



New stories for the Amazon

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I felt compelled to ask myself, with all the seriousness in the world, the following question: "What is the myth you are living?"

(Jung 1956, xxiv)

The name "Amazon" began to take shape with the publication of the chronicle of the journey in 1541-1542 by Gaspar de Carvajal (2007). This Spanish clergyman recounted the existence of a people comprised of women living in over 70 villages. He described them as very fair and tall, with long, braided and tangled hair, armed with bows and arrows, and fierce warriors. From then on, the South American region became associated with the Greek myth of the Amazons, a society of women skilled in war and hunting, fierce combatants. In 1544, the Venetian Sebastiano Caboto already included them on his world map; there he illustrated soldiers in armor, shields, and swords engaged in open combat with these women (Figure 1).



Figure 1 Detail from: Sébastien Cabot, Mapamundi, 1544. French National Library. <http://catalogue.bnf.fr/ark:/12148/cb40593927f>

Later, narratives emerged in which the human and non-human aspects of the Amazon were depicted as conflicting, at least in the eyes of the European worldview. The emergence of these narratives alluding to a territory that needed to be contested, subjugated, and domesticated is not merely anecdotal; they are long-lasting narratives that are part of an ongoing process, coloniality, which constantly resurfaces or weaves new layers of colonialism for the construction of alterity and the exercise of power (Cuví 2018). In this text, I aim to illustrate these narratives and some discourses that challenge them. Moving from the myth of the Amazons to other myths, I will reflect, among other things, on the vast array of connections that can exist in the immense Amazon, with both its human and non-human inhabitants. This range of accounts includes those found in this book, one of the outcomes of the São Paulo School of Advanced Science: Sustainable and Inclusive Amazon (hereinafter referred to as “the School”). Within these records, we can see tensions and potential solutions in the face of adversity and what may seem inevitable, as well as the escapes made by heroes and heroines, both ancient and modern.

A story that comes to mind when I think about the past and present of the Amazon is the Greek myth of the labyrinth of Crete. This place was built by the skilled craftsman Daedalus to contain a voracious Minotaur, a being that was part-human and part-non-human, to whom several youths had to be sacrificed each year. The Athenian hero Theseus joined a group of sacrificial victims, determined to slay the Minotaur with his combat skills, but he didn’t know how to navigate the labyrinth. That’s when Ariadne, the daughter of King Minos of Crete, appeared. Following advice from Daedalus, she gave Theseus a ball of yarn, the end of which he tied to the labyrinth’s entrance (Figure 2). After killing the Minotaur, the hero used the thread to avoid the tragic fate.

In this myth, I find several parallels with the past and present of the Amazon biome. I view this forest as a labyrinth inhabited by various Minotaurs, the customary extractive¹ activities of the Anthropocene and their accelerations (McNeill & Engelke 2014; Steffen *et al.* 2015). There’s the ruler of Crete, determined to keep these monsters and artificial order in place. There’s also Daedalus, the inventor of the system, who seems uncomfortable with his creation and wishes to see it overthrown. There’s Ariadne and her guiding thread: knowledge, reason, affections, and cunning to prevail in the face of tragic foreboding. There are heroines and

1. In Spanish, the word “extractivismo” refers to large-scale extraction activities, especially of materials and energy. In Portuguese, “extrativismo” refers to the sustainable use of resources by communities. In this article, I will use the Spanish meaning.

heroes who, like Theseus, have the skills and the will to annihilate the devouring beast, although sometimes the Minotaurs are transformed into a Hydra of Lerna, a mythical entity whose head, when severed, gives rise to two new ones.

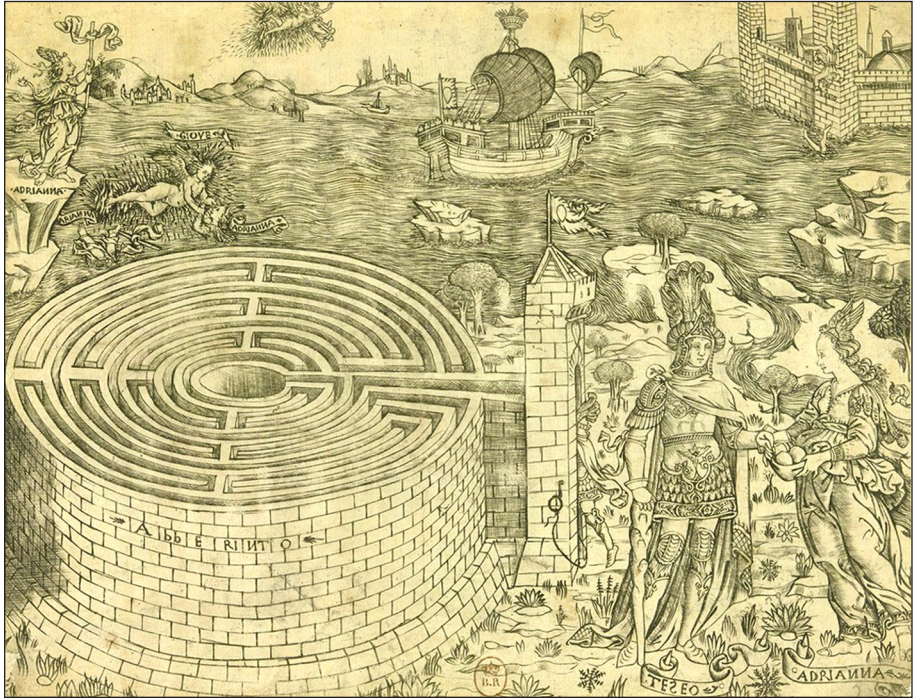


Figure 2 Baccio Baldini, *The Labyrinth of Crete and the story of Theseus and Ariadne*, 1460-1475. French National Library. <http://catalogue.bnf.fr/ark:/12148/cb40346597v>

Several Amazonian myths also make me reflect on the complexity of this South American tropical biome. One of them, from the Bororo indigenous people, called “the macaws and their nest,” contains elements similar to the Cretan labyrinth (Lévi-Strauss 1964, 43-45). It tells the story of a young hero whose father wants to kill him but is saved multiple times by the wisdom of his grandmother, who advises him to trust bird-like beings or gives him a magical staff, elements that save him from death. His path is winding, fraught with suffering, and marked by death, betrayal, and revenge. Like Ariadne with her ball of yarn, the Bororo hero’s grandmother saves him with a mixture of affection and reason, ideas, and desires.

Another relevant Amazonian tale is that of the Twins in their Napo Runa version, which illustrates the complexity and incommensurability of the symbolic and the material in local worldviews. Pregnant, the mother of the Twins went to

the cave of the jaguars with the intention of being devoured. The jaguar mother hid her to save her, but her jaguar offspring found her, killed her, and removed the two babies from her womb. Instead of consuming them, the jaguar mother chose to raise them. In the meantime, these jaguars continued to prey on people, so the humans wanted to annihilate them. One day, the Twins set a trap for their jaguar siblings and killed them, providing an apparently paradoxical solution: helping the humans and betraying the jaguar mother who had saved them. The jaguar is, therefore, both predator and prey, admired, imitated, and respected, as well as abhorred, hunted, and feared (Uzendoski & Calapucha-Tapuy 2012). Although feared, humans seek to connect with these felines because they provide wisdom and teach how to live in the jungle; in other Amazonian legends, they teach humans how to use fire and end up being stolen, as in the myth of Prometheus (Turner 2017).

For a scholar of myths from a psychological perspective, the Austrian Carl Jung (1952) suggested that the mythologies of all peoples and eras integrate, among other things, what he called the “collective unconscious.” He proposed that we have common ideas, some of which have been with us for a long time. It is understood that we are also capable of creating new collective unconscious elements that coexist with the ancestral ones. What are these myths that we live with or try to create about the Amazon biome? I am interested in highlighting two narratives that have been very present in the School and in this book: the narrative of Knowledge and the narrative of Life. These are two semiotic and material places that exist or could exist as utopias or dystopias.

Narratives of knowledge and life

The ten articles in this book, as well as the lectures at the School, provide scientific and political explanations and positions on the processes occurring in the Amazon. Some refer to specific cases, distinguish localized biogeophysical processes, or integrate various worldviews. They analyze and challenge the tensions surrounding pollution, deforestation, infrastructure, social exclusion, and other manifestations of genocidal and ecocidal violence, and, based on empirical evidence and theoretical reflections, they point towards actions that lead to inclusive, peaceful, and sustainable directions. They identify both the winners and losers in various activities. Positioned in the here and now, they point to dystopias and allude to possible utopias.

At the School, it became clear that in order to envision the utopia of transitions towards a robust sustainability, actions must be guided by an ethical

component, an environmental ethics (Brennan & Yeuk-Sze 2002–2021). Starting from an ontological stance that reflects on the relationships between humans and between us and non-humans, from a horizontal and renewed perspective, it seems possible to redefine and redirect aspects of the economy, politics, regulations, financing, and education. This requires the integration of contemporary epistemologies, including epistemic, affective, and ontological turns, ecologism, decoloniality, and feminism. Interdisciplinary fields such as Environmental History and Science, Technology, and Society Studies have been discussing and charting the convergence of humans and non-humans, along with their respective agencies for decades. Buddhism (a philosophical proposal that has existed for centuries), the more recent Romanticism, and Aldo Leopold's *Land Ethics* (2005) are also in line with this perspective.

In the Americas, there's *pachamamismo*, or *sumak kawsay*, with its conceptual and practical virtues and problems (Bretón, Cortez & García 2014). The sociology of associations by Bruno Latour (2008), which alludes to the reassembling of the social, is suggestive. Similarly, emerging from Amazonian studies and ontological anthropology, the idea of "perspectivism" explains that both humans and non-humans experience and understand the world in unique ways, and that each perspective is valid and coherent, even if it is different (Viveiros de Castro 2013). These and other proposals move towards hybridity and complementarity, leaving no one and nothing behind, incorporating and understanding the agency of all actors. They contrast with the assumption that there is an objective and universal reality; they challenge univocal, sometimes hegemonic models. By being open to multiple perspectives, it is possible to articulate "sustainability algorithms," sets of systematic operations that lead to socioecological systems of greater virtuosity and resilience (Cuvi 2022).

Part of the School's objectives was to have "a multi and interdisciplinary vision, based on science and valuing indigenous and traditional knowledge." The conjunction between modern technoscience and local, some ancestral, knowledge under the broad framework of what is being called "knowledge" (Barahona & Raj 2022; Daston 2017) is part of environmental ethics. All the works are transparent regarding this shift. They follow a path that has been given names such as Post-Normal Science (Funtowicz & De Marchi 2000) or dialogue of knowledge. They gather the opinions of actors who have not been adequately highlighted, in part because their knowledge is not mobilized through mechanisms such as scientific publications or academic conferences. The invitation to construct wisdom horizontally in order to arrive at solutions is a central part of what I refer to as the narrative of Knowledge, which goes beyond technoscience.

Amidst the tribe of the moderns, technoscience has been imposing itself as a powerful narrative since the 18th century. This set of norms and ways of appreciating the world has undermined the power of various institutions. Nevertheless, it has not been accepted by everyone; currently, there is denialism for various reasons, including its inadequacy in the face of socio-environmental crises and its failure to provide satisfactory answers to all questions, sometimes addressing only a part of them. The narrative of Knowledge goes beyond this: it acknowledges that modern technoscience works best when combined with other forms of knowledge, forming a nested system with unique properties. This Knowledge is like Ariadne's thread or the Bororo grandmother's magic staff; it encompasses many perspectives.

There have been and still are knowledgeable masters, descendants of ancient inhabitants, who managed soils, built roads and cities, navigated rivers, and domesticated plants. Their legacy is, above all, tacit, alive in practice, not always readily available in the academic world. Historically, technoscience has appropriated this knowledge, although it has not always recognized it. Amazonian explorers like Louis Agassiz, Henry Walter Bates, Alfred Russel Wallace, William Henry Edwards, or Richard Spruce relied on these people and their practical knowledge to construct technoscience (Pereira Antunes, Massarani & Castro Moreira 2019).

In the first section of this book, four articles address Knowledge about the macro-impacts of activities in the Amazon region. They analyze these impacts and propose ways to avoid or modify them through organizational and governance strategies, drawing on both technoscientific knowledge and local and ancestral knowledge. The first article argues that the economic, ecological, and social impacts of large hydropower dams have been underestimated, questions the narrative of "clean energy," and suggests that providing electricity to remote communities would require planning alternative infrastructures (Resende et al. 2023). These conclusions emerge from the knowledge of technologies, political economy, and the experiences of communities.

In the second article, Lima et al. (2023) address the systemic issue of deforestation, presenting strategies that have been effective in reducing it. They argue that on both public and private lands, it's necessary to combine knowledge with incentives, command, and control. They propose a theoretical model based on what is known, from various perspectives, about the complexity of deforestation processes. This article is followed by another that analyzes the concerning contamination by mercury in indigenous communities, especially in the Munduruku territory. The authors claim that this is not a new problem but is growing daily, exacerbated by the fact that national and international policies

and commitments are not being fulfilled (Cantuária *et al.* 2023). The title of this text contains the word “reality,” although “reality” is multidimensional, almost never univocal. Regarding issues like the quantity of mercury in people, biodiversity, and soils, the data is indisputable, especially when observed in conjunction with statistics on neurological, cardiovascular, digestive, and reproductive diseases. Equally serious is what Ochoa *et al.* (2023) expose in their article on pesticides; like mercury, pollutants associated with agricultural production affect people and the environment from a multidimensional perspective. The authors present a very valuable case related to the guarana bush. The agroecological model, based on traditional techniques using genetic material from the forest, without extensive artificial pest controls and with extraordinary results, is contrasted with productions that require laboratory varieties and many pesticides. Based on Knowledge, these four articles on impacts propose solutions ranging from the suppression of mega-hydropower dams to zero deforestation and the eradication of pollution sources. In all cases, education, communication, inclusion, prevention, and monitoring are presented as crucial, working with communities, teaching, and learning.

The block of articles dedicated to local governance also incorporates the narrative of Knowledge. The first of them explains the problems caused by droughts, particularly in the south, a topic that has mobilized a lot of research due to its impacts on mobility, access to food and medication, prices, crops, wildfires, fishing, and hunting (Pessôa *et al.* 2023). The most important aspect that this work reveals, from my perspective, is that adaptation to this recurring and increasingly intense phenomenon can be achieved through dialogue between local knowledge and technoscience, integrating knowledge about ecological agricultural calendars, chacras, information systems, and early warning systems, among others. The authors emphasize that “the identification of the drought phenomenon is quite diverse in the Amazon,” which demonstrates the incommensurability that Knowledge must encompass.

The second article in this section addresses a broader issue: the relationship between resource management, climate change, and local governance (Guimarães *et al.* 2023). It reaffirms the value of local knowledge, some of it ancestral, in the face of challenges that include droughts, rising temperatures, impacts on biodiversity, and economically significant forest species, among others. It also alludes to the recovery of the traditional agricultural calendar as an adaptation measure.

The third set of articles addresses the inclusion of cultural diversity at different scales. Dedicated to analyzing the inclusion of indigenous students in universities, the article by Lembi *et al.* (2023) is closely tied to the narrative of Knowledge

since academia should be at the center of integration processes. Based on the case of the State of Amazonas, Brazil, they inquire about how to enhance the access and retention of indigenous students, prevent discrimination, and promote them to representative positions in universities. I can't think of a more fitting essay on post-normal science, on the dialogue between technoscientific knowledge and indigenous knowledge. A similar situation occurs with the article on urban diversity, focused on the mesoregion of Marajó Island, State of Pará (Carmo *et al.* 2023). Considering that cities are dynamic spaces where multicultural encounters take place, the authors question the most appropriate urban sustainability indicators. Without naivety but in a poignant manner, they document the singularities of this region and how local knowledge and its consideration could be used to make urban development more relevant for its inhabitants.

The governance section concludes with an article on the territorial rights of indigenous and Afro-descendant populations in three countries. Cañadas *et al.* (2023) argue that the preservation of the biocultural diversity of the Amazon is crucial and requires the assurance of certain conditions for indigenous and Afro-descendant peoples, including their territories. They analyze three cases: the Apolima-Arara in Brazil, the Waorani in Ecuador, and the Saamaka in Suriname. They present timelines and detail the processes, conflicts, achievements, and needs. They mention the lack of concrete activities to ensure the actual preservation of biocultural diversity and propose innovations in four dimensions of the processes: autonomy, self-governance, and political participation; law enforcement, monitoring, and sanctions; conservation and promotion of traditional knowledge; and sustainable community-based economic sovereignty.

Finally, the fourth section features an article on transdisciplinarity. It is mentioned not only as a "possible" category but also as "indispensable" for a sustainable future in the Amazon (Krainovic *et al.* 2023). The authors conducted numerous interviews to reflect on the strategies that implement transdisciplinary science. The results call for more work with communities, both in incorporating their knowledge and in policy formulation. In summary, approaches are needed that are not just top-down or from academia to communities but are co-created, horizontal, and interactive.

The inter/multi/trans/polydisciplinary approach lies at the heart of the Knowledge narrative. Among other things, it predisposes to overcome the idea of "purity" in both technoscience and local knowledge. It understands that this epistemological unfolding can put an end to narratives such as the one that led to the naming of the "Amazon" basin from colonial perspectives to construct narratives of complementarity, not alterity. In a similar vein, a few years ago, the

Scientific Panel for the Amazon published a synthesis report that, in addition to combining technoscience and local and ancestral knowledge, provided policy recommendations (Nobre *et al.* 2021).

The second narrative I want to address, very present in the School, is that of Life. It dates back centuries but gained renewed strength with the second wave of environmentalism from the 1960s and 1970s (Guha 2000). Its central narrative is that the destruction of biocultural diversity is problematic and that it is necessary to reframe the Amazonian space from both a semiotic and material perspective. For example, it invites leaving behind the idea that these forests are empty, that they are “devastated lands,” devoid of people (Cuvi, Guiteras-Mombiola & Lehm 2021). This also leads to burying the notion that these are spaces whose exploitation is indispensable and necessary, intended to convert their natural heritage into financial capital as quickly as possible. This view has been used for centuries to promote “progress,” “development,” or “modernity,” from the mythical tale of the city of El Dorado to the Brazilian government’s posters from 50 years ago that referred to the Amazon as a place to “profit” (Figure 3), or in messages about the inescapable need for extractivism and sacrifice zones to achieve development in the 21st century.

The Life narrative considers erosional trends, pollution, decline, and the extinction of cultural, biological, and agricultural diversity problematic. It is supported by Knowledge, for instance, in statements from the recent Intergovernmental Panel on Climate Change report, which alludes to our high level of confidence that the Amazon, “one of the world’s largest repositories of biodiversity and carbon, is highly vulnerable to drought,” and could become a carbon emitter rather than a sink due to massive tree die-off (Castellanos *et al.* 2022, my translation). It is also based on the Scientific Panel for the Amazon, which reports potential tipping points, steps into unknown territory, labyrinths where we are unsure if we have an Ariadne’s thread, where Knowledge may find itself in terra incognita. According to this report, based on empirical evidence, there are four potential ecosystem configurations toward which Amazonian forests could be headed. Among them, “the degraded open canopy state and the closed canopy secondary forest state are the most likely to occur over large areas, particularly along the ‘deforestation arc’” (Hirota *et al.* 2021, my translation). These scenarios are concerning as they warn of transitions towards a dystopia of deforestation, drought, and social unrest.



Figure 3 Banco da Amazonia's advertisement in 1972, in the magazine *Realidade*. Taken from: <https://revistacenarium.com.br/chega-de-lendas-vamos-faturar-anuncio-de-1972-vendia-a-amazonia-ao-capital-predatorio/>

The Life narrative argues that economic growth, while generating well-being for some populations, produces negative legacies for many others and for nature. It questions whether Gross Domestic Product (GDP) is the supreme authority among well-being indicators. It calls for moving beyond the number of shovels, excavators, mines, mega-construction projects, exported biomass, or hectares added to the agricultural frontier each year. It asserts that the breath of progress, this Promethean myth, has left devastating traces that threaten the Earth's fragile balance (Steffen *et al.* 2015). Furthermore, it notes the increasing transgression of planetary biogeophysical boundaries and local boundaries as the true contemporary "tragedy" (Gligo *et al.* 2020). It puts an end to historical ideas of prodigality and abundance, which have been crucial in the mindset and actions of the American republics since their inception (McCook 2018); there are no longer inexhaustible or infinite resources to be exploited.

The narratives of Life and Knowledge resist the forms of denial of climate change and global change, in lobbying efforts that support the need to squeeze

the last drop from natural assets (wood, oil, minerals, fibers, fertility, water) to gain financial capital. These counter-narratives are upheld by various old ideologies that have no interest in ending ethnocide and ecocide in order to build transitions toward a strong sustainability and the culture of the Ecocene.

Transitions to a strong sustainability

Various mentalities, intentions, desires, countries, indigenous and Afro-descendant people, peasants, urban residents, and millions of non-human actors converge in the Amazonian space. Sometimes, they coexist peacefully, while at other times, they clash with destructive force. Biodiversity conservation or ecological restoration, with their benefits for communities, contrast with deforestation, mining, and pollution. Personally, I see these processes as oppositions between life and death instincts (Freud 1922, p. 253), between anthropocentrism and biocentrism, between conventional and ecological economic approaches, between extractive intentions and resistance. The question is whether we can establish a dialogue between these intentions, some of which are so at odds with each other that they mutually cancel out, leading to a zero-sum game, a path to nowhere.

There are undoubtedly Minotaurs-Hydras-Jaguars that need to be eliminated to build transitions towards strong sustainability. This book points out ways to do so, both practical and theoretical, based on various narratives. However, as we try to apply these tactics and strategies, or expand them when present, we may end up overwhelmed by slow progress or setbacks, feeling incapable of escaping the prediction of our tragedy towards a fatal destiny.

We need a lot of creativity. Among the forms of resistance to the layers of colonialism, many solutions have been proposed. Some of them are more unusual, but they can help redefine the incommensurability of possible processes. Let's go back to the Napo Runa people, who for centuries fled from the conquerors in the form of soldiers, religious figures, and officials, whom they portrayed as cannibals who appropriated their bodies (Alvarado 2010). After many escapes, they eluded total conquest by submerging themselves in a lagoon created through magical acts. They fled to resist within an alternative reality: "From the Native perspective, the ancestors were only 'conquered' and colonized within one field of reality, that of ordinary reality. The ritual superiority of the ancestors in the realm of alternative reality allowed them to survive and continue assisting their descendants inhabiting the region" (Uzendoski 2020, own translation).

This lagoon, in the symbolic realm, provided a place from which other resistances and transitions were enacted. What is this lagoon in the Amazon today? I see it as a multidimensional space, political, economic, social, legal, and emotional, from which local Amazonian communities can be supported, granting them space in urban areas to engage in political processes, share their stories, assert their rights, and market their products through fair value chains. The lagoon is a hyperspace where processes of education, communication, and dissemination emerge and converge. It's where local and international funding is channeled to implement restoration projects and other initiatives that regenerate and cool the planet, transforming people's lives with local participation, in harmony with the rhythms of nature. This is not a utopia: in a community within Napo Runa territory, we investigated how community visions and practices were combined with state funds and European-based technoscience to diversify livelihoods. Community ecotourism, sustainable forest management, promotion of the Amazonian chakra, value addition to timber and non-timber products, a community carpentry workshop, a forest nursery, handmade soap production, essences, medicinal plants, and the revaluation of ancestral knowledge in conjunction with modern knowledge are all taking place there (Ariza-Montobbio & Cuví 2020). The lagoon is a community empowerment hub where words like bioeconomy, strong sustainability, and biocultural diversity are freely used to forge new societies.

Transitions to strong sustainability – a demand of the articles in this book – require thinking outside the box. This is happening in more spaces, as in a recently published book of uchronias or counterfactual histories (Yáñez 2023). In it, colleagues associated with universities wonder how the Ecuadorian Amazon and Ecuador would be if oil had not been exploited since the 1970s. Just a dream? Not at all. On August 20, 2023, a few days before sending this article for publication, a referendum was held in Ecuador. The question was: Do you agree that the Ecuadorian government should keep the oil in the ITT, known as Block 43, indefinitely in the ground? Sixty percent of the population voted in favor of permanently halting oil operations in a sector of Yasuní National Park. A Minotaur was defeated but quickly reemerged as a Lernaean Hydra with two new heads: legal and political maneuvers to disregard the outcome.

Transitions to strong sustainability require the transformation of materiality, defeating the mythical and contemporary beasts that continue to devour people, fertility, water, biomass, animal blood, plant sap, to feed the concrete jungles, near or far, to sustain unsustainable lifestyles. It is a challenging task, especially when considering the willingness to eliminate resistance without re-

spect for life, as is the case with the increasing murders of environmental leaders in Latin America, especially in Brazil, which ranked third in the world in the number of environmentalists and land defenders murdered in 2019, with the state of Pará being the most dangerous for these individuals (Santos 2019). Extractivism goes to such extremes, or deceives us by doing Penelope's work: it pretends to support change but secretly undoes everything. The hegemonic, highly entropic culture engulfs, co-opts, and distorts meanings. This is what happened with the word sustainability, which was so contested that it became necessary to refer to "weak sustainability," "strong sustainability," and, more recently, "hyper or super-strong sustainability." Environmental ethics cannot be naïve: many people want – or claim to want – to be environmentally correct but are obscenely hypocritical or ecologically naïve². Even fewer are those who understand the necessary transformations and are willing to redefine narratives.

In the mythical stories I presented at the beginning of this text, Ariadne, the Bororo grandmother, and the mother jaguar are women. The colonial history has been patriarchal, and a peaceful transition cannot occur in this way, whether men or women govern. I also like to think that the solutions in these myths are carried out by human beings, confronting and transforming the apparent destiny with their Knowledge.

Will we flee or will we resist? Will we find saving affections, will we find the cunning to defeat the Minotaurs-Hydras-Jaguars, to escape the worst omens? It will depend on what we make visible or invisible, and whether we accept embracing incommensurability, which requires more than just including diversity. I began by explaining that the word Amazon has meant, for five centuries, a space associated with conflicts. Today, it brings together fractal lives and intentions that emerge and converge in one place. It is perceived in many ways, with various myths, stories, metaphors, and places: home to millions of people, the Earth's lungs, a water reservoir, a climate regulator, a carbon sink, a green hell, a merciless jungle, a source of wealth, a lost paradise, a green paradise... When I asked myself, following Jung, what myth or story I construct and live in relation to this biome, I visualized the Amazon as the forest that holds and sustains the world, a kind of contemporary Atlas.

2. People who are easily persuaded by any distorted information or who manipulate socio-environmental evidence to fit their way of life. They claim to care about nature and appear to care about nature, but they refuse to scrutinize their ideas and practices in detail to avoid challenging them. They are deeply naïve and lack malice, unlike deniers, but they are equally dangerous to socio-environmental culture (Cuví 2022).

The narrative of economic growth as the only path has been responsible for exacerbated impacts before and during the Great Acceleration of the Anthropocene. It seems that it can only be countered by its alter ego, a Great Deceleration, which involves the agroecological revolution and the restoration of nature as starting points for new social, economic, and political systems at all scales. The Amazon has the environmental conditions for this, as well as a population and Knowledge. We need to work on these and other meanings to free it from its worst atavisms and tragic omen.

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