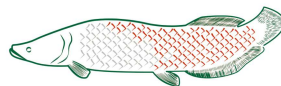


CHECK OUT THE NEWS FROM INSTITUTO JURUÁ

The pirarucu management programme is continuing to expand along the Juruá river, and managed pirarucu is now reaching commercial markets in São Paulo under the brand “Gosto da Amazônia”. Get to know the Agroextractivist Women’s Association for the mid Juruá region (ASMAMJ) and their participation in the Traditional Midwives Meeting, organised by the Brazilian association Rede Unida. Check out our exclusive interview with Manuel Siqueira - “Manuelzinho” - president of ASPROC (Associação dos Produtores Rurais de Carauari), the pioneer organization that mobilized the history of social struggle in the region. In addition, find an emotional chronicle on loneliness, which is particularly apt in these times of social isolation, inspired by experiences on the Juruá river of the researcher and our general director, João Vitor Campos-Silva. Finally, be sure to check out our cultural recommendations!

| NEWS |



**GOSTO DA
AMAZÔNIA**

SABOR QUE PRESERVA A FLORESTA

“Gosto da Amazônia” takes sustainably managed pirarucu to São Paulo

By Clara Machado

“Gosto da Amazônia” is a brand collectively created to promote the commercialization of wild management pirarucu (Arapaima). From the brand’s slogan “flavor that preserves the forest”, Gosto da Amazônia is committed to the promotion of conservation, fair and transparent trade and local economic development. The pirarucu products that the brand commercializes comes from the

Coletivo do Pirarucu, which brings together grassroots associations, NGOs, government agencies and international cooperatives that implement participatory management in thirteen different territories in the Brazilian state of Amazonas. The Rural Producers Association of Carauari (ASPROC) coordinates the commercial arrangements so that they are fair, sustainable and inline with the solidarity economy. About 90% of the managed pirarucu is sold within the state of Amazonas itself, but last year it arrived in Rio de Janeiro, where it is already included in the menu of [several restaurants](#), and this year it reached São Paulo. The sale to hotels, bars and restaurants is carried out through the [Biobá](#), platform, and the end consumer can find belly cuts, known by the Amazonians as “ventrecha”, and the loin cuts at [Instituto Chão](#) and [Instituto Feira Livre](#), both non-profit associations that work with organic products and solidarity economy in the city of São Paulo. The commercialization of pirarucu managed in other regions of the country is an important step towards the valorization of managed wild fish, which is much higher in quality when compared to fish farming in terms of nutrition, flavor and social benefits. Gosto da Amazônia is an initiative of fundamental importance to ensure that pirarucu can be sold at a fair price, benefiting managers who provide an immeasurable service to protect the forest and the quality of life in traditional communities. Visit the Gosto da Amazônia [website](#) or [Instagram](#) profile to find out all the establishments that sell managed pirarucu in Rio de Janeiro and São Paulo.

Expansion of pirarucu management to new communities on the Juruá River

By João Vitor Campos-Silva

This year, an important step was taken to empower local communities in protecting their territories. The idea is to expand the management of pirarucu to rural communities in the municipality of Itamarati. This work started four years ago with community meetings and social mobilization in the region. Last year, about 150 lakes were mapped to take part in an official fishing agreement, a fundamental step that establishes a zoning strategy for fishing activities. In October 2020, the team of Instituto Juruá, local association partners and 25 communities in the municipality of Itamarati began pirarucu counts in the lakes selected by the communities. A total of 2,528 pirarucus were counted across 30 lakes. In the coming years, these communities will undergo an intense training process through the support and collaboration of already experienced communities and local associations in the mid-Juruá, such as ASPROC (Rural Producers Association of Carauari) and AMARU (Agroextractivist Residents Association of the Uacari Sustainable Development Reserve). In the near future, we expect all communities on the Juruá River to be empowered to protect their lakes autonomously, guaranteeing food security and income generation for local residents through the sustainable fishing of pirarucu and many other species.



Photo by Carolina Freitas

ASMAMJ takes part on the III Encontro de Parteiras Tradicionais da Rede Unida

By Clara Machado

The Agroextractivist Women's Association for the mid-Juruá (Associação de Mulheres Agroextrativistas do Médio Juruá; ASMAMJ) took part in the III Traditional Midwives Meeting (Encontro de Parteiras Tradicionais da Rede Unida), on the 29th October, within the [virtual program](#) of the 14th Rede Unida International Congress - "Saúde é Vida em Resistência: traçando caminhos com o SUS". Other associations were also present at the event, including the Traditional Midwives Association for the State of Amazonas (Associação das Parteiras Tradicionais do Estado do Amazonas - Algodão Roxo, APTAM), the Midwives Network for the State of Amapá (Rede Estadual de Parteiras do Amapá), the Amazonian Women's Institute (Instituto Mulheres da Amazônia; IMA) and the Midwife's Museum (Museu da Parteira). In addition to the participation of 30 traditional midwives from different regions of the Amazon and the Brazilian northeast, the congress also welcomed students, researchers, teachers and supporters of traditional midwives. The book "Parteiras Tradicionais: Conhecimentos Compartilhados, Práticas e Cuidados em Saúde" of Editora Rede Unida was pre-launched at the event.



Following this meeting, the midwives wrote a joint letter with their demands to Municipal and State Health Departments, deputies, councilors and institutions managers. Among their demands, the search for material support stands out, including the provision of personal protective equipment and the replacement of materials used in deliveries, as well as increased support for training and knowledge exchange through workshops and meetings between associations. The struggle to recognize the work of traditional midwives also involves raising the awareness of managers about the importance of this profession, and creating laws that promote the integration of midwives within official health services.

According to Raqueline Nery, who advised ASMAMJ during the meeting, "It was very exciting to see that in other municipalities women are recognized and valued for what they do, which is such a beautiful job, it is a tradition, and it is getting lost in the Middle Juruá due to lack of recognition and local support."

Currently ASMAMJ has nine midwives affiliated with the Traditional Midwives Association for the State of Amazonas (Associação das Parteiras Tradicionais do Estado do Amazonas), including residents of the communities of Pupuai, Nova União, Gumo do Facão, São Raimundo and Nova Esperança. In February 2020, they held the first themed workshop - Knowledge Exchange Workshop with Traditional Midwives of the Middle Juruá - with the presence of the experienced midwife Dona Lourdes, from the municipality of Tabatinga, who exchanged knowledge with the women of the region.

As Raqueline Nery reported, "Since September 2019, when there was a medicinal plant workshop with support from Fiocruz Amazonas, we kept in touch and managed to hold our first Traditional Midwives Knowledge Exchange Workshop, which took place in February this year. Many associates want to continue this work, I am sure that the women liked it a lot and it would be very important for them to be continued".

| ORGANIZATIONS OF THE MID JURUÁ |

Get to know ASMAMJ, the women's association of the Mid Juruá region

By Clara Machado

The "Associação de Mulheres Agroextrativistas do Médio Juruá" (ASMAMJ) was created in 2004 and promotes meetings of women in the mid-Juruá region, debating gender equality and questioning attitudes that they consider oppressive. In 2017 the association gained strength, with an increase in the participation of women, who also seek greater visibility of the fundamental role played by them in the historic struggle for economic emancipation, territory rights and the conservation of natural resources. ASMAMJ is a part of the Middle Juruá Territorial Development Forum (Fórum de Desenvolvimento Territorial do Médio Juruá), and it is increasingly winning the battle for female participation in decision-making spaces. Follow ASMAMJ on Instagram at [@asmamj.mulheres](https://www.instagram.com/asmamj.mulheres)



ASMAMJ
Associação das Mulheres
Agroextrativistas do Médio Juruá



Photo by Ronnayana Silva

| INTERVIEW |

Manuel Siqueira, president of ASPROC

By Clara Machado



ASPROC (Associação de Produtores Rurais de Carauari) was the first organization created in the middle Juruá. With 27 years of experience, it operates in the organization and commercialization of rural production from the region's agroextractivist communities, in addition to the fundamental role of the struggle for territory and the creation of conservation units. Through collective work, ASPROC abolished intermediary trading boats that previously

exploited commercial exchanges of agroextractivism products in the middle Juruá, and facilitated the conversation between land agencies and traditional populations, introducing a new degree of access to the Brazilian agrarian reform credit system for housing improvements. Creator of a sanitation project that became a federal public policy, ASPROC also contributed to standardising the price paid for the pirarucu managed by grassroots associations across the state of Amazonas through the creation of the Pirarucu Collective (“Coletivo do Pirarucu”). To tell us more about the history and work of ASPROC, we invited Manuel Siqueira, known as Manuelzinho, president of the association for the third time and important local leader whose history of engagement and optimism inspires the association which, in his words, is the “mother organization” of the middle Juruá region.

"The secret of ASPROC is to always prioritize the demands of the communities, to maintain transparency in the execution of its activities, and to seek partners who really identify with their cause and who have the same objectives. These values generate solutions - this is the biggest lesson we have learnt at ASPROC."

[Read full text](#)



Photo by Carolina Freitas

| SCIENCE COMMUNICATION |

The capacity of different forests to store carbon

By Clara Machado

Would individuals of the same tree species growing in seasonally flooded várzea forest, or unflooded terra firme forest have the same capacity to store carbon as woody biomass? This was a question that PhD student Yennie Bredin with colleagues from Instituto Juruá asked themselves in their publication [“Forest type affects the capacity of Amazonian tree species to store carbon as woody biomass”](#), published in Forest Ecology and Management. Their results show that forest type significantly affects trees' ability to store carbon. The trees that grew in the seasonally flooded forests stored less carbon as woody biomass per unit volume than trees of the same species in terra firme. Possibly this difference in carbon accumulation between várzea and terra firme trees resulted from the hydrologic stress that várzea trees are exposed to during flooding. In addition, várzea trees must endure both sedimentation and erosion brought on by the floods. Várzea trees have therefore developed special strategies to tolerate flooding, including specialized woody tissues. Such adaptations may affect the structural formation of biomass in these individuals and especially in pioneer tree species, typically those tree species that occupy the first stages of ecological succession. Information about such adaptations in different tree species to their environment is important for predicting how, for example, climate change or deforestation might affect the capacity of forest trees to store carbon. Even though most studies estimate carbon stocks uniformly across seasonally flooded and unflooded forest trees, forest habitat may cause differences in tree biomass to be as big as 11%. At the scale of the Amazon basin, this difference would be huge. Therefore, forest habitat is a factor that must be accounted for in Amazonian woody biomass studies to make biomass estimates as realistic as possible. Ultimately, more realistic woody biomass estimates will improve our understanding of how the different Amazonian forests contribute ecosystem services, including atmospheric carbon capture and climate regulation.



Dr. Yennie Bredin in field work at the Mid Juruá region | Photo by Rita Homem Pelicano



Photo by Hugo Costa

About loneliness

By João Vitor Campos-Silva

I was thinking a lot about the effect of loneliness on the human condition. I had just completed 160 days living on the boat and, even with the three co-workers on the journey, sometimes a feeling of emptiness ran through my veins. I thought I was facing such loneliness. In the slowness of time, on a sunny morning I met a friend I hadn't seen in two years. He is an isolated resident in a corner of Brazil where everything and nothing can mean exactly the same thing.

Seu Gracías, on seeing me, soon joked in his caboclo, affectionate and polite manner: "JB how long! How nice to see you! I haven't seen anyone for 15 months! Not even a living soul to have a chat with!"

I, in my childish ingenuity, immediately thought: Holy Mary, how sad it must be to live immersed in solitude! Among all feelings, loneliness must be the most overwhelming. It kills slowly, like a fatal gas that anchors in every empty space in our alveoli, leading us to fatigue and agony. And I kept that in mind, watching the joy emanating from Seu Gracías while talking to other companions.

But thinking more about this, wandering on uninhabited floors and learning with the smile of Seu Gracías, I realize now that, in reality, loneliness has nothing to do with social seclusion and a lack of people with whom to establish bonds of love or friendship.

Loneliness, in fact, occurs when we lose ourselves. When our "self" loosens, the world collapses. Everything loses its meaning and the emptiness that lodges in the chest has the weight of the world. Any life must encompass a meaning, however simple it may be. If we lose that sense, our "self" also vanishes.

That is why we see hermits wandering in temples, forests and deserts with hearts overflowing with joy and, at the same time, we see large legions of people in megacities with thousands of friends on social networks, but suffering in the most brutal loneliness. They are completely alone among thousands.

That's why Seu Gracías is so happy. Even though he lived in seclusion, he was never really alone, because the meaning of his life and his own company were always enough. To give meaning to life is to shield yourself from loneliness! What a fool I was to think that loneliness was the absence of something external. I really want to live finding myself so that I never lose myself!

| IJ RECOMMENDS |



- The new book by Ailton Krenak: A Vida Não é Útil
- National Geographic's show: Em Busca das Cobras every Thursday at 18.30h BRT. Follow updates on [Facebook](#) and [Instagram](#).
- [A Terra é Redonda](#), the science podcast from Revista Piauí

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