



# Forced relocation: Fish and humans' kinship

Dr Giovanna A. Gini  
RESAMA – SoGE Oxford  
giovanna.gini@gmail.com



**resama**

Red Sudamericana para las Migraciones Ambientales  
Rede Sul-Americana para as Migrações Ambientais  
South American Network for Environmental Migrations

10  
ANOS - ANOS  
YEARS

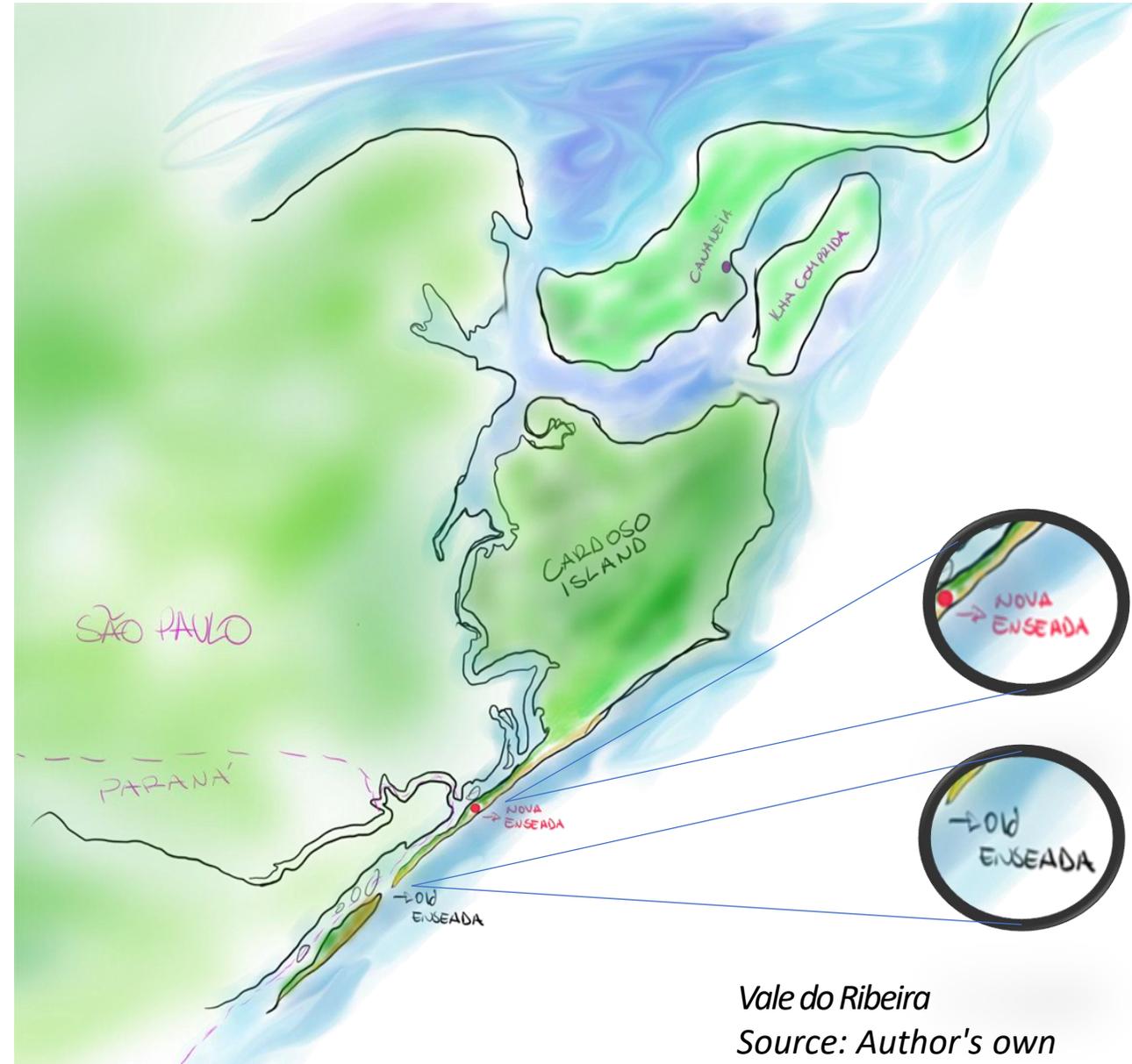
# Outline

- Geographical location and a brief history of the relocation
- Understanding the “why” of the place
- Dry-Fish practices
- Conclusion

Relocation was self-managed and moved the community only ~5 km from their previous location, but it has not eliminated the risk



Brazil's Map  
Source: Author's own



Vale do Ribeira  
Source: Author's own

# A new location was chosen with fertile land, fruit trees, and fishing points essential for sustaining for the community's traditional lifestyle



*Enseada's new port*  
*Source: Author's own*

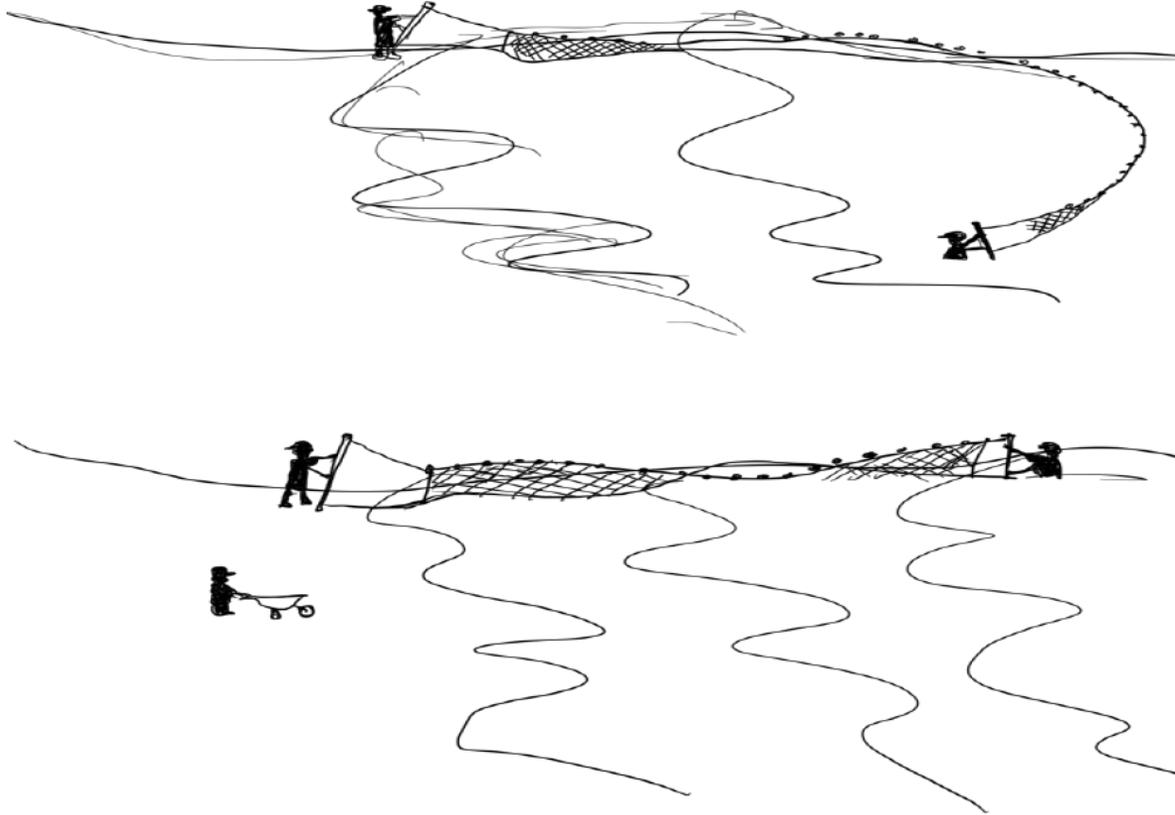
“

*She fought a lot with us, right. For us to get a piece of land, she even fought with the people [personnel from PEIC] who were at a meeting that we had, that she wanted them to give a piece of land to her children and grandchildren, she didn't want them to stay, to die there, for the sea to take them away. She said to them [PEIC's personnel] 'is this what you want? that the sea takes my children, my grandchildren and kills them?'*

”

**Deka – Interview, November 2019**

# Fishing is a crucial moment for the transmission of traditional knowledge across generations, ensuring the community's enduring resilience over time



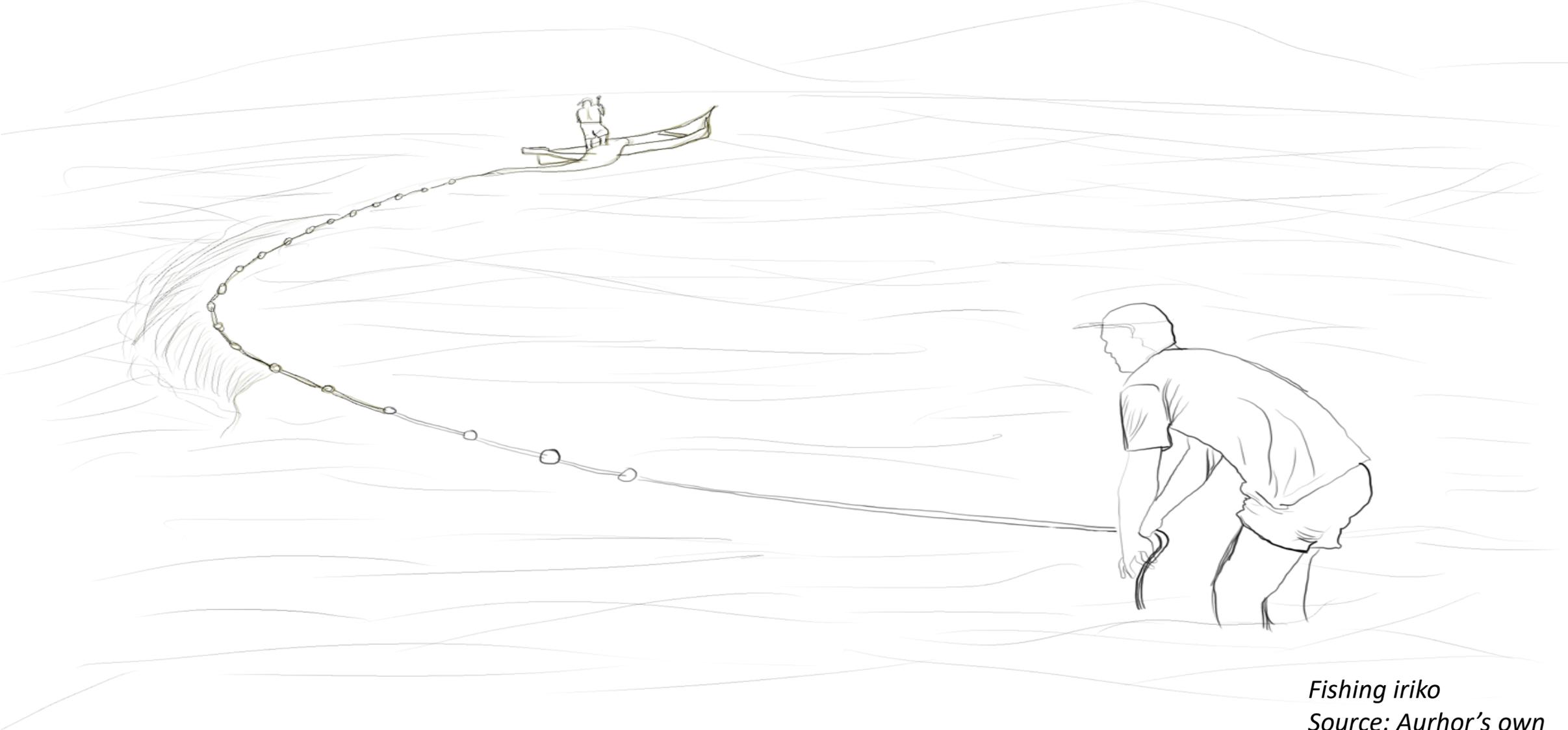
“ On the beach, we were all men and women, boys and girls of the community. They are fishing with the 'Cambau' technique.

To fish with this technique, two men hold the ends of the net. A man walks into the sea with one end of the net; he goes up to the waist; the other man stays on the beach they form a kind of diagonal line with the net. Holding the net, the men start walking towards the south of the island. Other people, men, women and children, follow the men with the net. They are there to help pull the net out of the water and catch the fish. It is a moment of shared joy collecting the fish that we will eat that day and almost the entire community together. Everybody is smiling, joking, playing along the walk. When they fish, they close the diagonal line that takes the shape of a U; then the men pull the net onto the beach. You can see the men's bodies bending under the force and weight of the water and the fish. At that point, the other people help pull at different points along the net. Then we return to the water the fish that are too small and we would not eat it – this is a dual principles of care, take care of the fish not to abuse the quantities and to catch only the correct size; but also to share the fish among all to feed in times of uncertainty is caring - worrying about the other which is a practice of kinship

Cambau fishing  
Source: Author's own

”  
– Notes from Author's field Diary

**The killing of fish is an intimate moment of commitment that binds the community members together**



*Fishing iriko  
Source: Aurhor's own*

# The drying fish technique is an effective ancestral practice that strengthens the intimate commitment among community members, bridging the past and present



*Dry fishing process*  
*Source: Aurhor's own*

“the image of them laughing, while doing the process of drying fish, for me, there is nothing...I remember quite well, like this, or as much as the practice; That manual work that they do, the whole life... how much that makes them happy, at the time they are working”

“(a imagem delas rindo [de las mujeres], enquanto fazem o processo do peixe seco, para mim, não tem nada...eu consigo lembrar muito bem, assim, o quanto que a prática; aquele trabalho manual que elas fazem, né, que a vida inteira... O quanto que aquilo faz elas felizes, na hora em que elas estão trabalhando)”

– original transcript in Portuguese<sup>1</sup>

– Interview Anna<sup>2</sup>, May 2020

1. The original interview was conducted in Portuguese, and the following translation is provided here for the purpose of the conference; 2. Anna is a member is the leader of the Enseada community;

# The process of relocation highlights the attachments to relationships between humans and non-human entities

“ **Sofia:** hey. You pull the people from their jobs, from their individual doing and throw everyone in the same package.

**Anna:** I believe that the process of dry fish, is the only process that put (trace) the entire culture back, all that ancient knowledge and put everyone in the same bag. ”

“ (*Sofia: é. Você tira as pessoas dos seus trabalhos, do seu lazer individual e bota todo mundo no mesmo pacote*).

**Anna:** *Eu acho que o processo do peixe seco, ele é o único processo que ele te traz toda a cultura de volta, todo aquele conhecimento antigo e ele bota todo mundo no mesmo pacote*

”

– original conversation in Portuguese<sup>1</sup>

– **Conversation between Anna and Sofia<sup>2</sup>, May 2020**

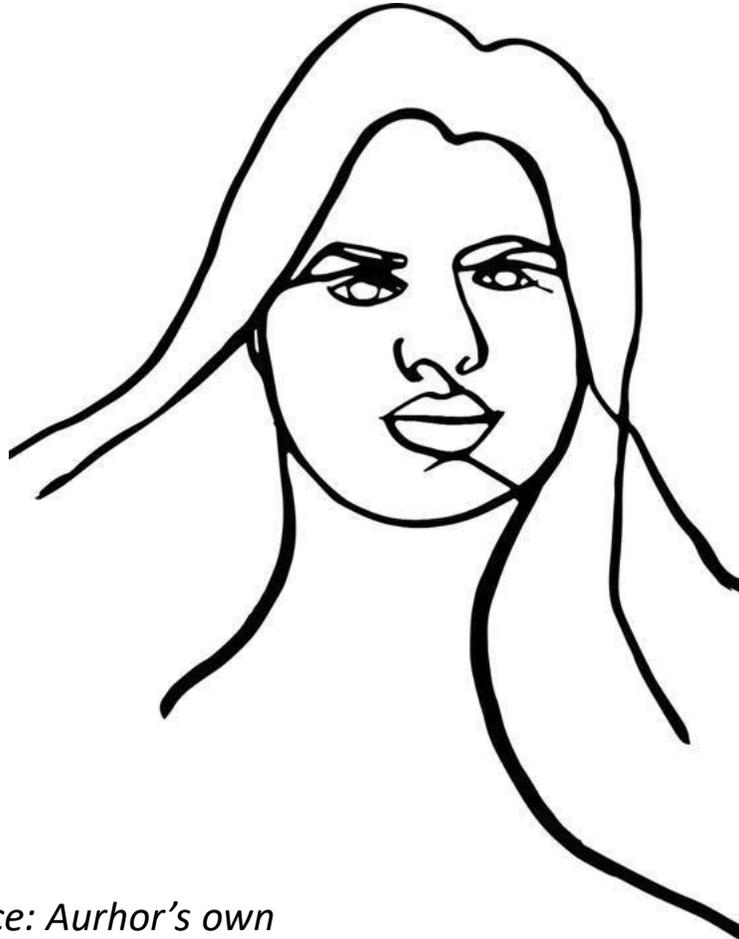


Tainha

Source: Aurhor's own

1. The original conversation was conducted in Portuguese, and the following translation is provided here for the purpose of the conference; 2. Anna is the leader of the Enseada community, while Sofia, also a member of the community sister, is Anna's sister

# Relationships play a crucial role in ensuring the continuity and facilitating partial healing within communities impacted by climate change



Anna  
Source: Author's own

“ People never stop fighting for fishing. We ‘people’ fight all day... ”

“ (A gente nunca deixa de lutar pela pesca. A gente luta todo dia...) ”

– Interview Anna, May 2020

Gracias!  
Obrigada!  
Thank you!

Giovanna Gini, PhD  
giovanna.gini@gmail.com



giovigini



Giovanna Gini

SCAN ME



*Fig: Tree*

*Source: Author's own*