region since the 1970s, but now Pandora's box is being opened. In addition, more projects are being planned for the region. How do you view the disruptive and harsh intrusion of infrastructure into traditional communities, especially in light of the BR-319 highway?*

JOLEMIA CHAGAS (JC) — Infrastructure represents the reshaping of landscapes through a technological lens, funded, constructed, and exported to nations where the concept of modernity still holds commercial appeal. Spreading as a web loaded with fetishes, it influences individuals and societies through emotions of attachment, pride, and disappointment. This establishes a shared visual and conceptual understanding of modernity. With its development-oriented components, infrastructure forms a territorially-focused network, driven by economic motives and separating diverse life forms.

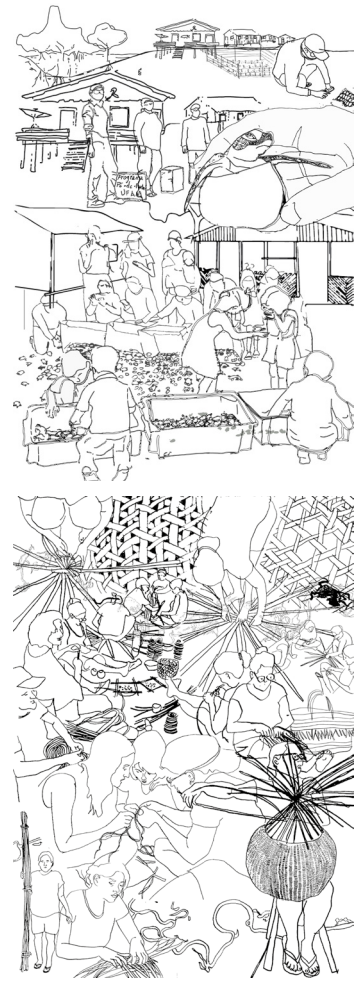
— In the Brazilian Amazon, one such example is the BR-319 highway. From a technical standpoint, highways like the BR-319 link disparate geographical areas, facilitating the movement of vehicles,

goods, and people. The BR-319 traverses between two significant rivers in our region, the Cuary and the Cuxiuara rivers (known today as the Madeira and Purus). These rivers are integral to our existence and our bond with what's essential, providing us with sustenance. To us, a river is kin, a nurturing mother offering water, fish, and beauty. Traveling on a river, we join the natural flow, akin to the fish, seeds, fertile soil, and all life it supports, obtaining nourishment and navigating in specially adapted boats.

Nevertheless, landscape transformation via infrastructure leads to profound social and environmental repercussions. The BR-319 highway's construction has notably severed traditional and Indigenous communities' connections to their living environments. As people relocate closer to the highway, their lifestyle and traditional interactions undergo significant changes. Highways introduce notions of connectivity, development, and accessibility to local communities. Yet, their realization brings about territorial violations, rendering local, traditional, and Indigenous groups invisible, forcibly displacing them or subjecting them to vulnerabilities, including exploitation.

The Amazon fosters a network of organization where diversity thrives through interaction. This isn't a static resource pool for exploitation but a dynamic interplay of mutual dependence among traditional and Indigenous peoples. Through their engagement with the environment, these communities cultivate and uphold their knowledge, customs, and actions, securing socio-environmental independence and preservation. They strategize against developmental pressures to preserve their lifestyle and habitats. Amazonian family agriculture exemplifies this, deploying varied strategies in production and social work organization, demonstrating viable, environmental integration. This isn't a utopian vision but a tangible reality. The question arises: Why are these life methodologies continually overlooked or consumed in the name of progress?

DIONÉIA FERREIRA (DF) — In our communities, infrastructure projects are often designed and executed without engaging those who have long inhabited these areas, making adaptation and dialogue challenging. The BR-319 and BR-230 (Transamazonian) highways serve as examples, abruptly and destructively imposed on the local populace and ecosystem in the 1970s, inflicting a profound and enduring impact. These infrastructural projects, synonymous with *aberration* and *unchecked devastation*, have decimated millions of hectares of forest, adversely affecting countless life forms that call this place home.



// Figures 4 & 5

Posters with RETA's processes and articulations such as *Teçume*, RETA: Beatrice Perracini, Cláudio Bueno, Eduardo Staszowski, Laura Pappalardo, and Ligia Nobre in dialogue with Dionéia Ferreira and Jolemia Chagas, August 2023

Reflecting on the imposition of these structures reveals their profound impact. After five decades, there is a misconception that these roads have always existed and become integrated into local lives, which is misleading. If roads are considered part of local life, they represent a tragic chapter for Indigenous inhabitants. Over time, communities have inadvertently organized around these roads, lured by the prospect of economic opportunities, distorting their perception of the roads' benefits.

By establishing communities along these highways, locals gradually disconnect from their ancestral lifestyles, posing a significant risk to their autonomy. Moreover, the BR-319 and BR-230 have not only negatively impacted local lives but have also served primarily as conduits for illegal agricultural expansion rather than as standard roadways, further complicating the lives of those in the vicinity.

How does RETA confront the aggressive spread of infrastructures like the BR-319, given its role in weaving together various ways of life in the Amazon? How has RETA been effective in fostering and preserving the dynamic, organic networks within the Amazon?

DF RETA is more than an organization; it symbolizes the very foundation that emerges beneath our feet, guiding us towards ongoing conversations between our actions and the lifestyles of our community. It unifies us, shielding us from alliances or collaborations that could harm local interests. Moreover, RETA enables us to engage with diverse actors across multiple levels within the territory, essentially acting as a complex infrastructure for social interaction and cohesion. Unlike typical infrastructures designed to facilitate development, RETA does not cater to any specific sector or agenda. Our network is deeply rooted in the tangible, living environment and stays clear of processes that cater to capitalistic development often justified by invasive projects in our land.

JC For over a decade, RETA has been operating in the *campo real* (real field) of the BR-319 highway, prioritizing conservation and *bem viver* (good living) in our places of life. As an autonomous grassroots network, we are committed to elevating our societal and political contributions. By avoiding formal legalisms that might detach us from our territorial identity, we lay the groundwork for meaningful social participation and the reinforcement of



// Figures 6

Visualization of some of RETA's actions, RETA: Beatrice Perracini, Cláudio Bueno, Eduardo Staszowski, Laura Pappalardo, and Ligia Nobre in dialogue with Dionéia Ferreira and Jolemia Chagas, October 2023

governance over our living spaces. Our operation as an unincorporated network brings to light our diversity and proactive stance as individuals who are either directly or indirectly impacted by infrastructural developments. The broad range of participants we mobilize helps mitigate risks and threats to individuals.

— RETA's initiatives are responsive to the immediate and critical needs of the local community, addressing the structural aspects of public policies. State oversight and private agribusiness ventures have adversely affected traditional communities, leading to escalated deforestation, land invasions, increased forced labor, and violence in rural areas.

— In response, RETA focuses its efforts on regions facing intense pressure and the threat of destruction, particularly along the BR-319 and BR-230 highways. We collaborate with governmental enforcement agencies to call out environmental offenses and rights violations.

— Through dialogue and conservation activities, we aim to safeguard the essential components necessary for biodiversity, self-sufficiency, and food security. Our collaboration extends to communities, villages, and associations, emphasizing the participation of women and youth in non-partisan political actions.

— We advocate for transparency from institutions operating within the territory, urging them to share project details and data with local communities. This approach allows us to generate informed content on environmental issues relevant to local advocacy. Such efforts have solidified our presence in areas vulnerable to agribusiness expansion.

— Operating within an unstructured network enables various stakeholders, affected by the BR-319, to mobilize. This collective action reduces the risks faced by local communities. However, despite RETA's progress, regions, particularly in southern Amazonas, are still under threat from land encroachment and agribusiness expansion. It is crucial for collectives to recognize their role within the network.

— RETA encourages us to critically assess our political engagements in sustaining our livelihoods. It defends against the dilution of genuine grassroots initiatives. As we expose territorial realities, some institutions may exploit local resources, converting them into commercial products. Hence, it is vital for interactions between local networks and formal bodies to be participatory and democratic, focusing on empowering local capacities.



// Figures 7

Visualization of some of RETA's actions, RETA: Beatrice Perracini, Cláudio Bueno, Eduardo Staszowski, Laura Pappalardo, and Ligia Nobre in dialogue with Dionéia Ferreira and Jolemia Chagas, October 2023

— RETA views artistic and cultural practices as closely attuned to the territory and the concept of *bem viver* (good living), sparking our ongoing effort to visualize and raise awareness about the network. Can you elaborate on when and how this collaboration began?

DF — Our lives in the Amazon are deeply intertwined with the arts. Every day in the forest, local populations engage in a continuous artistic collaboration with nature. This stems from the constant experience of beauty, immersion in various sensory stimuli, and the harmony with the natural rhythms of the river waters. For those in traditional communities, beauty is not just an occasional encounter but a daily and constant experience, shaping their existence.

— However, the intrusive and harsh invasion of modern technologies into traditional communities threatens to silence the deep meanings associated with the forest that generations have preserved. The narrative of modernization, accompanied by the imposition of *modernity*, undermines vital cultural aspects such as food, clothing, and music, disrupting the continuity of local life culture.

— Recognizing this challenge, RETA identified the urgent need to act by integrating local content and specificities into the formal education system within the communities. This effort required individuals sensitive enough to grasp the multidimensional aspects of places and ways of life. Artists, with their deep connection to sensory experiences and their commitment to social causes, were natural allies in this mission.

— In 2014, an alliance was formed with Cláudio Bueno and Tainá Azeredo, artists and curators from São Paulo. This collaboration was initiated amidst mounting pressures and threats on our territory, consolidating RETA's struggle for the preservation of our cultural heritage. Our initial project, Intervalo-Escola, was a dynamic artistic residency that produced significant outcomes, including the new Igapó Açu school. The pedagogy of this school, shaped by continuous dialogue among staff, community members, and artists, nurtures an atmosphere of play and communal sharing, even during class breaks. Moreover, Rádio Floresta, a web radio station, originated from this residency, currently involving young people in programming and presentation endeavors, with a focus on collective interests.

— Recently, we have embarked on a journey to visually articulate RETA's essence. Teaming up with RETA's architects, designers, and artists such as Ligia V. Nobre, Beatrice Padovan, Laura Pappalardo, Cláudio Bueno, and Eduardo Staszowski, our objective is to understand RETA's multifaceted nature, embracing its diverse

scales, actors, and layers. By diving into each of our processes at the heart of this understanding, we aim to foster a sense of belonging and ownership among community members, enabling them to contribute to and benefit from RETA's initiatives.

JC — Design and art serve as catalysts for our perceptions and sensations, enabling us to comprehend the meaning and significance of the Amazon for local communities. Art integrates with the environment, bridging what is often perceived as external to the realm of the real. Through art, we can navigate the intricate relationships and interactions within the Amazon, revealing its nuances and complexities.

— Our collaboration aims to visualize the organic, autonomous network of activism in the Amazon territory disrupted by man-made infrastructures. The “noisy and cruel invasion” of infrastructure, exemplified by the BR-319 highway, presents profound challenges for traditional communities. These infrastructural interventions, while intended to connect geographical regions, often overlook the profound connections between local populations and their environment.

— The construction of highways like the BR-319 disrupts the delicate balance of traditional and Indigenous communities with their places of life. The physical alteration of the landscape and the intrusion of highways into these areas not only displaces communities but also undermines their cultural heritage and socio-environmental autonomy. Indigenous peoples, however, demonstrate resilience by maintaining their ways of life and developing strategies to resist these disruptive forces.

— In contrast to the objectification imposed by infrastructure, traditional communities and Indigenous peoples transform these interventions into poetry, weaving their existence into the fabric of the Amazon. Yet, their voices and perspectives are often marginalized in the name of development, raising questions about the disregard for their lived realities in favor of progress-driven agendas.

DF — Therefore, based on our experiences, we can only describe infrastructure as an *aberration* or *rampant destruction*, considering the extensive destruction of millions of hectares of forest and the detrimental impact on diverse forms of life. It is crucial to critically examine how these infrastructures were established, as the passage of time may create a false perception that roads have always been integral parts of people's lives. However, if roads have become integrated into communities over time, they represent a

tragic chapter in the history of those who have long inhabited these regions.

_____ Communities often form along highways, driven by the hope that the increased traffic will bring opportunities for employment and income. However, this perspective can distort the community's perception, leading them to believe that the presence of roads is beneficial. Unfortunately, this integration with highways poses a significant risk to the autonomy and traditional ways of life of local populations.

_____ Moreover, these highways have primarily served the interests of criminal agribusiness activities rather than facilitating safe travel for local populations. This realization underscores the disproportionate negative impacts of these infrastructures on the lives of Indigenous and traditional communities, further exacerbating their vulnerability and marginalization.

CONCLUSION _____ This essay represents just a snapshot of the invisible labor and ongoing collaboration dedicated to addressing the complex challenges faced by RETA and the myriad collectives it represents. By enhancing visibility, representation, and awareness, we aim to illuminate the intricacies of physical, moral, and epistemological violence, alongside the diverse forms of resistance that emerge in response. Similar to the interfluvial delineating the region, our collective work mirrors a river, flowing into being and intertwining the currents of advocacy and solidarity.

_____ In our quest for justice and equity, we also draw inspiration from Audre Lorde's words. Lorde's call to consciousness resonates profoundly with RETA's ethos, particularly her reminder of the need for tenderness and care within marginalized communities. She writes:

“We have to consciously study how to be tender with each other until it becomes a habit because what was native has been stolen from us, the love of Black women for each other. But we can practice being gentle with ourselves by being gentle with each other. We can practice being gentle with each other by being gentle with that piece of ourselves that is hardest to hold, by giving more to the brave bruised girlchild within each of us, by expecting a little less from her gargantuan efforts to excel. We can love her in the light as well as in the darkness, quiet her frenzy toward perfection and encourage her attentions toward fulfillment. Maybe then we will come to appreciate more how much she has taught us, and how much

she is doing to keep this world revolving toward some livable future.” – Audre Lorde (1984: 175)

— As we look to the future, united in purpose, we continue our journey, unwavering in our pursuit of justice, equity, and sustainability for the Amazon and its communities, always mindful that what we capture here is but a glimpse into the vast, dynamic network of collaboration and the gentle acts of resistance at play.

// References

- Bispo dos Santos, Antônio (2023): *A terra dá, a terra quer*. São Paulo, Ubu Editora / PISEAGRAMA.
- Caycedo, Carolina (2016): *A fome como professora*. In: Volz, Jochen / Rjeille, Isabella (eds.), *32a Bienal de São Paulo: Incerteza Viva: Dias de Estudo*. Pesquisas para a 32a Bienal em Santiago, Chile; Acra, Gana; Lamas, Peru; Cuiabá e São Paulo. São Paulo, Fundação Bienal de São Paulo, pp. 105–122.
- Iconoclastas (2013): *Manual de mapeo colectivo*. Recursos cartográficos críticos para procesos territoriales de creación colaborativa. Buenos Aires, Tinta Limón.
- Lorde, Audre (1984): *Sister Outsider: Essays and Speeches*. New York, Crossing Press.
- Lugones, Maria (2010): *Toward a Decolonial Feminism*. In: *Hypatia*. Vol. 25, issue 4, pp. 742–759.

// Image Credits

Figure 1: Title: Screenshot of online meeting with RETA articulators: Dionéia Ferreira, Jolemia Cristina Nascimento das Chagas and Fran Araújo in the Brazilian Amazon, and in the bigger picture Ligia Nobre, Cláudio Bueno; Eduardo Staszowski, Beatrice Perracini, and Laura Pappalardo in São Paulo. Author: N/A. Date: August 2023

Figure 2: Title: Screenshot of online meeting during the participatory process of visualizing RETA's network. Author: N/A. Date: October 2023

Figure 3: Title: Drawings of RETA's Block elements. Author: RETA: Beatrice Perracini, Cláudio Bueno, Eduardo Staszowski, Laura Pappalardo, and Ligia Nobre in dialogue with Dionéia Ferreira and Jolemia Chagas. Date: August 2023

Figures 4 & 5: Title: Posters with RETA's processes and articulations such as *Teçume*. Author: RETA: Beatrice Perracini, Cláudio Bueno, Eduardo Staszowski, Laura Pappalardo, and Ligia Nobre in dialogue with Dionéia Ferreira and Jolemia Chagas. Date: August 2023

Figures 6 & 7: Title: Visualization of some of RETA's actions. Author: RETA: Beatrice Perracini, Cláudio Bueno, Eduardo Staszowski, Laura Pappalardo, and Ligia Nobre in dialogue with Dionéia Ferreira and Jolemia Chagas. Date: October 2023

// About the Authors

Cláudio Bueno is an artist and curator living between São Paulo, Brazil, and Santa Cruz, California, United States. He serves as an art professor at the University of California, Santa Cruz (UCSC, Art Department). At this university, he teaches in the Environmental Art and Social Practice MFA program and is an affiliated professor of Visualizing Abolition Studies. He has engaged in several collaborative practices committed to social and environmental justice, being featured in many international exhibitions, artistic residencies, awards, and talks. Together with Tainá Azeredo, Bueno published “Intervalo-Escola: The Artisanry of Times, Learnings, and Collectivities,” in *Things We Do Together: The Post-Reader* (Milan: Mousse Publishing and Ujazdowski Castle Centre for Contemporary Art, 2020).

Jolemia Cristina Nascimento das Chagas holds a Ph.D. in Environmental Sciences and Sustainability in the Amazon from the Federal University of Amazonas. She is the articulator of the Transdisciplinary Network of the Amazon – RETA, and a collaborator with the Brazilian Amazon Ethnoecology Center (NETNO/UFAM). Her experience in Amazonian family agroecosystems with an emphasis on the conservation of agrobiodiversity led to her becoming an organic researcher in the Amazon, developing her thesis *Environmental Coupling and Conservation in Family Agroecosystems on the Manicoré River, Amazonas*. She is a researcher at the Center for Sustainability Studies at the Getulio Vargas Foundation – FGVces, drafting the Territorial Development Agenda for the BR319 Region. Her recent publications include “Organização nos agroecossistemas familiares

amazônicos: um olhar pela lente da complexidade,” in *Edgar Morin. Homem de muitos séculos: um olhar latino-americano*, eds. Elimar Pinheiro do Nascimento, Maurício Amazonas and Alfredo Pena-Vega (São Paulo: Edições Sesc São Paulo, 2021).

Dionéia Ferreira was born on the Madeira River, in the municipality of Humaitá, Amazonas. She is the Coordinator of RETA (Transdisciplinary Network of the Amazon), in the context of the BR-319 highway and the Purus-Madeira interfluvium. She is the Coordinator of the Women's Uprising to Combat Extreme Poverty in Humaitá/AM, and a Senior Local Researcher at the Getúlio Vargas Foundation's Center for Sustainability Studies as part of the project “Strengthening transparency and governance in the BR-319 region,” which culminated in the drafting of the “Territorial Development Agenda for the BR-319 Region: Building a Territory of Good Living.” She has a degree in economics and a master's degree in environmental sciences, both from the Federal University of Amazonas.

Ligia Noria is a curator and researcher living in São Paulo. She has a Ph.D. in aesthetics and art history from the University of São Paulo, with a sandwich scholarship in transdisciplinary design at the Parsons School of Design (New School/NY), and a master's degree in the histories and theories of architecture program from the Architectural Association School of Architecture (London). She has also taught at the Fundação Armando Álvares Penteado (FAAP), the FAU-Mackenzie, and the ETH Studio Basel: Contemporary City Institute. She has been engaged in experimental projects and platforms connecting visual arts and architecture, aesthetics and politics, cultural-environmental and community agencies, including *Campos de invisibilidade/Fields of Invisibility*, *Counter-Conducts: political-pedagogical action*, the Spore Initiative (Berlin/Mexico), and EXO experimental org. She is currently teaching at the Escola da Cidade – School of Architecture and Urbanism, São Paulo, and is part of *O grupo inteiro* (since 2014).

Beatrice Perracini Padovan is an architect, researcher, and Master's candidate at the University of São Paulo working within the entanglements of Indigenous cultural heritage and Indigenous land rights. She develops projects in collaboration with Indigenous and maroon communities, such as the Guarani Mbya in São Paulo. In parallel to the architectural design practice, she is actively involved in mappings and forms of visualizing the built environment according to the interests of communities for social and environmental justice. She is a member and co-founder of Chão Coletivo and the Ruinorama Collective, research groups working between the intersections of Architecture and Anthropocene, Multispecies Studies, and Afro-Amerindian cosmologies.

Laura Pappalardo is a Ph.D. candidate in the Urban and Regional Planning program at the University of São Paulo. She holds a B.Arch from the Escola da Cidade (2017) and a Master of Environmental Design from Yale University (2021). As an architect and researcher, she is interested in contributing to collectives that are working daily to unsettle inequitable forms of spatial practice in the built environment and growing infrastructures of care, environmental justice, multispecies collaborations, and labor justice. Laura is a researcher at Chão Coletivo and also participates with Brazilian spatial practitioners and architects in the Ruinorama Collective. Her published works include “Mapping Grounds for Infrastructural Reparations in Jaraguá Peak,” *Public Culture* vol. 34, no. 3 (98), 1 September 2022: 409–417. doi: <https://doi.org/10.1215/08992363-9937325>; *Misperforming Road Ecologies*. CCA, 2023.

Eduardo Staszowski, Ph.D., teaches at the Parsons School of Design, The New School in New York, where he leads initiatives in Transdisciplinary Design. His work focuses on exploring the interplay between design and social thought, particularly examining how designers navigate processes of transformation in response to social, economic, political, and environmental challenges. He is the co-founder and director of the Parsons DESIS Lab, while also serving as the Co-Director of the Parsons MFA in Transdisciplinary Design and as Coordinator of the Graduate Minor in Civic Service Design. Furthermore, he co-edits three book series, including *Designing in Dark Times*, *Radical Thinkers in Design*, and *Beyond the Modern* (all published by Bloomsbury). Staszowski's *Designing in Dark Times: An Arendtian Lexicon*, co-edited with Virginia Tassinari, received the esteemed *Compasso D'Oro* from the *Associazione per il Disegno Industriale* (ADI) in 2022.

// FKW is supported by the Mariann Steegmann Institute and Cultural Critique / Cultural Analysis in the Arts ZHdK

Sigrid Adorf / Kerstin Brandes / Edith Futscher / Kathrin Heinz / Marietta Kesting / Julia Noah Munier / Franziska Rau / Mona Schieren / Rosanna Umbach / Kea Wienand / Anja Zimmermann
// www.fkw-journal.de

// License

This work is licensed under the CC-BY-NC-ND License 4.0. To view a copy of this license, visit:

<https://creativecommons.org/licenses/by-nc-nd/4.0/legalcode>

