



— INSTITUTO —
JURUÁ



MARCH

Special edition: Women



This March, the Instituto Juruá newsletter is made exclusively by women and is full of special contributions. From the middle Juruá, we bring an interview with the president of the Association of Agroextractive Women of the Middle Juruá, Quilvilene da Cunha, who tells us about the organization's trajectory. Also, Ozangela de Lima, known as Cacá, pays homage to her grandmother Noemia, introducing us to this great matriarch from the São Raimundo community and an example for women from across the middle Juruá.

For a view from women in science, we have a travel report by Glaucia Del-Rei, who conducted an expedition with a team of ornithologists in the middle Juruá, an inspiring column on science and motherhood from herpetologist Daniela França, in addition to a column on gender inequality in science from the creators of the She'Science podcast. In scientific dissemination, Clara Machado shares her reflections on the knowledge, food and gender based research she developed along the Purus River. Finally, be sure to check out our cultural recommendations!



| PERSONALITIES OF THE MID JURUÁ |

Dona Noêmia

By Ozangela Cunha de Lima

A strong female role model in my community is my grandmother Noemia da Silva Rodrigues. A warrior woman, a farmer who worked hard to support her fourteen children. She was a wife, mother and a great leader, Noemia was the matriarch of our community. My grandmother Noemia was an example for the residents because she was a woman of principles, of faith, who was always concerned about others. Every day of her life she tried, in the best way, to teach us what was right and wrong. She was always concerned for the community and for all the residents who live there, and always tried to help those in need.



Noemia da Silva Rodrigues died on November 29, 2020. Even though she was sick, she still only worried about others. She talked all the time with her husband, they were a couple who lived more than a decade together and never lacked respect for each other. The community regarded her as a matriarch, since any event in the community was consulted first with her and her husband, as they were wise masters.

Noemia, this warrior woman, worker, woman of faith and very religious, inspires me to never give up fighting for my goals, and makes me a human being of faith, always striving to treat others equally, and accept that everyone in society has their own role to develop. And she inspires me to always seek God, because only He is able to heal and save the world. I close this tribute to my grandmother with an excerpt from the song she most liked to sing in the Catholic Church.

*“The question of peace is my strength, I cross mountains, but I will learn,
The world doesn’t satisfy me, what I want is peace, what I want is to live”*



Guest columnist

Ozangela Cunha de Lima, known as Cacá, is a resident of São Raimundo village in the Middle Juruá Extractive Reserve. She is 26 years old and is a reading mentor for Associação Vagalume.

Women's knowledge about edible biodiversity

By Clara Machado

“Who we are” and “what we know” are concepts so intricate that they can become indistinguishable. After all, we form our knowledge about the world from the experiences we have. And our experiences are determined by our gender, age group, territory, skin color and many other factors that make us up. In that context, I became interested in researching the universe of food and edible plants in the Amazon, and I found very clear differences in what men and women know about this universe. And the consequences of these different ways of knowing are far more complex than I imagined.

On the Purus River, where I had the pleasure of working, the division of labor between genders is similar to other rivers in the Amazon, where men perform paid jobs, such as clearing, harvesting and fishing, and women dedicate themselves to caring for the home and children, which, like anywhere else, is unpaid work. Interviewing the women, I came up with a list of plants well known to them, including species from their swidden agriculture - everyday food such as cassava, squash and banana - and fruit from the community's backyard, which the children love to eat. The list for men, in turn, was typically longer because, in addition to these domestic plants, there were also wild plants - such as the wild araçá of the flooded forest that only fishermen have access to, or fruit from upland forests that hunters come across on their way. The trees from these further afield forests were a little off the women's radar, and there were countless times when I mentioned that I had tasted a fruit from the forest and heard a woman lament “wow, I didn't even remember that fruit! The last time I ate this was many years ago, because I never went into the forest again!” The results of these interviews were published in [Rodriguésia Journal in 2020](#).



As an enthusiast of eating plants and with my interest in strengthening the value chains of native species in the Amazon, I wondered... if not even women in rural communities have access to these plants, who knows about those at the market, the city, or the rest of the country. Women, on the other hand, are the great holders of knowledge about the innumerable traditional forms of food preparation, because they were assigned the role of the kitchen. Therefore, food security is a matter for women, and if women are responsible for family food, it is essential that they be included in the

knowledge of wild fruits, so that they can incorporate them into the family's diet, provide food diversification, enhance biodiversity and riverside food culture.

The role of women as caregivers for the family, gardens, farms and fields, which significantly contributes to the food diversification of families, is sometimes devalued in relation to the paid work carried out by men, who frequent the forests. In this sense, I reflect on the fundamental importance of providing women with access to information under the same conditions as men whenever there are courses and training in communities, expanding the decision-making power of women with regard to family food, the use of biodiversity, the network, and the acquisition of knowledge about the world.

| INTERVIEW |

The Juruá women's association with Quilvilene da Cunha

By Clara Machado



Extractive women have their freedom limited either by the obedience they owe to their father and, after marriage to their husband, or by the lack of involvement in decisions on how to spend the income produced collectively by the family. Despite participating in the various tasks of swidden agriculture, fishing and extractivism, the care of the home and children is never shared with men. The unpaid work of home care, carried out full-time, often prevents them from being

able to organize or carry out other activities that generate income.

We invite Quilvilene Figueiredo da Cunha, the president of the Association of Agroextractive Women of the Middle Juruá ([Associação de Mulheres Agroextrativistas do Médio Juruá](#)), to talk about how the activities promoted by this association have aroused in women the desire to organize themselves in search of equality. ASMAMJ currently has 164 members from 32 different communities, is an integral part of the Mid-Juruá Territory Forum, and is increasingly winning female participation in decision-making spaces.

INSTITUTO JURUÁ: Please introduce yourself, talk a little about ASMAMJ?

QUILVILENE: My name is Quilvilene Figueiredo da Cunha, I'm 26 years old. The Women's Association was founded in 2004, and has been walking almost dragging. Until 2017, when we resumed activities and now we are progressing much better!

INSTITUTO JURUÁ: What were the changes that ASMAMJ went through since its creation until now?

QUILVILENE: The main change is that women are more interested today, they are more involved. And now they realize that things were previously considered cultural, and were sometimes accepted even if they were not right Today they want change.

INSTITUTO JURUÁ: Has ASMAMJ's proposal changed over time?

QUILVILENE: The Middle Juruá Territory has a very beautiful history as an organization, in which women participated, but only behind the scenes. And this participation was never recognized. Whenever we hear about the Middle Juruá, the women are never mentioned, because they were behind the scenes making food for their husbands, or they were at home with the children so that the husband could participate in the organizations. And so ASMAMJ came to give visibility to the work of women.

INSTITUTO JURUÁ: And what is your background before you became president of ASMAMJ?

QUILVILENE: I participated in the Young Protagonists programme, when it first began in the Middle Juruá in 2012. The Young Protagonists work in the training and preparation of young people to be leaders. It is a means of continuing the process of organizing the Middle Juruá.

INSTITUTO JURUÁ: In this pandemic moment, is ASMAMJ managing to get together and keep the association functioning in some way?

QUILVILENE: We are working online. ASMAMJ participates in a mentoring programme in collaboration with [SITAWI](#) that has been very important for our development. We get together, for example when we need support to write a project, and we have the support of SITAWI. I then communicate with other women who do not have access to the internet by radio and we have adapted to work like this.

INSTITUTO JURUÁ: You said that women started not to accept some more things that were naturalized before. For you, what is the importance that ASMAMJ has in the lives of women today? Do you think their attitude has changed? And how did ASMAMJ influence this process?

QUILVILENE: In any community where you asked who was the head of the family, the answer would be the man. The woman works together, does the gardening activities

together, but she is considered as only a helper. Who decides how to spend the family income, which was produced together, is the man because he is the head of the family. So, in all income-generating activities, it is never the woman who decides how she will spend, and often the money is hers. Now women are more independent. It started by recognizing this, and now, in management, women work, earn their own money separately and can decide how they are going to spend. The woman has to obey the father and the mother, the father mainly, and when she marries she has to obey her husband. This was preached in the Middle Juruá as our culture. And as it is something that has been in place a long time, change will not happen at once. At meetings now we have testimonials from women who say "My husband didn't want me to come, but I come anyway, I don't even care!" So, this process is already happening. It is very difficult for them to leave the house, because they are the ones who take care of the child and the house, and so it is always considered easier for the man to leave. A women's association does not mean that women are against men. Just as in the past women supported men in this process of organizing the Middle Juruá, we want them to support us now. In our meetings there are a lot of children, because mothers attend and need to bring their children. And the children are very welcome - we ask girls from the Associação Vagalume to take care of the children during the meeting. But there is this difference, because no man goes to meetings with children, but women need to take them, as if the responsibility for taking care of the kids was only for the woman.

INSTITUTO JURUÁ: In the management of pirarucu women play a super important role in the processing and cleaning of fish, which generates income directly for them. Are there other activities for which women are paid?

QUILVILENE: Specifically, where money is earned independently by the woman, and where the man earns separately, the management of the pirarucu is the only current example. Another activity is the collection of seeds for plant oils, which some women do separately from the husband, but here there is always that question, most of the time it is still the husband who decides how he will spend the money. And in other activities, which are conducted by the family and where the woman performs the same work as the man, they are seen as helpers.

INSTITUTO JURUÁ: Have you thought about activities that could generate income for women?

QUILVILENE: The association is starting to produce artisanal andiroba oil, which has been sent to the laboratory for testing, and if everything goes well we will start selling. The Nova Esperança Association (AANE) is starting to work with handmade soap. Oil is a product that they are strongly involved in as it has been established for a long time, but soap is a new thing and is moving more slowly.

INSTITUTO JURUÁ: ASMAMJ is participating in the Fórum do Território Médio Juruá (Middle Juruá Territory Forum). How is this participation going? Are women able to participate more actively in the decisions made at the Forum?

QUILVILENE: We are progressing little by little, although still not as strong as we should be. But we are already participating more than before, and now we have more training in our planning.

INSTITUTO JURUÁ: What are the main challenges that ASMAMJ faces to bring greater participation of women in its activities?

QUILVILENE: As they are not used to attending meetings, support at home would be important, with husbands supporting them to participate. There are many cases in which the husband prevents the wife from being here, and there are cases in which he does not, but also does not help. That is the kind of support we need. And some who participate are still a little shy.

INSTITUTO JURUÁ: What are your dreams for ASMAMJ?

QUILVILENE: I hope that the association will grow and that we will achieve our goal of empowering women to change this situation. And also that we can generate income so that they have financial autonomy, because what makes women more dependent is this financial issue. The Mid-Juruá would be much better, because women already helped the region to become more developed and to gain more rights, and so if more women were to join with people who are already struggling, then we could make something that is good, even better. In this way, we would be more free.



Ronnayana Silva

ASMAMJ meeting at Mid Juruá region



8M – Exchanging flowers for responsibility

By Daniela França

I am a scientist, environmental consultant, scientific disseminator, activist and mother. I earned this space to talk about motherhood and science in a country where a man hits with one hand, and yet with the other offers flowers in the Month of Women. Maybe I didn't win the space, but I did overcome challenges, because I had the courage to expose ideas like the ones I have been describing on social networks and in other discussion spaces for some time. These are not new ideas, as the feminist struggle has been around for more than a century. Many colleagues do not face this fear of speaking and exposing themselves, for fear of having their careers boycotted or because they already know that the fight for women's rights has always been and still is denigrated as resulting from a “lack of sex”. It is a real challenge because, even today, women get sick or are killed - victims of the system that stoness them, tramples on them. If you think I am exaggerating, just remember how many were trampled on when wanting to leave the house to work, or when fighting for the right to have children, to vote, to study or just... never get beaten up by your partner. In order to gain their independence, women have historically been torn from themselves and killed, often by those who claim to love them.

It was less than five years ago, after my second birth, that I realized that the way that my colleagues, both men and women, called me “Wonder Woman” was, in fact, the way society had found to exalt women - mostly mothers - who had resisted more time without collapsing, without succumbing, without giving up, in the face of the trampling that the patriarchy imposes on us since we are understood as girls. It was in the pandemic that the kicks got even stronger and started to hurt more, as if they hit the middle of the face. Yes, we are trampled. Recalling that, despite having humble origins, I still speak of my privilege as a white woman, cis, with no disabilities and being part of a very small portion of the Brazilian population that holds a doctoral degree. If I am trampled, there are women being trampled with much more force, and it is necessary to speak of that. Even so, in many moments, the wonder woman who lives somewhere here, inside me, thought about giving up, and it was not just once.



Arquivo Congresso Brasileiro de Herpetologia 2017

Give up, give up, give up, give up, give up... the word that echoes during the life and career of those who chose to be scientists, a profession that, according to

the stereotype injected by the system, does not belong to delicate, emotional, maternal beings... maternal! It is up to us to care, not to act; welcoming, not assertiveness; emotion, not precision. Scientist mothers have disapproving looks in environments where getting pregnant seems to be synonymous with having committed the most serious sin in the eyes of God (who, by the way, is not a goddess): professional suicide. It is unusual for a woman to choose to be a mother before reaching the top of her career because predatory customs in academic productivity devour those who do not follow the pattern imposed by them. Care is delegated to the woman. The less possessions she has, the more housework she needs to do, the more care she provides. Meanwhile, the father, also a scientist or any worker, understands that it is his duty to take care of the home, child(ren), and elderly or sick relatives, while he publishes his articles, attends his congresses, conducts his life, earns his prizes and rewards. It is as if marriage is a factory and the husband is the owner of the factory, which he enriches at the expense of his wife's work, and the woman/mother is just the worker who works to enrich the boss. And then a phrase comes to mind that has many variants out there: "behind every warrior woman there is a man who neglects his family" or "behind an exhausted scientist mother, there is a father with a Nobel Prize".

Even today the subject that I bring here is delegitimized. Perhaps even unconsciously they make women believe that they should choose a career or motherhood as if they were not allowed to have both, because "who gave birth, must look after!". After all, women are parthenogenetic beings who breed alone. Well, dear readers, my words seem angry and revanchist, but it's just exhaustion. In fact, my wish for this Women's Month of 2021 - when a pandemic scrapes even more the social, racial and gender inequalities that exist in this country - is for them to exchange their flowers for responsibility! Science must be diverse and the whole society is responsible for our children, not just the mother. Contrary to what most people think, it is not motherhood that has negative impacts on the careers of scientists, but the lack of actions and public policies that generate different opportunities for different citizens and our difficulty in recognizing our responsibilities. Science is collaborative and raising children is a science, my people! Take your flowers, here!

Guest columnist



Daniella Pereira Fagundes de França, or simply Dani Moojeni, is a biologist, PhD in Zoology and holds a postdoctoral position in the Herpetology laboratory at the Zoology Museum at USP (University of São Paulo). She is a scientific disseminator and environmental educator through the [@herpetosegundoherpetologas](#) initiative. She is a managing partner at BioRevita Soluções Ambientais and an ambassador for the [@parentinscience](#) project which promotes the discussion of maternity/paternity in science. She always says that she is a teacher by training, passion and choice, and usually says that the most important production in her career are her children Ernesto and Paulinha.

Does it make sense to talk about gender inequality in science?

By Iohara Quirino, Amanda Oliveira e Máira Pivato

In a mind-boggling academic race for publications, project approvals and university vacancies, the truth is that women are constantly behind men. We know that gender inequality is a fact present in the whole of society. For centuries, we women have shown dissatisfaction with the way we are treated in our homes, in the work environment and because we lack opportunities just because we are women. In recent years, through the constant use of various social networks, we have had greater courage to share our experiences and denounce negative situations that we experience daily. Among these situations, the scientific community does not escape and it shows us that gender inequality has deep roots.

There is a stereotype that the scientific community is made up only of men or that they are better researchers than women. This creates a lack of opportunities and incentives for girls to learn about their scientific careers as children. At school, the debate about gender inequality in science is still timid and the examples of scientists are mostly men. Thus, there is a difficulty for girls to be interested in subjects that they can relate to and they end up taking up little space in, for example, engineering degrees. Taking a racial view, black girls find it more difficult to enter the scientific career due to the history of racial segregation, even though black women have great contributions to scientific production. In crisis situations, like a virus that spreads quickly and prevents us from living normally, our situation as a woman in science tends to get worse.

The novel coronavirus pandemic ended up exacerbating political, economic and social weaknesses, highlighting inequalities. In this context, women have been affected in many ways, starting with health professionals and caregivers, who are mostly women, leading to greater exposure and vulnerability to the disease. At home, women overburden themselves with unpaid housework, devoting more hours per week than men, and for scientific mothers the reality is very similar. This is proven by the drop in submissions of scientific articles by women, due to lower performance and dedication time. Meanwhile, the productivity of male scientists has increased by up to 50% during the pandemic.

If gender inequality remains a constant in science, we need to find more tools to combat it. As much as women have already achieved great social advances, such as the right to receive a diploma, we are still far from ideal. New tools appear every day and social networks are great allies, as are collectives and support groups at universities. School projects for girls are essential, aiming to stimulate logical thinking and showing that there is a possibility for them to become what they want, including scientists. All of

this combined with work in the family environment can bring profound changes in the current reality.

Everyone's role is important for this task. If we want a fairer, prejudice-free and stronger science, we must open up more space for women, create support for scientific mothers and encourage girls to be future leaders in the scientific world. Because, after all, how many Marie Curie, Bertha Lutz and Sônia Guimarães were lost in our history due to a lack of opportunities? We will never know.



Guest columnists

O She'Science ([@shescience.podcast](https://www.instagram.com/shescience.podcast)) is a podcast that empowers women through science. In addition, it promotes discussions and reflections on the roles of science and women in society through simple language, in search of a science more accessible to all.

Iohara Quirino - Co-creator, podcaster and screenwriter at She'Science. Ecologist, focusing on human beings and Master in Ecology at UFRN. Scientific dissemination arrived as a door so that her voice, together with that of other women, could be heard carefully, because together we can change the world.



Amanda Oliveira -Manages and creates social media content on She'Science. Undergraduate student in Ecology at UFRN, bisexual and eco-socialist woman. She believes that being a woman and a scientist can be revolutionary.

Maíra Pivato - Audio editor at She'Science. Radio broadcaster, student of Biological Sciences at UFRN and future teacher. She sees scientific dissemination as a possible path to change in society.



Emilie Snethlage Expedition: women ornithologists on the Juruá River

By Glaucia Del-Rio

The bird collection at the Louisiana State University Museum of Natural Science (LSU) is one of the most important in the world when it comes to birds from the Neotropical region (South America and Central America). Knowing this, around 2014, I made every possible effort to become a doctoral student at the famous institution. I did it, and since then I have learned a lot and grown as an ornithologist (biologist specialized in birds). I couldn't be more grateful. However, I also couldn't help noticing some patterns that make me uncomfortable.

On the walls of the bird collection are pictures of all former LSU ornithology students, 85% of whom are men. Many of them are great ornithologists, curators of the best museums in the world, people I am inspired by... but, in fact, I would like to see more women represented on those walls. I know many women in love with birds and cutting-edge scientists, and then I began to reflect: why are there no more women in the “hall of fame” of Neotropical ornithology? And most importantly, what could I do to bring a little more gender balance to ornithology? And an idea came up... a women's-only expedition.

Until then, I had never participated or heard of an expedition made only by women ornithologists. But what is an expedition? An expedition is a long journey, usually to a place of difficult access, little studied by science, where the main objective is to describe and catalog the local fauna and/or flora. These trips usually require a lot of effort and physical commitment. A team of specialists working 16 hours a day, camping, without access to electricity, bathroom, running water, and clearing forests in remote locations. Our expedition would be a tribute to a woman whose life was devoted to scientific expeditions alone, on foot, and in skirts, 120 years ago, Dr. Emilie Snethlage.

Snethlage was a German ornithologist who came to work in Brazil to meet the birds of the Brazilian Amazon. She described more than 40 taxa of birds and was the first female director of a scientific institution in Latin America, the Museu Paraense Emílio Goeldi, in Belém. Of all the great Amazon rivers, the only one that Snethlage did not know was the Juruá River. Located in the west of the Amazon, the Juruá River rises in Peru, crosses Acre and enters the State of Amazonas until it finds the Solimões River. There were few publications reporting the birds of the Juruá River, so our destination was defined, we would go to the Middle Juruá.

In August 2019, a team of eight biologists and a documentary filmmaker met at the starting point, the town of Carauari. Our team included doctoral students, masters students and graduate students specializing in birds and representing LSU, the University of São Paulo (USP), the National Institute for Research in the Amazon (INPA) and the Federal University of Pernambuco (UFPE). However, such a diverse team could not be complete without our local guides, Almir Rogério Nascimento, Ana Lucia Teixeira da Silva, and Josué Campello Cavalcante. On board a boat, which would serve as a camp and laboratory, we sailed along the Juruá for a month. On the way we passed the communities Gume do Facão, Bauana, Chué, Ouro Preto, Chibauá.

Yes, the birds of Juruá are spectacular, but what surprised us most were the people of that river. The communities are vibrant, welcoming and, above all, live in peace with nature. We were able to live with the children a little, and learn what they call each bird. We saw young people engaged in protecting the turtle eggs carefully deposited on the sand banks. And fortunately we didn't hear the snoring of the electric saw, so common in other areas of the Amazon. With their sustainable philosophy and environmental policies, locals have taught us more than we could learn from years of academic study. And here I leave our special thanks to the exquisite work of, and the welcome we received from, the community leaders and administrators of the RESEX do Médio Juruá and RDS Uacari.

In the leafy forests of these protected areas, we recorded 429 bird species from 68 different families, and we still made important discoveries. It has long been known that closely related species are substituted on opposite sides of large Amazon rivers. This means that on the left bank of a river you can find species A, but on the right bank of the same river you will find species B. This phenomenon had not yet been registered in the middle Juruá, perhaps because it is a relatively narrow river, and very dynamic. However, on our trip, we documented this substitution in four groups of birds. The article with more details of our discovery was published in [January 2021 in the Journal of Ornithology](#).

Among all the results of the Emilie Snethlage Expedition, I cannot fail to mention the greatest one, her legacy. Wherever we mentioned the trip, we could feel the cheering and pride of women and girls of all ages. Recently, I saw on a social network, a publication about an expedition only for Colombian women! I hope that our trip has served as an inspiration for women to always know that they can and should occupy the spaces they want to occupy, and that there are no limits to our trajectories, just as Dr. Emilie Snethlage showed us.



Guest columnist

Glauca Del-Rio is an ornithologist, with a PhD in Systematics, Ecology and Evolution from Louisiana State University, where she devoted herself to speciation, genomic architecture and comparative phylogeography of Amazonian birds.

| INSTITUTO JURUÁ RECOMMENDS |



[Podcast She'Science](#)

[O Olho da Rua](#), the book by Eliane Brum

[Saga da Amazônia](#), a beautiful interpretation by Socorro Lira of the song by Vital Farias

[Bate-Papo.com Netuno](#) science communication blog

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