

**GEOGRAPHICITY IN THE WORK DIARIES OF INDIGENOUS AGROFORESTRY
AGENTS OF ACRE**

***A GEOGRAFICIDADE NOS DIÁRIOS DE TRABALHO DOS AGENTES
AGROFLORESTAIS INDÍGENAS DO ACRE***

***LA GEOGRAFICIDAD EM LOS DIARIOS DE TRABAJO DE LOS AGENTES
AGROFORESTALES INDÍGENAS DE CARE***



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ABSTRACT: This article analyzes the training process of indigenous agroforestry agents, a professional category focused on the territorial and environmental management of indigenous lands and their surroundings. The research is located in the Western Brazilian Amazon, with an emphasis on the state of Acre. It investigates how these agents, who belong to recently literate groups, use work diaries to record in indigenous languages and in Portuguese social, cultural and environmental practices that make up their educational and professional paths. The diaries, composed of texts, maps and drawings, reveal a specific geographicity, anchored in the daily experience of the agroforestry agent and in their relationship with the territory. Such records attribute new social meanings to the use of alphabetic writing, cartographic representation and figurative drawings, which, when appropriated by the communities, become part of the local cultural dynamics. In this context, diaries are understood as pedagogical, cultural and political devices, allowing the expression of indigenous aesthetics, the documentation of knowledge and the reinscription of their stories through their own narratives.

KEYWORDS: Indigenous agroforestry agents. Cultural cartography. Indigenous education. Territorial management. Work diaries.

RESUMO: Este artigo analisa o processo de formação dos Agentes Agroflorestais Indígenas, uma categoria profissional voltada à gestão territorial e ambiental das Terras Indígenas e de seus entornos. A pesquisa situa-se na Amazônia Ocidental brasileira, com ênfase no estado do Acre. Investiga-se como esses agentes, pertencentes a povos de letramento recente, fazem uso dos diários de trabalho para registrar, em línguas indígenas e em português, práticas sociais, culturais e ambientais que compõem seus percursos formativos e profissionais. Os diários, compostos por textos, mapas e desenhos, revelam uma geograficidade específica, ancorada na experiência cotidiana do agente agroflorestal e em sua relação com o território. Tais registros atribuem novos sentidos sociais ao uso da escrita alfabética, à representação cartográfica e aos desenhos figurativos, que, ao serem apropriados pelas comunidades, passam a integrar as dinâmicas culturais locais. Nesse contexto, os diários configuram-se como dispositivos pedagógicos, culturais e políticos, permitindo a expressão da estética indígena, a documentação de saberes e a reinscrição de suas histórias por meio de narrativas próprias.

PALAVRAS-CHAVE: Agentes agroflorestais indígenas. Cartografia cultural. Educação indígena. Gestão territorial. Diários de trabalho.

RESUMEN: Este artículo analiza el proceso de formación de los Agentes Agroforestales Indígenas, una categoría profesional orientada a la gestión territorial y ambiental de las tierras indígenas y sus entornos. La investigación se sitúa en la Amazonía Occidental brasileña, con énfasis en el estado del Acre. Se investiga cómo estos agentes, pertenecientes a pueblos con alfabetización reciente, utilizan los diarios de trabajo para registrar, en lenguas indígenas y en portugués, prácticas sociales, culturales y ambientales que componen sus trayectorias formativas y profesionales. Los diarios, compuestos por textos, mapas y dibujos, revelan una geograficidad específica, anclada en la experiencia cotidiana del agente agroforestal y en su relación con el territorio. Estos registros atribuyen nuevos sentidos sociales al uso de la escritura alfabética, a la representación cartográfica y a los dibujos figurativos que, al ser apropiados por las comunidades, pasan a formar parte de las dinámicas culturales locales. En este contexto, los diarios se configuran como dispositivos pedagógicos, culturales y políticos, permitiendo la expresión de la estética indígena, la documentación de saberes y la reinscripción de sus historias mediante narrativas propias.

PALABRAS CLAVE: Agentes agroforestales indígenas. Cartografía cultural. Educación indígena. Gestión territorial. Diarios de trabajo.

Introduction

Before, we only thought about speaking our own language, because we were already born with it. Today, there is writing (Kaxinawá, *apud* Grupioni, 2008, p. 11).

Like most indigenous peoples in Brazil, the original peoples of Acre belong to an agraphic tradition and only came into contact with writing at the end of the 19th century, with the arrival of migrants from the Northeast involved in the extraction of latex from the rubber tree (*Hevea brasiliensis*). During this period, with the consolidation of the new capitalist system of production—the so-called “rubber cycle”—a significant part of the indigenous population of the region was subjected to a regime of semi-slavery.

Inserted by force or semi-coercion into the *aviamento* system, a credit model based on the exchange of goods for extracted products, the indigenous people became dependent on the rubber plantation owners (*seringalistas*), who provided basic necessities in exchange for the collected rubber. Among the most common items were: work tools (such as axes and machetes), weapons and ammunition, industrialized foods (salt, coffee, sugar, rice), clothing and fabrics, household utensils, hygiene products, and basic medicines, as well as alcoholic beverages, especially *cachaça*.

The extracted rubber was delivered to the rubber plantation boss, who recorded in books both the quantity produced and the products “paid” in exchange, almost always at inflated prices, generating debt and continuous dependency. In this context, writing began to be perceived by the indigenous people as a tool of great value, seen as essential to avoid fraud and ensure fairer exchanges. This growing interest in mastering writing is mentioned by Castelo Branco (1950) in an ethnographic chronicle about the Huni Kuĩ (Kaxinawá) of the Jordão River.

[...] they ask to have their names and nicknames written on a piece of paper and, when satisfied, they would be very happy, carefully keeping these papers because they considered them very precious, perhaps because they noticed the caution with which the rubber tappers kept the bills received from the bosses (Castelo Branco, 1950, *apud*, Monte, 1996, p. 72).

In the early 1980s, shortly after the demarcation of their lands, it was these same indigenous people who sought out the Pro-Indian Commission of Acre (CPI-Acre) with the request to be taught to read and write. The introduction of writing among the indigenous peoples of Acre, promoted by the so-called forest schools, marked a break with the old social relations of captivity established since the mid-19th century. This process resulted in a profound appreciation of alphabetic writing, seen as an instrument for renewing social identity and

weakening the system of exploitation imposed by regional capital on indigenous peoples, who were historically inserted as the working classes of extractivism (Monte, 1996, p. 75).

If for some indigenous peoples, writing is a practice known for many generations, for others, writing, and writing in their own language, is a new, recent achievement with important impacts not only for the maintenance of the linguistic diversity present in the country even today, but also for the strengthening of the sense of ethnic belonging for many of these peoples (Grupioni, 2008, p. 13).

For the indigenous peoples of Acre, the achievement of written language is a relatively recent process. This achievement was realized with the implementation of indigenous schools, in the context of the “An Experience of Authorship” project, developed by the CPI/Acre. The project’s objective was to find ways to express and strengthen the practices of political and linguistic-educational emancipation of indigenous peoples. For Luciano (2017, p. 309), “the written or spoken maintenance of an indigenous language is a true act of sociopolitical resistance, which seeks a relationship of recognition and respect, even if in a subaltern or asymmetrical way”.

Methodology

The present research adopts a qualitative approach, of an interpretive and comprehensive nature, seeking to understand the experiences and practices of indigenous agroforestry agents in Acre from their own perspectives. The study recognizes the centrality of writing, drawing, and mapping as instruments not only for recording, but also for reflection, planning, and cultural expression. In this sense, the interpretation of daily practices and the records produced by the subjects themselves is privileged, valuing their forms of knowledge and social and territorial organization.

The work combines different types of research. Firstly, it is documentary research, by analyzing the work diaries of the agroforestry agents, which record in detail agroforestry activities, environmental management practices, community events, social relations, and perceptions about the territory. In parallel, the research has a bibliographic character, by engaging with references in intercultural education, indigenous history, cultural cartography, and critical geography, allowing the records to be situated in broader historical, educational, and sociocultural contexts. Finally, it is characterized as an ethnographic investigation, insofar

as it interprets narratives, maps, and drawings as expressions of an indigenous view of space, memory, and daily experience.

It should be noted that the work diaries have an institutionalized character: when completed, they are delivered to the Pro-Indian Commission of Acre (CPI/Acre), formally integrating the training process of the agroforestry agents. Thus, these records do not function only as personal documentation, but constitute part of the evaluation and pedagogical development of the agents' training.

The methodological foundation starts from the premise that the work diaries constitute hybrid documents, combining alphabetic writing, drawings, and maps, capable of recording daily experiences, ecological knowledge, and sociocultural practices. The systematic use of maps in the diaries is treated as a method of spatial analysis and communication, allowing agents to interpret, record, and plan the management of their territories. This practice highlights the integration between scientific knowledge and traditional knowledge, while simultaneously strengthening indigenous agency in territorial management, environmental preservation, and cultural appreciation.

Thus, the research recognizes the diaries as instruments of sociopolitical and cultural resistance, as they document historical processes, daily experiences, and strategies for community strengthening. The qualitative analysis of these records allows for understanding not only the techniques and activities developed, but also the symbolic, ethical, and aesthetic meanings attributed by the agents to the territory, to writing, and to the educational action itself, consolidating an approach that combines scientific rigor with the valuing of indigenous perspectives.

Indigenous Agroforestry Agents and writing in their work diaries

Indigenous agroforestry agents, trained by the Pro-Indian Commission of Acre (CPI/Acre), are prepared to take on a leading role in the territorial and environmental management of their lands and surroundings. The training of these agents is based on a pedagogical proposal founded on the principles of intercultural education, developed over the last 40 years in the Brazilian indigenous context (Vivan *et al.*, 2002, p. 58).

Most of the agents are young people and adults belonging to 13 different indigenous peoples of the region. They play an essential role in promoting local community development, with a focus on food sovereignty. To this end, they work on creating productive alternatives

that diversify food sources and strengthen community subsistence (Monte, 2003, p. 12; Gavazzi, 2016, p. 9). The experience of agroforestry agents in Acre stood out as a pioneer in the management of Indigenous Lands, becoming a reference model for other regions of Brazil.

Most indigenous agroforestry agents were taught to read and write by indigenous teachers in schools established in the villages since the beginning of the 1980s. They represent a new generation of indigenous youth from Acre that expresses the results of school processes aimed at the acquisition of writing, a second language, and other knowledge, techniques, and demands arising from contact with national society.

Their school education was bilingual and intercultural, aimed at linguistic development in both the indigenous language and Portuguese, in oral and written modalities. Furthermore, they received basic notions of mathematics, essential for dealing with contact relations, as well as introductions to concepts and techniques of geography, history, and natural sciences.

Therefore, upon entering the agroforestry agent training program, many of these young people were already literate and possessed an educational foundation that facilitated their engagement in the course activities.

When, in 1996, the use of the work diary was introduced in the training activities of agroforestry agents, the initial intention was to improve and (re)elaborate the process of acquiring written language, meeting a demand expressed by the participants themselves. The proposal was for the diaries to serve as an instrument to formulate interventions in their communities - among them, the implementation and management of Agroforestry Systems (SAFs), which were beginning to be developed at that time (Gavazzi, 2012, p 59).

However, the use of the diaries ended up taking a broader and more significant turn. The indigenous people's interest in writing and the fascination that the written language began to exert in the communities surpassed the initial function of simple recording of agroforestry activities. Within this formal training process, the diaries became a space for reflection and recreation. Many agents began to use both the Portuguese language and indigenous languages to reinterpret and transmit their knowledge and historical experiences, re-signifying practices and knowledge (Scaramuzzi, 2008, p. 9).

[...] We always learn more in the course and in the diary entry as well. If we don't write in the diary, it's kind of hard to learn. For us to learn, it depends on the interest in achieving what we want. I started writing in my diary to strengthen and record my work, to show that I have the capacity to do many things. What we lack is more opportunity to show our value. I make my diary so I don't forget, when I get old. When our notebook is published, people will be able to know how we started our work, how our training has been

happening. I like to write, I feel good, I find it beautiful when people write, who make drawings. I think it is also a way to show our opinion, to take our idea to another place. The diary is like a letter, it takes our word, our history to many places, that's what I think (Kaxinawá *apud* Gavazzi, 2012, p. 58).

When they note their own activities in these notebooks, they improve, re-elaborate, and develop the process of acquiring written language. Through drawings and writing, they record and disseminate the great variety of actions carried out in Indigenous Lands, such as, for example, the entire process of implementing and managing agroforestry in the communities themselves, or the actions of surveillance and inspection of Indigenous Lands. They also record the day-to-day events, fixing in writing the memory of their work and the daily life of the village (Gavazzi, 2017, p. 1).

Geographicities in work diaries

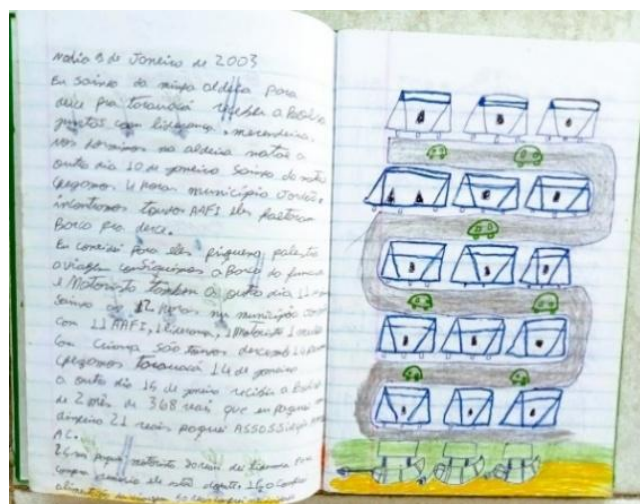
The map is the mirror of our community, it serves to show what we have learned, it helps in the understanding of the territory (Kaxinawá *apud* Gavazzi, 2012, p. 150).

In their work diaries, indigenous agroforestry agents record the diverse forms of use, management, and conservation of the natural resources they use. They also note their relationship with the land, the forest, and the community, in addition to describing how they develop the activities under their responsibility (Figure 1). These records reveal how the territory is used through hunting, fishing, cultivation of fields, collection of natural resources, agroforestry practices, meetings, community work parties, trips, research, rituals, and festivals (Figure 2).

In their agroforestry activities, indigenous agents record the relief characteristics of the Indigenous Lands where different agroforestry models are being implemented. They document how the management of fields, agroforestry backyards, agroforestry systems, and medicinal parks is carried out³. Many give names to their systems, conduct censuses of cultivated species, identify who participated in the work, how the management was conducted, how long it took, what was planted, and where the seeds used to enrich and diversify their productive models came from. They also describe how the distribution and exchange of seedlings and seeds occur among themselves, practices that constitute a true exchange of genetic material.

³ Medicinal parks are places where shamans, together with AAFIs and communities, cultivate various species of medicinal plants that they gather from different parts of the forest, and where they perform shamanic healing rituals to cure certain illnesses.

Figure 1 – Work diary reporting the trip made by the Indigenous Agroforestry Agent (AAFI) to the municipality of Jordão, Antonio Domingos Keã Huni Kuĩ (2003)



Source: Pro-Indigenous Commission of Acre – CPI-Acre.

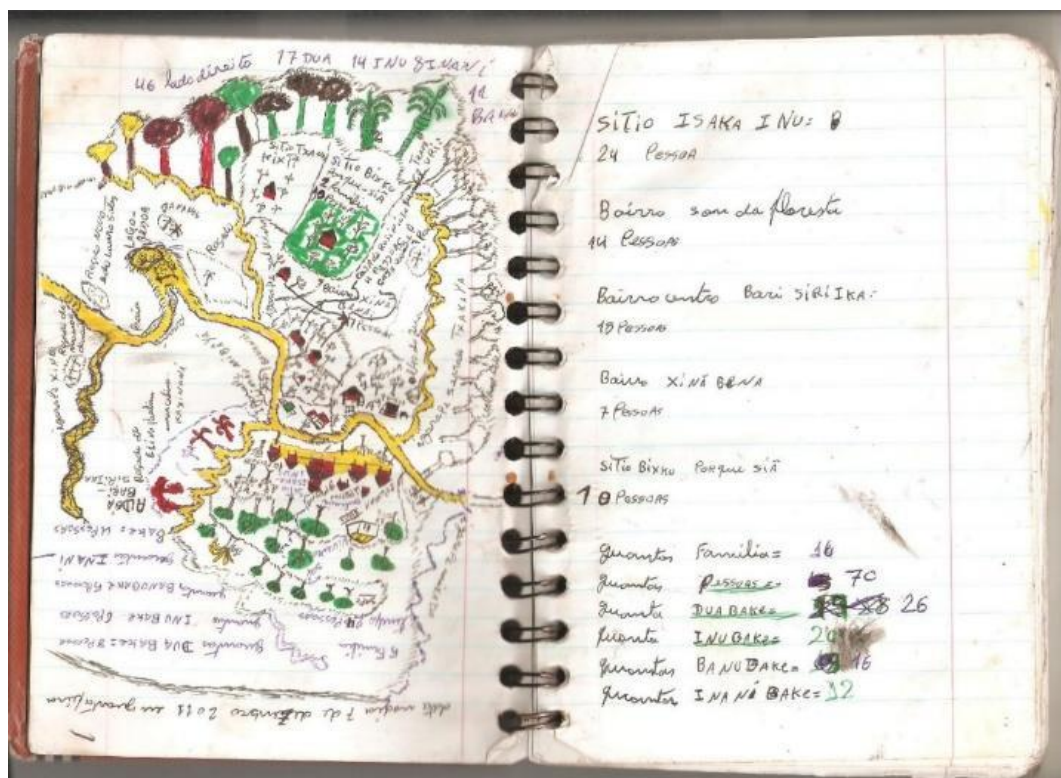
Figure 2 – Work diary documenting watermelon production on the river beach, Acelino Sales Huni Kuĩ (2005)



Source: Pro-Indigenous Commission of Acre – CPI – Acre.

In environmental monitoring activities, many record the use of palm fronds for roofing houses, walks, conflicts, meetings held in and outside the communities, and who participates in them. They also record the agendas regarding community meetings alluding to the implementation of territorial and environmental management plans in their communities and how social and political relations take place between them, the community, the municipality, and the State (Figure 3) (Gavazzi, 2012, p. 61).

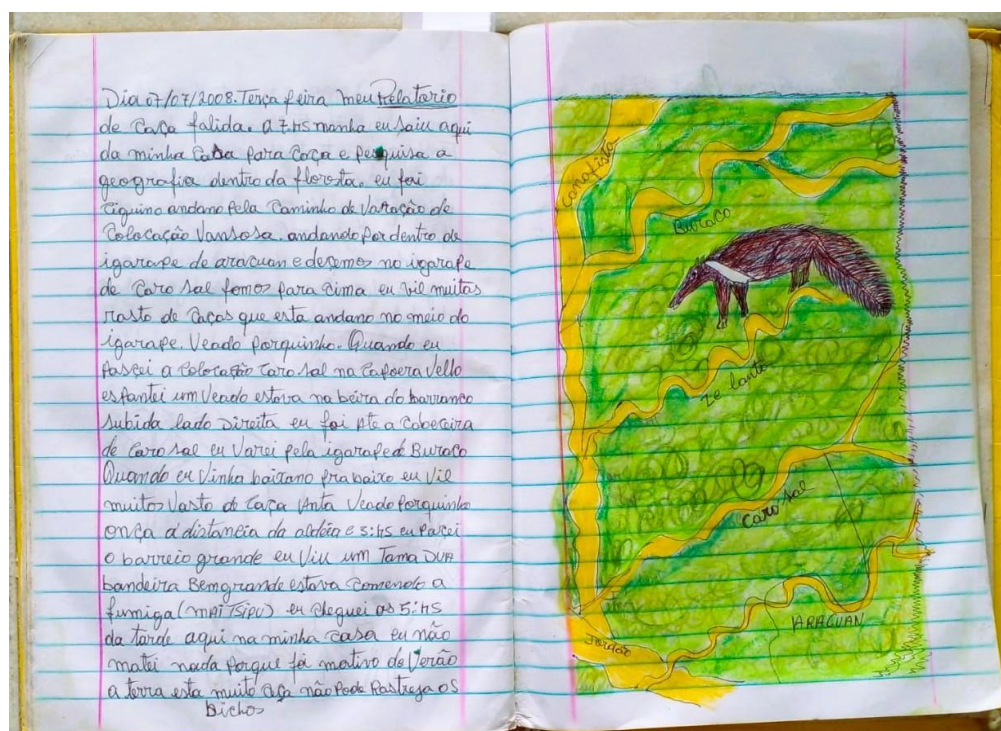
Figure 3 – Work diary containing the map of Bari Village in the Kaxinawá Indigenous Territory of the Jordão River, Acre, Pedro Biló Huni Kuĩ (2011)



Source: Pro-Indigenous Commission of Acre – CPI – Acre.

Many of the work diaries are configured as true geographical records of the Indigenous Lands. In them, intense human experiences are transmitted and worlds profoundly distinct from already known landscapes are revealed, by portraying life in the depths of the Amazon rainforest (Figure 4). These notebooks function as small geographical atlases, full of drawn maps that indicate lifestyles in the communities, social relations that go beyond the limits of the village and the surrounding society, histories of the different places represented, forms of environmental management, and the symbolic meanings associated with these spaces, elements that dialogue with dimensions of knowledge still unknown to Western science.

Figure 4 – Work diary – hunting activity locating five streams that flow into the Jordão River – Kaxinawá Indigenous Land of the Jordão River – Acre, José Rodrigues Paiva Shane Huni Kuĩ (2008)



Source: Pro-Indigenous Commission of Acre – CPI – Acre.

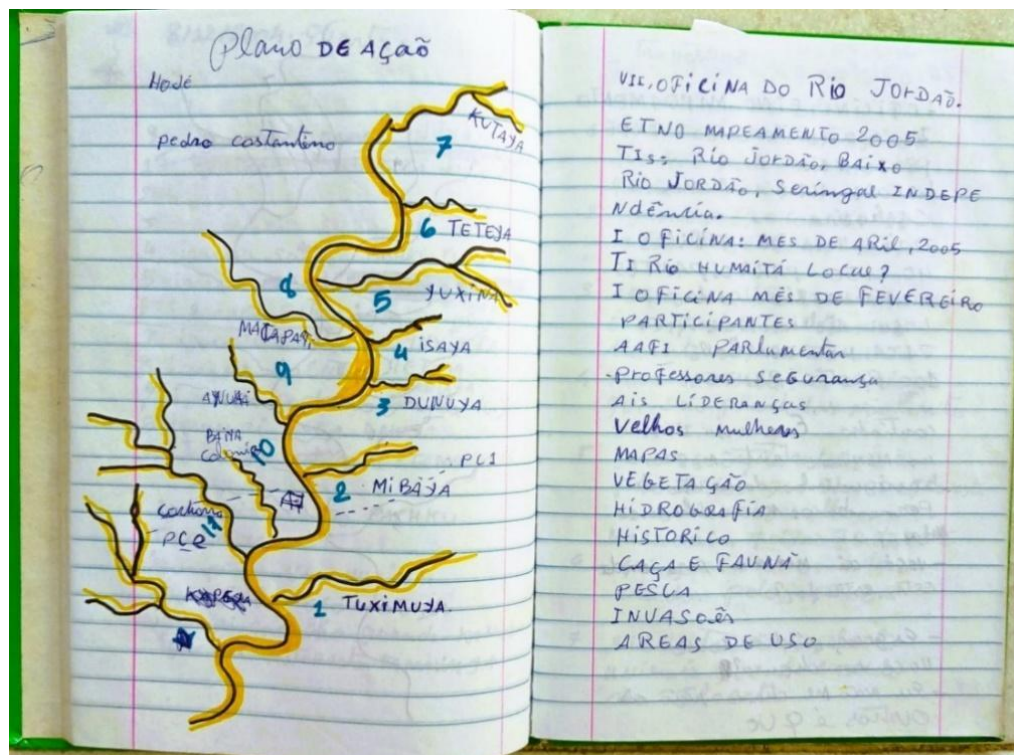
The work diary functions as a tool to understand reality, and human experiences, shaped by time, gain voice in writing—a sensitive mirror of the author’s soul, which reveals, in each line, their unique way of seeing and feeling the world (Silva; Bovo, p. 246, 2023). This practice of creating diverse maps in their diaries results from the study of the Indigenous Cartography discipline, present in the training curriculum, in which mapping activities are quite intense.

A map is a study tool, it is a very important record where we identify many things that exist in the indigenous land. It shows the size of the land, where the boundaries are, where the villages are located, how many streams there are within the indigenous land, how many water holes there are, how many lakes there are, how many productive beaches, how many hunting trails, names of the streams, names of the lakes, names of the water holes, campsites, salt licks, grassy areas, hunting and fishing refuge areas; in short, with this you can work with the territorial and environmental management plan, both with fauna and flora. It helps to raise community awareness, working on top of the map, on top of the agreements made in workshops, uniting in search of knowledge. It strengthens traditional culture, locates traditional seeds, and helps in environmental monitoring and research. The map can also unite with people from the surroundings to carry out surveillance during the spawning season, and take care of trash. The map focuses on various activities that we have been doing, it helps to understand our work with wisdom in relation to the management of our territory. The map helps students a lot to better understand our reality according to how we are articulating together to manage our

territory, for our survival, such as, for example, the planting of native seeds, hardwood, community agroforestry systems, raising domestic and wild animals; all the tips that the map shows are very important for everyone. (AAFI Flaviano Medeiros Ixã Huni Kuĩ *apud* Gavazzi, 2008).

One of the aspects that draws attention in the maps is water, which we are used to seeing represented in blue, but in the case of the maps of the indigenous people of Acre, it is represented in yellow (Figure 5), a color closer to the real shade of the muddy waters of the rivers and streams, and not very different from what can be seen in a satellite image (Gavazzi, 2003, p. 117, Seemann, 2020, p. 34). The yellow-colored water on the maps is the result of the convention that indigenous teachers created in Geography courses in the early 1990s to build their own legends on their maps.

Figure 5 – Work diary – hydrographic map of the Kaxinawá Indigenous Land of the Jordão River, Arlindo Maia Tene Huni Kuĩ (2006)

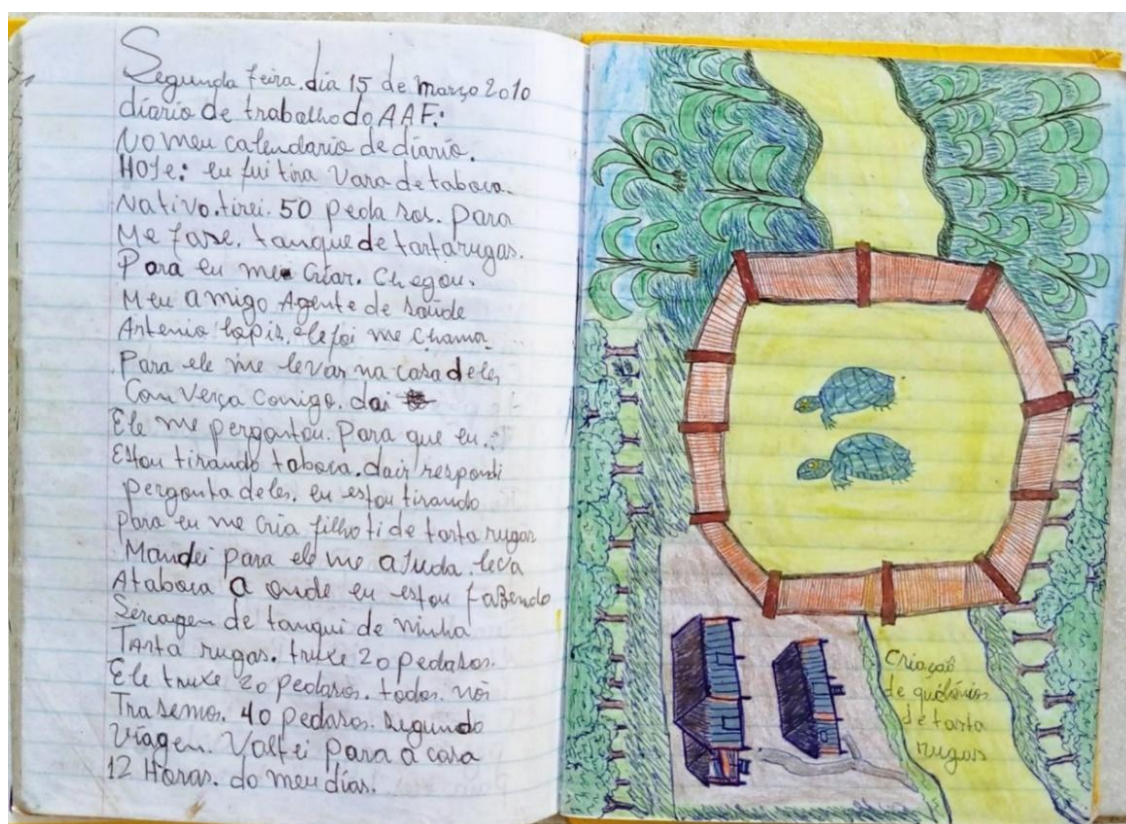


Source: Pro-Indigenous Commission of Acre – CPI – Acre.

For agroforestry agents, “everything that is spatially conceivable can be mapped” (Robinson; Petchenik, 1976, *apud* Seemann, 2010, p. 115) and they have produced different types of maps in their diaries, each reflecting a particular point of view and accompanied by short texts related to the activities carried out by them or by the community. These maps are rich in detail and precise information, not only about topography and geography, but also about

various other aspects that encompass their territories (Figure 6). The use of maps in work diaries, although relatively recent in the experience of indigenous peoples, is the result of a process in constant construction. This practice reveals how agroforestry agents have been attributing a social meaning to the map, integrating it increasingly organically into the dynamics of their activities, as a fundamental tool for territorial management.

Figure 6 – Work diary indicating the area where the agroforestry agent raises turtles and yellow-spotted river turtles in their community – Kaxinawá do Rio Jordão Indigenous Land, Acre, Raimundo Ixã Kaxinawá (2000)



Source: Pro-Indigenous Commission of Acre – CPI – Acre.

The act of drawing different types of maps in the diaries contributes significantly to the knowledge of agroforestry agents, in the sense of reflecting on and (re)discussing their work in the territories, making the map an important instrument for planning and political action. The maps drawn in the diaries reveal the activities they carry out, locate places they have passed through, highlighting rivers, streams, lakes, fields, trips to distribute seeds to other agents, trips to communities, to the nearest city, or even to the capital (Rio Branco). They also locate direct plantings of fruit seeds on trails (varadouros), self-demarcation actions, areas for raising chelonians (yellow-spotted river turtles and turtles), construction of chicken coops, villages,

rubber tapping paths, walks through the forest, and the collection of natural resources, such as straw for roofing houses or for making clothing for village festivals (Figure 7).

August 1, 2006 - Tuesday - hunting activity report. Today, Tuesday, at 7:00 in the morning, I went hunting with my son Francisco Célio Siã. I saw many things, we went in the direction of the Caroazal stream, I found many mahogany seeds, I gathered 80 seeds. Then I kept walking further ahead, we crossed the Caroazal stream, I smelled the scent of a peccary that had already passed by early in the morning. We went down the Tigelão stream, we went up and saw tracks of a small peccary. We also saw tracks of a young deer that was walking in the small Tigelão stream. When I stopped walking, I heard a noise of a small peccary crossing the stream, it was already coming down, there were only two peccaries. Then I shot, it fell right on the spot. When I killed these peccaries it was already 10:20. Then I skinned them and we left there, I arrived home at 1 o'clock (Work diary of José Rodrigues Kaxinawá – TI Kaxinawá do Rio Jordão).

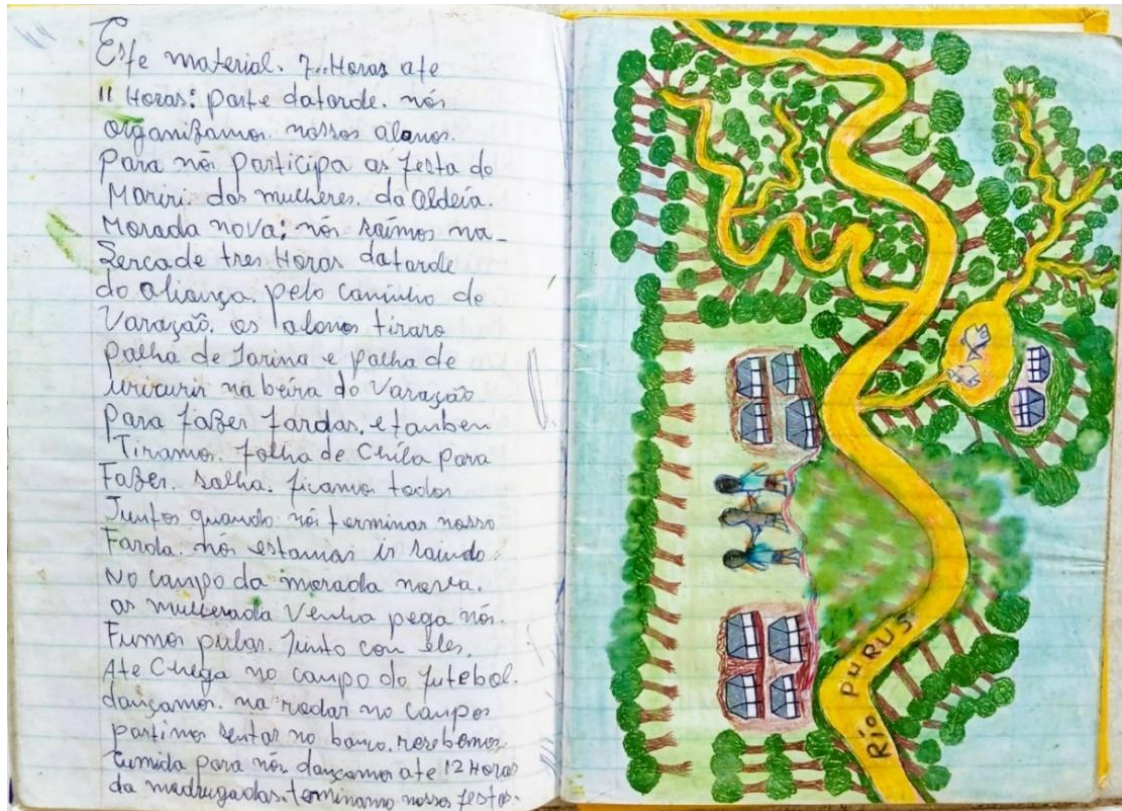
The detailed narratives present in the diaries lead us on a journey through the geography of the Indigenous Lands. The intersection between geography and literature is established through the cultural approach in geography, when Indigenous Agroforestry Agents carry out the mapping and description of natural and cultural landscapes, documenting their forays into the forest in activities such as hunting, fishing, and agriculture, as well as river trips made by canoe or boat, both upstream and downstream, as well as interpersonal relationships and the challenges inherent to work and daily life. These records constitute a literary gesture and, in certain situations, the diaries can be characterized as poetic narratives. In the following excerpt, the agroforestry agent Raimundo Ixã presents comments on the activity of a young student during a hunting trip (Gavazzi, 2012, p. 62).

August 26, 1999 - The student's hunt in the village. Around 6:00 in the morning, Lourenço Domingos got up from sleep. He went to tell his father to go watch for agoutis at the ouricuri food, fallen on the edge of our field. On the other side of the river, a great kiskadee started singing, very yellow, sitting on the edge of the river on a dry guava branch, sitting guessing the sun. There was also the singing of a toucan, guessing a white-lipped peccary. The student spoke through the singing of the two birds, toucan and great kiskadee, now you send me a prey for my luck. He entered the mouth of the path, found a harpy eagle sitting on a copaiba branch at a height of 500 meters. He shot with a 20-gauge shotgun. The eagle fell with its chest up. He ran after it, picked up a piece of fallen wood to kill the eagle (Work diary of AAFI Raimundo Ixã Kaxinawá – TI Kaxinawá do Rio Jordão).

The practice of creating maps in work diaries is characterized by naturalness, freedom, and informality, evidencing the absence of conventional academic techniques, such as perspective, composition, and standardized use of colors. Even so, these maps reveal, with

remarkable beauty and expressiveness, a worldview that translates the knowledge and skill of indigenous peoples, both in the field of visual arts and in the deep reading of ecosystems and local biodiversity (Gomide; Gavazzi, 2008, p. 60).

Figure 7 – Work diary recording the collection of straw to make clothing for a party in the community – Kaxinawá do Rio Jordão Indigenous Land – Acre (Raimundo Ixã Kaxinawá)



Source: Pro-Indigenous Commission of Acre – CPI – Acre.

Throughout the history of Cartography, various connections between art and science are evident, and the maps and images of the territory recorded in these notebooks represent a harmonious union between both fields. Art gives maps their beauty and poetic quality, while science ensures their functionality and precision. For agroforestry agents, the creation of these maps still configures itself as a true “adventure,” impregnated with a charm that has been lost in contemporary maps, in which the ability to translate dreams into cartographic representations has become rare (Cowan, 1997).

What we dream of most for the future is to get rid of the invasions by Peruvian loggers. We would really like Brazil to take responsibility along with us and open up the border line. [...] We want an area where we can make our paths; our clearings, to plant our vegetables, build our homes, and also have plenty of fish in the pond. Our dream map is this (Ashaninka, 2004).

These cultural manifestations, expressed through written records and cartographic drawings referring to Indigenous Lands, constitute an educational practice that strengthens the relationships between the work of agroforestry agents and the valuing of language, as well as geographical, ecological, and cultural knowledge, with direct reference to daily life and the environment. These diaries aim to expand and enhance the use of the written word, maps, drawings, and images—elements historically silenced and marginalized in the relationships between Indigenous peoples, national society, and the State over the course of five centuries (Monte, 2000, p. 123).

Final considerations

In their work diaries, agroforestry agents continuously record daily actions and the results of their activities in Indigenous Lands, enabling the improvement of these practices through dialogue with other agents and their trainers. When read, written, and debated collectively, the information and reflections contained in these notebooks contribute to the planning and evaluation of the actions taken, in addition to fostering an understanding of the conditions in which the challenges faced by the agents and their communities originate and develop. These records also reveal the transformative potential inherent in the continuity of training processes.

The work diary, as an expression of the Indigenous person's own ethnographic gaze on their reality, highlights the emergence and importance of a new artistic system for recording and storing information. By appropriating the technology of writing, the Indigenous person integrates it as a complementary resource to their culture, using it to express their aesthetics, document experiences, and revisit their histories from their own autonomous perspective.

The expressive quantity of maps, cultural manifestations recorded in the diaries, evidences the cartographic competence of the agroforestry agents in the interpretation, representation, and analysis of the geographical space of their territories. The systematic use of maps in these records has consolidated itself as a fundamental tool for planning territorial and environmental management actions. It is through the activities of mapping Indigenous Lands, villages, and daily practices that processes of reflection, debate, and community mobilization are triggered, aimed at implementing more sustainable and organized methods in land use, natural resource management, food production, and the protection of biodiversity and the territory.

These documents do not materialize solely through alphabetic writing; the events experienced by the authors are equally recorded through drawings and maps. Such images transcend the function of simple illustrations or visual support elements for written narratives—they stand as autonomous texts, capable of expressing, in their own significant way, particular modes of existence and relationship with the world.

The diaries where almost everything is recorded with precision, with nothing escaping the attentive eyes of the agroforestry agents. As true scribes of the forest, they reveal themselves to be writers, cartographers, storytellers, poets, and farmers. In their notes, we see the construction of new futures and the reinvention of diverse ways of understanding the world and life, through writing and maps that express Indigenous thought about the territory and its relationship with the land. The enchantment and enthusiasm of these Indigenous agroforestry agents for writing—which allows them to record time and space, document life on paper, and perpetuate events—are evident in the abundance of work diaries they use. These notebooks are not just technical tools, but also sensitive expressions of a way of living and thinking rooted in the territory.

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 - ☐ **Ethical approval:** The work is linked to an institution that, since 1979, has worked with the indigenous peoples of Acre. Its mission is to support these communities in the conquest and exercise of their collective rights — territorial, environmental, linguistic and sociocultural — through initiatives aimed at the territorial and environmental management of indigenous lands, intercultural and bilingual education, and the promotion of public policies that respect and strengthen their autonomy.
 - ☐ **Data and material availability:** Yes, the research data is available at the Indigenous Dissemination and Research Center, linked to the Pro-Indigenous Commission of Acre, located in the city of Rio Branco, in the state of Acre.
 - ☐ **Author contributions:** Renato Antonio Gavazzi has a consolidated trajectory in the training of Indigenous Agroforestry Agents in Acre, working since the beginning of the program in 1996. With extensive experience in human resource training and in the interface between indigenous knowledge and technical-scientific knowledge, he was responsible for initiating the writing of this article based on his field observations and his direct work in the area of indigenous cartography. Daniela Marchese is a researcher and developed her doctorate in collaboration with the Huni Kuĩ of the Kaxinawá Indigenous Land of Praia do Carapanã. His contribution to the research came both through dialogues and joint reflections with the co-author, and in the construction and writing of the text, enriching the approach with his experience and theoretical deepening within indigenous communities.
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