

Belém in the Pathways of Faith: World Heritage and the Amorcomtur Web!

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Abstract:

The article presents historical aspects of the Brazilian city of Belém and the religious festival known as Círio de Nazaré (the Taper of Our Lady of Nazareth), its dimension as a web interfacing with tourism and its listing as World Heritage by UNESCO. In 2015, the city received the world title of Creative City in gastronomy, in addition to having the Círio as intangible cultural heritage since 2014. The paper describes aspects of a study that has been developed in the Master's Degree Programme in Tourism and Hospitality at the University of Caxias do Sul, southern Brazil, on the Marian devotion event and its interfaces with tourism. It is also linked to the research called Trama Amorcomtur! Complex communication and subjective processes that enhance the potential for tourism, considered from the point of view of lovingness and autopoiesis, and to Amorcomtur! Study Group on Communication, Tourism, Lovingness and Autopoiesis of the University of Caxias do Sul (UCS). It is a result of a post-doctoral project developed at the Federal University of Amazonas – *Chaosmotic interlacing with Amazon Knowledges* – in the Graduate Programme on Amazonian Society and Culture (PPGSCA-UFAM). Its theoretical approach involves studies on Tourism, Religiosity; historical aspects of devotion to Our Lady of Nazareth; tangible and intangible heritage. The methodological strategy is Cartography of Knowledges in line with Contemporary Science assumptions. The results confirm the importance of Belém do Pará and Círio de Nazaré as World Heritage, providing information about the exuberance of the Amazon region, the high historical value of the monuments and the centuries-old event, which expresses the web of lives interlaced in the construction of Marian faith.

Keywords: Tourism; World Heritage; Círio de Nazaré; Belém; Pará

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Resumo:

O artigo apresenta aspectos históricos da cidade de Belém e da festa religiosa Círio de Nazaré, sua dimensão de trama de interface com o turismo e o reconhecimento como Patrimônio Mundial, pela UNESCO. A cidade recebeu, em 2015, o título mundial de Cidade Criativa na Gastronomia, além de ter o Círio como patrimônio cultural imaterial da humanidade, desde 2014. O texto relata aspectos de estudo que vem sendo desenvolvido no Mestrado em Turismo e Hospitalidade, na Universidade de Caxias do Sul, no Sul do Brasil, sobre o evento de devoção mariana e suas interfaces com o Turismo. Vincula-se, igualmente, à pesquisa denominada Trama Amorcomtur! Complexos processos comunicacionais e subjetivos, que potencializam o turismo, considerados sobre o viés da amorosidade e autopoiese, e ao Amorcomtur! Grupo de Estudos em Comunicação, Turismo, Amorosidade e Autopoiese, da Universidade de Caxias do Sul (UCS). Decorre de projeto desenvolvido na Universidade Federal do Amazonas, em nível de pós-doutoramento: Entrelaços Caosmóticos com Saberes Amazônicos, no Programa de Pós-Graduação em Sociedade e Cultura da Amazônia (PPGSCA-UFAM). A abordagem teórica envolve estudos sobre Turismo, religiosidade; aspectos históricos da devoção à Nossa Senhora de Nazaré; patrimônio material e imaterial. A estratégia metodológica é a Cartografia dos Saberes, alinhada aos pressupostos da Ciência Contemporânea. Os resultados reiteram a importância de Belém do Pará e do Círio de Nazaré, como patrimônios mundiais da humanidade, trazendo informações sobre a exuberância da região amazônica, a grandiosidade do valor histórico dos monumentos e do evento centenário, que expressa a trama de vidas entrelaçadas, na construção de fé mariana.

Palavras-chave: Turismo; Patrimônio Mundial; Círio de Nazaré; Belém; Pará

Resumen:

El artículo presenta aspectos históricos de la ciudad de Belém y de la fiesta religiosa Círio de Nazaré, su dimensión de trama de interfase con el turismo y el reconocimiento como Patrimonio Mundial, por UNESCO. La ciudad recibió, en 2015, la titulación de *Cidade Criativa na Gastronomia*, además de poseer el Círio como patrimonio inmaterial de la humanidad, desde 2014. El texto relata aspectos desarrollados en el Mestrado em Turismo e Hospitalidade, en la Universidade de Caxias do Sul, en el sur de Brasil, sobre el evento de devoción mariana y sus interfases con el Turismo. Se enlaza este texto igualmente a la investigación *Trama Amorcomtur! Complejos procesos comunicacionales y subjetivos*, -que potencializan el turismo- y al *Amorcomtur! Grupo de Estudos em Comunicação, Turismo, Amorosidade e Autopoiese*, de la

Universidade de Caxias do Sul (UCS). Dando como resultado un proyecto desarrollado en la Universidade Federal do Amazonas, en nivel de posdoctorado: Entrelaços Caosmóticos com Saberes Amazônicos, en el Programa de Pós-Graduação em Sociedade e Cultura da Amazônia (PPGSCA-UFAM). El enfoque teórico involucra estudios sobre Turismo y religiosidad en aspectos históricos de la devoción a *Nossa Senhora de Nazaré*; patrimonio material e inmaterial. La estrategia metodológica es la Cartografía de los Saberes, alineada a los presupuestos de la Ciencia Contemporánea. Los resultados reiteran la importancia de Belém do Pará y del Círio de Nazaré como patrimonios mundiales de la humanidad, contribuyendo con informaciones sobre la exuberancia de la región amazónica, la grandiosidad del valor histórico de los monumentos y del evento centenario, que expresa la trama de vidas entrelazadas, en la construcción de la fe mariana.

Palabras Clave: Turismo; Patrimonio Mundial; Círio de Nazaré; Belém; Pará

1. Introduction

This work presents the city of Belém do Pará and Círio de Nazaré (the taper of Our Lady of Nazareth as World Heritage and their interface with tourism. Belém in the Pathways of Faith describes a little of the historical-social aspect of the 400th anniversary of the city and its relationship with tourism, heritage and Catholic religiosity. It is intended to signal how the city of Belém has worshiped the name of Our Lady over these centuries, identifying her as Nazaré, and how such devotion has been dealt with in order to boost Tourism and Religiosity in Pará's state capital.

In this text, scientific assumptions correspond to the changing scenario of Science, in which phenomena are approached as systemic and complex processes engendered in ecosystems – living systems – where multiple intervening beams are always at stake.

That is how tourism, Belém do Pará and Círio de Nazaré are thought: with their multiple implications. We assume the tourism-web view in the interlacing of beams of intervening factors. Therefore, the theoretical basis of tourism – the general basis for the discussion involving Trama Amorcomtur and the phenomenon of Círio de Nazaré as an investigative plateau – a continuous intensity level – corresponds to the systemic-complex view present in contemporary studies, which include postmodern visions. That is the case, for instance, of the conceptual discussion, followed by Moesch's (2002) proposition of complex approach to tourism. It is also close to Gastal (2005), with the perspective of complexity and diversity that

involves travelling and tourism as a complex social, cultural and economic phenomenon. In direct connection with the prospect of the Amorcomtur research group, significant studies on hospitality are presented in the text organised by Marcia Maria Cappelano dos Santos and Isabel Baptista (2014).

Belém do Pará is located in northern Brazil. 'Initially named Feliz Lusitânia, it has also been called Santa Maria do Grão Pará, Santa Maria de Belém do Pará, and finally Belém (Dias and Dias, 2007: 2). It is now known as Belém do Pará, the second largest city of the region in terms of population, with approximately 1.5 million inhabitants and a area of 1,059,459 Km² (IBGE, 2016).

The so-called Círio de Nazaré has traditionally taken place in the region for over two centuries. It gathers 2 million people in the streets of the city centre. Together they seek to worship Our Lady, affectionately called 'Nazica' by devotees. With a 20-day programming that starts on the Tuesday of the week preceding the second Sunday of October, the event has a solemn opening in the house of Plácido (named after the local resident who found the image), 15 processions, playful and liturgical activities. It only ends three weeks later, with the so-called Recírio on the last Monday of that month, when the image of Our Lady of Nazareth returns to Gentil Bittencourt School where it is kept until the next edition.

Belém is now the result of a glamorous and rich historical past, since several architectural complexes stand out with their monuments, buildings and public spaces listed by Brazil's National Heritage Institute IPHAN. As an example, the category of Tangible Heritage includes: Feliz Lusitânia Complex (Church of St. Alexander and former Jesuit School, the Metropolitan Cathedral of Belém, Frei Caetano Brandão Square, the Sacred Art Museum, the Fort of the Nativity Scene, the Cathedral of Belém, the House of Eleven Windows, and the Castle Slope), the Ver-O-Peso Complex (the Architectural and Landscape Ver-o-Peso Complex, its adjacent areas, Pedro II Square, Boulevard Castilhos França Avenue, Fish Market or Iron Market, Meat Market or Bologna Market, the Clock Square and Solar da Beira), Maranhão Square and the Military Hospital, the Zoo and Botanical Park of Emílio Goeldi Pará Museum, Solar Guajará Baron, Paz Theatre, António Lemos Palace, Lauro Sodré Palace, Pinho Palace, Pará Historical and Geographical Institute, Old Palace, Governor José Malcher Avenue and Rui Barbosa Lane (architectural complex), Nazaré Avenue (architectural complex), Church of St. John the Baptist, Church and Convent of Our Lady of Mount Carmel and Chapel of the Third Order, Church of Our Lady of the Rosary of Black Men, Santana Church, Sanctuary Basilica of Our Lady of Nazareth, Convent and Church of Our Lady of Mercy, Cemetery of Our Lady of Solitude and Sugarcane Processing Plant Murucutu: ruins and Chapel of Our Lady of the Conception (IPHAN, 2004).

The Círio de Nossa Senhora de Nazaré is registered as Intangible Heritage under the category Celebration (IPHAN, 2004). It is worth noting that Belém stands out in two other ways. First, for having Círio de Nazaré as National and World Heritage since October 5, 2004 and December 8, 2013 respectively. And second, for being part of the Creative Cities Network under UNESCO's Gastronomy Category since November 11, 2015.

Next, we proceed to understand a little more of the pathways of faith, which consolidated this world heritage in its nuances, peculiarities and historical value density.

2. Belém in the pathways of faith

The late 16th and early 17th centuries saw the emergence of the so-called Iberian Union (1580-1640) between the Spanish and Portuguese crowns. To continue the domain of the two major powers in the Americas, on January 16, 1616, Captain-Major of Rio Grande do Norte Francisco Caldeira Castelo Branco, leading a 200-strong expedition, arrived at the great river 'Paraná-Guaçú',¹⁶⁵ to a piece of land he called 'Happy Lusitania, under the invocation of Santa Maria de Belém' (IBGE, 2016). The site dominated by the Iberian crown in America is 'geographically unique, (since) it was colonised over the Tordesillas Meridian,¹⁶⁶ in land belonging to Spain' (Dias and Dias, 2007: 2). However, it was colonised by the Portuguese. In order to maintain its physical and political sovereignty, Portugal used to establish small fortifications in every place it conquered, to represent its military power and ensure its hegemony with greater security (Tavares, 2008).

After the arrival of the expedition, the city's features consisted only of a fort completed in 1616 and the Jesuit School finished in 1626. Both buildings were located at the highest point of the land, near the river shores' (Dias and Dias, 2007: 2). Buildings were placed in high places at the time as military defense strategy that provided 'higher visibility (...) towards both the river shores and the ground' (Dias and Dias, 2007: 2).

Located near the entrance to the mouth of the Amazon River, the city began to raise great interest in other European nations, specially because of territorial control in places of indigenous

¹⁶⁵ 'Paraná-Guaçú, the native name for the Guajará river as a place suited to sea-river transportation and interconnections with the whole estuary comprising the Guama, Tocantins, Amazonas and other rivers' (Arruda, 2003: 17).

¹⁶⁶ 'The Tordesillas meridian was a result of the Treaty of Tordesillas, an agreement signed in 1494 in the Spanish city of the same name. The Treaty included Portugal and Castile, part of today's Spain. The agreement aimed at the division of New World lands, i.e. the Americas. The terms were based on a meridian drawn 370 leagues west of the Cape Verde Islands; the land located to the west belonged to the Spanish Crown and those to the East belonged to the Portuguese Crown' (Lisboa, 1957 apud Dias and Dias, 2007: 2).

concentration, in order to conduct catechetical education according to the dogmas of the Catholic faith. With that aim, the so-called “Territory of the missions” was created in the area (Tavares, 2008: 60) by sending some religious orders (Carmelites, Franciscans, Mercedarians and Jesuits), under the directions of the crown, so that one order had no doctrinaire interference in the space occupied by the others and there would be no conflicts of jurisdiction. Therefore, the religious orders were divided so that the Jesuits were located to the south of the Amazon River; the Franciscans of Piety were on the left side of the lower Amazon; the Antonian Franciscans had their missions in Marajó and the Lower Amazon; the Mercedarians were in the Urubu Valley; and the Carmelites in the valleys of the rivers Negro, Branco and Solimões (Tavares, 2008).

In catechetical terms, the Jesuits were the most important of all the religious orders that participated in that initial context in the 17th century because they worked in the educational conduct of Indians belonging to colonised lands (Dias and Dias, 2007), as well as Jesuit Father António Vieira, a prominent missionary expedition (Tavares, 2008).

The missions were important to the region not only for educating Indians, but for establishing parishes with strong ties to the missions and villages they administered. With the arrival of the 18th century, many things began to change in the region, specially with the policy applied by the Portuguese crown. On March 4, 1719, at the request of Dom João V, King of Portugal, the Church of Belém do Grão Pará is elevated to the status of Diocese by Pope Clement XI, under Bull *Copiosus in Misericordia*, after the territory of the Maranhão Diocese was divided. In 1750, the Treaty of Madrid established the city of Belém as a territory under full Portuguese rule, and Sebastião José de Carvalho e Melo, known as the Marquis of Pombal, was appointed to the government, and his intervention started in the Amazon (Dias and Dias, 2007).

The government of Portugal gave Pombal the mission to carry out profound changes. The main one was the expulsion of the Jesuits, who had their property confiscated by the Crown and lost their guardianship rights over the Indians and saw names of villages and missions being changed to Portuguese town names¹⁶⁷ (Tavares, 2008).

With the replacement of the names of the villages and the institution of ‘vilas’, administrative units were created in the region as City Councils whose members could be elected among the

¹⁶⁷ During the 18th century, 62 parishes were founded (Barbosa 1976: 219-240), most of them based on the missions and villages administered by the missionaries. With Pombal’s policy, those missions became ‘vilas’ named after Portuguese towns. Abaetetuba (1750); Aveiros (1751); Macapá and Ourém (1752); Colares, Maracanã, Muaná, Salvaterra, Soure and Souzel (1757); Acará, Alenquer, Almerim, Chaves, Curuçá, Faro, Melgaço, Monte Alegre, Óbidos, Oeiras, Portel, Porto de Moz and Santarém (1758); and Mazagão (1770), and others that were considered ‘povoados’ due to their small population: Benfica, Monforte, Monsarás and Vila do Conde (1757); and Arrayolos, Alter do Chão, Boim, Esposende, Fragoso, Pinhel, Pombal, Veyros and Vila Franca (1758). The transformation of villages and missions into ‘vilas’, as ordered by Mendonça Furtado, included replacing indigenous names by those of Portuguese towns (Tavares, 2008: 61).

Indians and aimed '(...) to encourage local development, (...) to continue the exploitation of indigenous labor, in addition to defining the tithe to be paid by each community on the product of agriculture' (Tavares, 2008: 62).

The measure benefited Northern Brazil, which started having more direct contact with Portugal, but it drove that region away from other Brazilian capitals. Because of that, during the Proclamation of the Republic, the city of Belém did not recognise the independence of Brazil until a year after it happened (Dias and Dias, 2007).

Even with that distance and its proximity to Portugal, on March 4, 1719, canonically elected by Pope Clement XI by Papal Bull *Copiosus in Misericordia*, the Belém do Pará Diocese (Diocesis Belemensis of Para), at the request of Don João V to the Vatican, was separated from the Maranhão Diocese. On May 1, 1906, the diocese became Archdiocese and Metropolitan See, and started to be called Belém do Pará Archdiocese (Tavares, 2008).

As the Metropolitan Cathedral of the Ecclesiastical Province of Belém do Pará, the city began to influence the religious scene, and specially after what happened on the banks of a river/stream in the city's surroundings. The appearance of an image changed the city's religious routine and it became known as the city of Círio de Nazaré.

The Círio de Nazaré religious festival has been held in Pará's state capital Belém since the 18th century. It brings faith and devotion to the streets in the city centre. However, we should not look at the event as being common to others existing within Catholic universalism, since "it is not a regular, ordered religious procession (...); it is different, and it continues with such fervor because it actually belongs to the people" (Rocque, 1981: 11).

Legend has it, a half-Indian man from the Amazon region called 'Plácido José de Souza' found an image of Our Lady on the edge of the Murucutu stream (the current site of the Sanctuary Basilica of Our Lady of Nazareth). He took it to his nearby 'hovel'. The next morning, he woke to realise that the image was gone from his home. Worried and thinking that someone could have broken in to get the image, he went out to look for it. After an intense search and deciding to give it up, he decided to return to his home and took the same path as the previous day, along the Murucutu stream. To his surprise, the image was in the same place where he had found it. Plácido decided to take the image home. The next morning, he realised that the image was not where he had left it. Stunned, he decided to search for it, but now towards the stream. And once again the image was there (Rocque, 1981: 30).

The fact was repeated for a few days. The news of the saint that disappeared spread all over town. The governor decided to verify the veracity of the facts and, fearing some plot against his

government, he ordered his guard to watch the image throughout the night. The next morning, he and everyone who was in the government palace were surprised to see that the image that spent the night under armed surveillance had disappeared and returned to its place of origin – the Murucutu stream. This was crucial to the understanding that the image really wanted to stay in the place where it was found. So the governor ordered a chapel to be built on the site, making Pará inhabitants' devotion to the image of Nazareth official (Rocque, 1981).

Over the years, expressions of faith and devotion increased so that the Church had to be aware of what happened. Therefore, in 1792 the Vatican authorized the first procession in honour of Our Lady of Nazareth, which took place on September 8, 1793 (Rocque, 1981).

At that time, however, there was no specific date to worship the saint. The *Círio* Festival would take place in September, October and November. In 1901, Bishop Francisco do Rego Maia ordered the procession to be held on the second Sunday of October. Initially, they used to take place in the afternoon and, as they continued in the evening, participants used traditional candles that were very common during major peregrinations and processions. Thus, the term '*Círio*' (from Latin *Cerus*, or wax), meaning 'big candle', was introduced into the ceremony and became "synonymous with the Nazaré procession in Belém" (Portal *Círio* de Nazaré, 2015).

The small 'saint' found by Plácido is a 28-centimetre wood sculpture with long hair, some of which falls on its right shoulder. Its arms carry a child playing with a globe. In 1969, the real image was replaced by a replica called 'pilgrim image', because they understood that the original 'saint' should be preserved in a safe place. It was then kept in the sacristy of the Sanctuary Basilica.¹⁶⁸ It is currently on display, at Glória, and it is used in the ceremony when the image is lowered.

It has been 222 years of tradition, faith and religiosity in a one-day event that gathers more than two million people. Its high point – the festival – focuses on two categories whose structure may help understanding the dynamics established in the 15 days of intense movement around the city of Belém, which is the Pathways of Faith and Praise.

To illustrate the pathways of faith gathered in the celebration value that follow the Catholic Church's doctrinal rites and the system of religious belief and acquired knowledge, it focuses on Liturgical-Symbolic activities, identified as follows: liturgical activities, expressed by 12

¹⁶⁸ The construction of the Church of Our Lady of Nazareth started in 1909, in the same place where Plácido had found the image. It was opened in 1922 and it is an approximate reproduction of the Roman Basilica of St. Paul in the Vatican. The following year, it received the title of Basilica from Pope Pius XI. At that time, there were only two churches in Brazil with the same definition (Bahia's Sé and São Paulo's São Bento), and Belém's was the third one to gain that title and the first one in the Brazilian Amazon. In 2006, it was raised to the category of Sanctuary of Mariana Faith, now called Sanctuary Basilica of Our Lady of Nazareth (Portal *Círio* de Nazaré, 2015).

peregrinations (transfer to Ananindeua, road peregrination, river procession, motorcycle peregrination, transference, taper, bicycle peregrination, youth peregrination, runners peregrination, children's peregrination, party procession and Recírio), peregrinations to the homes of the faithful, masses held during the festival, worshiping the Holy God, prayer groups and the third of the rosary (Terço da Alvorada) at dawn; symbolic activities focus on identification of the Sanctuary Basilica of Nazareth, the authentic image and the pilgrim image, the mantle of Our Lady of Nazareth, the image holder, the rope, the campaign not to cut the rope, the cars of Círio miracles, the festival's poster and anthem, the promise makers, the Círio museum, the memorial of Nazareth, and the Círio lunch.

Three processions identified in Liturgical Activities and at the Círio Lunch that are presented in the symbolic activity deserve our full attention for the belonging value that devotees ascribe to them. They are: the river peregrination (which is held in the Guajará bay and runs along much of the city of Belém and, in 2015, included 292 vessels); the transference (a procession held at night – the first moment of appearance of symbolism of the rope and that has included the participation of one million devotees), and the Círio (procession held on Sunday with over two million people; its rite includes the symbolism of the offer cars and the presence of the rope), and the "Amazon banquet".

The Pathways of Praise category, in turn, is represented by the Cultural Celebration and the honorable and "not honorable" religious-spiritual manifestations of devotion, with the idea of Playful-Profane activities characterized as follows: Playful activities identified as Círio Musical, Arraial de Nazaré and Feira de Miriti; Profane activities include Arraial das Águas, Auto do Círio and Festa da Chiquita.

Understanding this, on December 5, 2001, the Belém Archdiocese filed the process with the Institute of National Historical and Artistic Heritage (IPHAN) to include the festival as intangible cultural heritage in the 'celebration' category (IPHAN, 2004).

After the Archdiocese's request, three years were spent in search for validations that conclusively proved that the Círio presents, in all its ritual, traditional value with cultural, social and symbolic potential. Finally, on August 4, 2004, the first favorable report was published in the Official Gazette. It described the historical and traditional context of the festival and its past and present meaning in devotees' lives. The main elements of the celebration were: the processions of transference and the Círio, the (original and pilgrim) images of the saint, the rope, the saint holder, the Círio lunch, the Arraial de Nazaré, the allegories of the Círio procession, the fair and toys of Miriti, the ceremonies and the Recírio procession (IPHAN, 2004).

That report was published on the Official Gazette two months before the event turned two centuries and eleven years old. And on October 5, 2004, the city of Belém received a Certificate that included the event in the Celebrations Registration Book. On October 11, 2004, the festival received the title of Brazilian Cultural Heritage, and on December 4, 2013, it was included in the World Cultural Heritage list of the United Nations Educational, Scientific and Cultural Organization – UNESCO (IPHAN, 2004).

3. Belém as World Heritage in Trama Amorcomtur!

The value of this World Heritage is by itself the result of a complex web of elements involving the tangible and intangible dimensions. Therefore, Belém is an exemplary locus of discussion relevant to the Trama Amorcomtur, which involves complex communication and subjective processes that enhance the potential for tourism from the lovingness and autopoiesis point of view. This value has been specially reflected in a study aligned to Project Trama Amorcomtur, which deals with the lovingness marks of devotees who are subject participants of the Círio de Nazaré, which has also under way at the University of Caxias do Sul.

The two studies are being in line with Contemporary Science assumptions aligned with the perception of changes in the scientific scenario and the basic guidelines for research production. The option for the complex-system perspective, considering the chaotomic and ecosystem character of the processes, leads us to consider Belém and the Círio under the observation of a web of crossings that make up the significance beams. What is seen, what is recorded, what can be described is great, but negligible given the intensity of inscriptions of time, faith, tradition, the many journeys travelled, the tears of belief and gratitude that accumulate along the pathways. There, in the middle of the crowd, one sees the power in uniting around something that interlaces subjects, which can be seen as the rope, but it is also felt as faith. In terms of the Trama Amorcomtur, it is also the love between subjects, the social-love as it is worked out by Amorcomtur – love as relationship ethics. It has interlaced in it the feeling of belonging in the confidence of support by a Higher Mother. Whether we believe or not, we must recognise in the phenomenon analysed the great proportion of the Marian faith at the same time that we see how magical a crowd gathered becomes in the name of a pathway of faith.

The research production of the interlaced projects, which constitute the significance and investigative web from which this text results is guided by the methodological strategy Knowledge Cartography proposed by Maria Luiza Cardinale Baptista (2014). This is a research strategy that considers pathways as plural and, thus the method loses its uniqueness to take on

the condition of web investigative tracks, where what is at stake includes researchers' personal knowledge, theoretical knowledge, what the author calls Production Factory (involving the systematic recording of investigative approaches and the sequence resulting from actual investigative actions) as well as the fourth track, which is the intuitive dimension of research. As the substrate of this proposition, the assumptions inherent in the Contemporary Science interlacing with the transdisciplinary dimension, which brings together the views of physicist Fritjof Capra (1990, 1991, 1997), chemist Ilya Prigogine (2000 and 2001), the schizoanalytic perspective with Felix Guattari and Gilles Deleuze (1992); the New Theory of Communication with Ciro Marcondes Filho (2009, 2010 and 2013), or the thick studies by Muniz Sodré (2006), as well as the complex view related to the epistemology of Tourism, with Susana Gastal and Marutschka Moesch (2007).

In terms of operational procedures, the Knowledge Cartography has its starting point in another attitude, as a 'whole act' by researchers, who are less concerned with rigidly proving their hypotheses and more prone to investing in signaling tracks for the investigative trip. The methodological base is broad and no methods and techniques are discarded beforehand; rather, they are re-viewed, re-considered or re-configured, we could say, feeding a plural attitude, the subjective dimension, the consideration of the chaomotic and changing character of research. Subjects fully delving into the investigative trip produce approximations followed by investigative actions. These gradually delineate their own pathway, which will be made as they walk, as we are taught by Antonio Machado's well-known poem: *Caminante no hay camino. El camino se hace al andar*.

To understand the social-loving tourist route¹⁶⁹ that is configured during the Nazaré festival, we need to realise that, in order to offer the faithful 20 days of programming, Belém prepares itself during the whole year to change its daily habits as a city and decorates itself as explained by Alves (1980): "when a society or a segment of it comes out of their regular daily routine every year to live the "extraordinary" (...) it is because such an event has to do with the very existence of the social body" (Alves, 1980: 21). The dynamics established during the religious festival of the Círio is closely linked to the assumption of welcoming and caring for visitors since families

¹⁶⁹ The term social-loving, attributed to tourism, is being used here in the sense defined by Maria Luiza Cardinale Baptista in her studies at Amorcomtur, by proposing the concept of lovingness as ethics of relations, in confluence with the complex fields of the processes of her research. It is therefore an ethical dimension, of welcoming and care, which constitutes love in the social field, in social ties, in relations. The theoretical basis for the proposal is broad and signals to paradigmatic ruptures with capitalism's model for plundering discussed by Harvey (2005 and 2012). The term calls into question the need for creating relations marked by cooperation, interlacing and investment in respectful coexistence and, accordingly, generating mutual trust. Authors behind Baptista's conceptual proposition include Humberto Maturana (1998), Felix Guattari (1987, 1990, 1992 and 1995), Edgar Morin (1991 and 2013), Roland Barthes (1986), Paulo Freire (1987, 1996 and 2003), Suely Rolink (1989, 1993, 1992a, 1992b and 1992c), among others.

receive their relatives and/or friends who travel from other states and countries, the Church opens up even more for those who come in search of spiritual care, public leaders in tourism organise to better receive visitors, and businesspeople prepare within their commercial specifics to better serve their customers.

It is important to clarify that, even with all this preparation, when visitors-tourists are received and welcomed, they remain all the time as participants in the Nazaré festival, since their motivation for moving transcends their belief in themselves and joins the value of a higher power. Therefore, people who go to Belém at the time of the festival can connect to a pilgrim ecosystem because just by being present at the party they relate to an experience of faith in the city even if they do not identify with Catholic doctrinal experiences. That is what Oliveira explains when he says that “the pilgrimage (...) is not pilgrim subjects’ individual choice but their manifest retribution to the deity (the saint) that favored them” (Oliveira, 2004: 15). From this perspective – in this case the image of Our Lady of Nazareth – even if the travel to worship the saint does not express suffering and penance, it may be linked to the discussion of pilgrimage and an experience of Religious Tourism. Here the term does not refer to an idea of segmentation, but to the understanding of the relationship of tourism and religious experiences during the Círio.

It is important to remember that the Catholic Church, since 1969, has sought to present tourism through a religious perspective to the church itself. This is clear after the 1970s, when the Pontifical Council for the Pastoral Care of Migrants and Itinerant People began operating in the Holy See, in Rome. It is responsible for all media and participation of the church in the tourism area. From that we can infer that the Church sees Tourism through a view based on ‘encounter’ between the faithful (pilgrim) and the Sacred (GOD), but it does not move away from the understanding of the human-spiritual relationship regarding family unit, solidarity and restoration of the human person (CNBB, 2009). In view of this, it is of fundamental importance that the tourist-religious activity is based on: the person (social, tourist and pilgrim-devotee), the imaginary (religious spaces and the culture around), and equipment (support infrastructure).

Therefore, referring to Panosso Netto (2013), given varied concepts, the discussion is guided by the understanding that tourism is crossed by three strains: the lay one that is based on the idea of leisure travel; the business-oriented one, involving market segmentation (economic value); and the academic and scientific one, which discusses the activity in a complex web of relationships, starting from a social, philosophical, environmental, political, cultural and interdisciplinary understanding, looking into crossings present in the study of tourism as a phenomenon, but not moving away from the other two strains (Panosso Netto, 2013).

According to Panosso Netto, tourism might be (...) 'the output and return phenomenon (...) which implies hospitality, encounter and communication with other people and the use of technology (...) which will generate varied experiences and distinct impacts' (2013: 33). For the Church, the understanding of tourism is based on a (...) 'new way to employ freetime, which implies displacement from one's usual residence, either within or outside one's country, without the sole purpose of profit or labor' (CNBB, 2009: 15).

Therefore, the dynamics established during the religious festival of the Círio is closely linked to the assumption of welcoming and caring for visitors who will live the festival as pilgrims. With this, visitors and tourists are directly linked to a true experience of faith, as explained by Oliveira when he says that 'the pilgrimage (...) is not pilgrim subjects' individual choice but their manifest retribution to the deity (the saint) that favored them' (Oliveira, 2004: 15). In this perspective, the travel made to honor the saint, where the image of Our Lady of Nazareth can be linked to the Tourism and Religion discussions.

From a historical perspective, the State Department of Tourism (SETUR), in partnership with the Municipal Tourism Coordination – BelemTur, develops the Tourist's Friend Project, which is an activity with bilingual volunteers distributed over the main sights and tourist information services, providing assistance and welcoming visitors. In addition, the segment has special tariffs for the event because October is considered high season in Bethlehem, even if it is low season in Northern Brazil. These are aspects that show the importance of the event.

4. Summary considerations at this point of the journey

In recent years, tourism in Belém do Pará has gained momentum regarding the number of visitors who arrive at the city. An estimate by the Pará State Department of Tourism (SETUR) shows that 1,741,787,000 visitors arrived at the Val-de-Cans International Airport (Belém) in 2015, compared to 1,669,658 in 2013 (Fapespa, 2016). Furthermore, in the week before the Círio festival, 84,000 visitors passed through the said airport's landing sector (Nazareth Taper Portal, 2015).

Thinking about Belém without directing one's eye at the "Nazaré" festivity and without experiencing it in its religious completeness is, for many devotees, an experience of 'orphanhood' and matriarchal oblivion in a 'holy family'. This corresponds to the fact that the devotion of the many names of Catholic Saints projects a reflection of Mary, mother of Jesus, as a woman and a living person (Boff, 2006).

In many parts of the world, there are hundreds of names under which Our Lady is venerated. Many of those names are of European devotional origin but were introduced in Brazil along with the colonization or migration process, such as: of Grace (France), Fatima (Portugal), Immaculate Conception (Portugal), Caravaggio (Italy) Untier of Knots (Germany), of Mercy (Spain), Schoenstatt (Germany), Mount Carmel (Israel), Lourdes (France), among others; and in Brazil, Aparecida (São Paulo). In these names, we see the identification of devotees, who came linked to this process of colonisation and join the 'person' of Mary, represented in this case by an image, in order to project a feeling of kinship between mother and son (Boff, 2006). This filial condition may come to clarify the fact that the Círio of Our Lady of Nazareth has taken place for more than two centuries in the city of Belém do Pará. It is one of the largest manifestations of Catholic devotion to Mary in Brazil. (Portal Círio de Nazaré, 2015).

The idea of the tourist-religious imagery of the city of Belém implies the Círio of Nazaré as the event that is most representative of religious dogmatism in the region. That is true, since Catholic religious manifestations experienced during the festival express subject's sense of belonging to the city (devotees) and an impact of admiration on those who visit the place during the festival. According to the scenario presented in the region, Our Lady of Nazareth is the Queen of the Amazon and Belém is the capital of Mariana faith in Brazil (Portal Círio de Nazaré, 2015). In short, that is what constitutes the heritage value assigned to Belém and Nazareth Círio.

The phenomenon of the Círio de Nazaré is a flagship event that allows us to understand the subjective and complex web that makes up the tourism context in Belém do Pará, mobilizing the entire Amazon region and, more than that, driving to that region a large number of pilgrims. Thus, the whole tourist ecosystem is set in motion, with grandiose changes that consolidate the heritage dimension of the event, but also point to the huge tourism potential of the region and the event itself. However, understanding the Círio is a challenge in order to extrapolate the obvious and descriptive readings and recover the historical marks of the construction of the ecosystem in which the phenomenon develops, and then consider the multiple intervening beams that delineate the original event and its link to Marian faith, but which interlaces, connects, puts various subjective worlds in touch, from the profane to the sacred.

Challenges for intertwining – or interlinking – of lovingness as relationship ethics are expressed in the daily life of the event. Thousands of people together in harmony, nested in the crowd, demonstrate the strength of faith and the value of processes – and processions – which have consolidated over time. The city grows, becomes a giant, tourism presents itself in its power for reinvention, for autopoiesis. With the strength of tourism provided by Círio de Nazaré, Belém reinvents itself every year while the ways for visiting and tourism, welcoming, receiving

well also undergo constant change. Tourism, lovingness and autopoiesis are also the marks of Belém in the pathways of faith.

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