



# INSTITUTIONAL REPORT 2018





*Deni child of the Boiador village. Photo: Adriano Gambarini/OPAN.*

# SUMMARY

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*Cravari village, Manoki indigenous land. Photo: Giovanni Vera/OPAN.*

# PRESIDENT'S MESSAGE

I am pleased, somewhat apprehensive and yet still determined as I begin this message introducing our 2018 Institutional Report.

Pleased at the good results of the work of both OPAN and the indigenous people in the past year. Apprehensive due to aggravation of the economic, environmental, social and cultural conditions caused daily by the acts of the federal government and conservative elements of Brazilian society that entail facts and threats against indigenous people and organizations that fight for their constitutional rights and leadership.

In its half century of activities, OPAN has already faced and overcome many threatening phases, always together with the indigenous people, in the struggle for their right to full existence, expansion of their autonomy to decide their future paths, involving sustainable social models based on the valuation of nature and life in all its diversity. And, more determined than ever, we will continue until we overcome yet another one of these momentary delays.

As can be seen in the Indigenous Rights Program, there have been many OPAN actions in support of and partnership with indigenous people to strengthen their political presence in the regional, national and international scenarios. Highlights are OPAN's new participation on the Managerial Committee of the Juruena National Park; tracking the judiciary and making it more sensitive to strengthening jurisprudence and indigenous rights; participation in, co-or-

ganization of and support for indigenous presence at national and international events like the Juruena Vivo Festival in Juína, State of Mato Grosso (MT); COP24 in Poland; and the workshop entitled "Forest Connections and Self-Determination – Legal and Technological Tools for Territorial Management in the Amazon", held in Belém (XVI Congress of the International Ethnobiology Society), as well as similar activities on several other occasions.

We also undertook work for methodological enhancement to monitor authorization processes for hydroelectric projects on the Juruena river; we provided technical and political training aimed at qualifying communities and social movements, such as the workshop held to discuss the Brazilian National Water Resources Policy (PNRH), in partnership with the National Civil Society Forum on the Basin Committees (Fonasc-MT).

Moreover, we developed actions for recognition of the material and incorporeal heritage of the indigenous people as a strategy for territorial protection, through valuation of such traditional knowledge, representations, practices and places that are integral parts of each indigenous collective's culture. One of the products developed, fruit of participatory research, is the book "Ancestral Landscapes of the Juruena", which brings together part of the wisdom of the indigenous people and iconography of such landscapes. Another publication dealing with the heritage issue, yet with views to generating sustainable income, was a study of the ethno-tour-

istic potentials of the Juruena Basin in partnership with the Conservation Strategy Fund (CSF-Brazil). This publication will be important in supporting the region's people in the tourism planning process.

In the Mato Grosso and Amazonas Programs, we went into greater depth on our activities with indigenous people and partner organizations in drawing up and implementing Territorial and Environmental Management Plans and at meetings and exchanges held in the field of territorial protection, food sovereignty and income generation. We supported and participated in the strengthening of indigenous organizations, today a central topic for OPAN, in the sense of enhancing their capacity to carry out projects and advance in the struggle to guarantee their rights.

The work to strengthen the indigenous organizations has been taking place at both the local and regional levels, with grassroots associations (involving several indigenous groups) and federations, such as the FEPOIMT (Federation of Mato Grosso indigenous organizations) and FOCIMP (Federation of Indigenous Organizations and Communities of the Mid-Purus River in Amazonas).

Finally, work has gone into greater depth on the value chains of socio-biodiversity, territorial protection and strengthening of indigenous organizations and gatherers in the regions of the Juruena and Araguaia river basins (Mato Grosso) and the Madeira, Purus, Juruá and Solimões river Basins (Amazonas).

Besides its work with indigenous people, OPAN has supported riverside and community dwellers in Mato Grosso, through its efforts in the Juruena Vivo network, and in Amazonas, the "Association of Community Residents Working for Sustainable Development" in the Municipality of Jutai (ACJ), with actions for institutional strengthening of the Association and searching for new markets and commercial arrangements for pirarucu (*Arapaima gigas*) fish meat and skin.

Such is the overall panorama of OPAN's work in 2018, presented in greater detail in the body of this report.

Enjoy your reading!

Rinaldo S.V. Arruda  
President

# INDIGENOUS RIGHTS PROGRAM



Meeting of the Management Council of the Juruena National Park. Photo: File/OPAN.

**T**he aggravation of the political context, with retrogressions in implementation of the nation's indigenous policy makes it even more important for civil society to track the health of native territories and communities. In 2018, a good example of such work was reflected in partnership with several institutions looking out for the need to guarantee, even under unfavorable conditions, the right of such people to their lands.

Thanks to such effort for tracking territorial recognition processes, in 2018 we were put on the Managerial Committee of the Juruena National Park, located in the North of Mato Grosso. This position gave us broader-ranged tools to facilitate the dialogue between the Apiaká group and the Chico Mendes Institute for Biodiversity Conservation (ICMBio), which are involved in a situation of overlapping of the Juruena National Park with the Apiaká do Pontal and Isolados Indigenous Land. With the creation of a technical panel to discuss and forward proposals for resolution of this conflict, OPAN got closer to the Apiaká people, having also participated at its meeting in the Mairowy village on the Teles Pires river and in efforts with the Federal Prosecu-

tors Office (MPF) to track the court cases trying to press for urgency in the recognition of indigenous traditions in that territory.

It should further be stressed that two important judgments at the 1st Federal Circuit Court (TRF-1st Circuit) in Brasília had favorable outcomes for the Manoki and Myky people (MT), who have been struggling for decades for the right to access their ancestral territory. Based on the ongoing work to heighten the sensitivity of Brazil's judiciary, based on the systematization of the information on indigenous people and territorial monitoring incentives, complex cases have begun to be resolved in the nation's courts.



Judgment of the land situation of the Manoki and Myky group lands. Photo: File/OPAN.

## QUALIFIED TRAINING

As an essential part of the work carried out by OPAN historically, we provided technical and political training aimed at qualifying the activities of communities and social movements. Specifically, in partnership with the National Civil Society Forum on the Basin Committees (Fonasc-MT), last year we supported the workshop held to discuss the Brazilian National Water Resources Policy (PNRH). The objective of this encounter was to offer in didactic format information on tools for defending waters and guarantees for multiple uses of rivers, as provided in applicable Brazilian legislation. Besides the indigenous people of the Juruena sub-basin, we also invited fishermen, other indigenous groups and residents of “quilombolas” from other regions, which favored the exchange of experiences based on actual situations. Such plurality has been a constant feature of our political training actions.

Likewise, given the emergency regarding expansion of the knowledge of communities on the decision-making process for installation of infrastructure projects that have a massive impact on many communities, in Cuiabá we organized the second workshop to discuss energy planning in Brazil. Among the persons invited were representatives from the Juruena, Teles Pires and Upper Paraguay basins, heavily affected by hydroelectric projects. The issues touched upon included the conceptual and regulatory bases of the Brazilian electrical system and hydroelectricity in the

context of Mato Grosso, with focus on case studies and electric industry institutions. The emphasis was on new incidence tools that the movements and communities can use to defend their rights in such context.

Many were the opportunities in 2018 in which indigenous people and representatives of traditional communities got support to make their political presence felt at important regional, national and international events. Highlights were the V Juruena Vivo Festival, the Mato Grosso Federal Judiciary Seminar on the Tapayuna people and the public hearing held at the Chamber of Deputies to discuss the economic, social and environmental unfeasibility of the Castanheira hydroelectric power plant, slated for the North of Mato Grosso, among others.



*Training on the electric industry.  
Photo: File/OPAN.*



*Marta Tipuici speaking during COP 24.  
Photo: Gustavo Silveira/OPAN.*

## JURUENA INDIGENOUS GROUP ATTENDS THE COP24

Marta Tipuici and Juarez Paimy, of the Manoki e Rikbaktsa ethnic groups, respectively, represented the indigenous people of the Northeast of Mato Grosso at the UN Climate Change Conference (COP24), held in December 2018 in the Polish city of Katowice. During the event, the Brazilian natives made major debating points and presented their video “Juruena hydroelectric power plants: unsustainable energy”, produced by the Juruena Vivo Network. It was also possible for them to distribute the second edition of the book “Climate change and the indigenous perception”, which consists of a collection of texts written by native Brazilian people about how they feel climate change in their lives and cultures.

“When I was a kid, grandpa still caught *trairão* fish from the bridge over the São Domingos stream that runs through the Cravari village. Lots of folks fished there, getting their food from that stream. Today that’s all gone”, Tipuici wrote in her text.

Juarez Paimy also reports that “the level of droughts and floods varies a great deal from one year to the next. “Even the calendar of traditional knowledge for fishing and planting has changed quite a bit. The most experienced and older folk say that the heat is excessive, the ground is getting very hot and can burn or roast all the seeds and seedlings of various kinds that we plant in our traditional gardens”.

## STRENGTHENING OF THE JURUENA VIVO NETWORK



*Exchange of experiences about basin committees fills up the UnB meeting room. Photo: Andreia Fanzeres/OPAN.*

It should be pointed out that at all such events, the Juruena Vivo Network was present, conducting its own representation with leadership, gradually improving its organization, demonstrating that it is increasingly strengthened due to its capacity for governance and regional articulation, especially with the public of Juruena peasants and colonization settlements. Among the most relevant activities, we point to the meeting brought about through the partnership with the Teles Pires Forum and the Mato Grosso Environment and Development Forum (Formad) for discussions about spaces for social participation regarding the use of water resources. There was standing-room-only at the event, and debates ensued about positive experiences and challenges of the basin committees.

The V Juruena Vivo Festival was held in Juína (MT) from November 1 to 4, 2018, and brought together around 350 people, including settlers, indigenous and representatives of civil society. The festival's agenda was oriented to discussions regarding alternatives to the development model

and demands of peasants and the situation of the pressures of infrastructure projects, violation of the rights of communities, as well as opportunities for activities with respect to public authorities and other articulation possibilities.

Another activity that deserves to be highlighted was the workshop "Forest Connections and Self-Determination – Legal and Technological Tools for Territorial Management in the Amazon", which was held in Belém (PA) on August 6-7, 2018 in the Pará Federal University's Nucleus for High Amazon Studies (NAEA/UFPA), as part of the XVI Congress of the International Ethnobiology Society/Brazilian Ethnobiology & Ethnoecology Symposium. The OPAN co-organized and supported the participation of several indigenous people at this event, which was a major opportunity for articulation within the national and international native movement to discuss territorial management, impacts of infrastructure projects, right to free, prior and informed consultation and consent, among other such issues.

## CULTURAL HERITAGE

Actions for recognition of the material and incorporeal heritage of the indigenous people involves a strategy for territorial protection put into practice through valuation of such knowledge, representations, practices and places that each native group has as an integral part of its culture.

In October of 2018 an expedition was carried out with the people of the Rikbaktsa, Apiaká, Kayabi and Munduruku groups along the lower stretches of the Arinos and Peixes rivers, in the Juruena sub-basin. Such expedition made it possible to discover new archeological sites, remember narratives that describe the historic relationship of the Apiaká, Kayabi, Munduruku and Rikbaktsa people

with the territory traversed and, as a consequence, empowerment of the indigenous in relation to their territories, as well as a fine and highly representative record of the set of changes in the landscape and the ecological and sociological dynamics that occupation of the surrounding area has brought to the communities.

In relation to the incorporeal heritage of Juruena's people, we made efforts to survey information for inputs to the process for recording the heritage of traditional indigenous lore related to fishing. We conducted two fishing field trips and expeditions, during which it was possible to interview representatives of the Nambikwara, Paresi and Manoki



*Expedition on the Arinos River.  
Photo: Pablo Albarenga.*



*Nambikwara fishing. Photo: Adriano  
Gambarini/OPAN.*

groups. They are the main practitioners of a special modality of fishing based on wearing masks for deep diving. This ages-old fishing technique is highly threatened in relation to its continuity, since it is know-how that depends on free-running rivers and very clear waters to be carried out.

Further regarding the heritage issue, though with a view to generating sustainable income, we signed a partnership agreement with the Conservation Strategy Fund (CSF-Brazil) for production of a study regarding the ethno-touristic potentials of the Juruena basin. This publication will be important to support the region's people in the process of planning tourism in the region.



## IN SEARCH OF INFORMATION

In 2018, we continued the important work of enhancing methodologies for monitoring of authorization for hydroelectric projects on the Juruena river. We established a routine for systematization of public data, as well as information brought in through the direct participation of the communities comprising the scenario of the projects planned, under construction or already operating. The work also encompassed the location, size and status of the projects identified. Moreover, information was obtained regarding the progress of requests for concessions and/or licensing, which makes this a highly relevant database.

Despite the results obtained, there is still significant uncertainty regarding the status of the projects monitored, owing to lack of precise and complete information obtained publicly. In the case of the Juruena power plants, which are mostly small-sized, we note that the smaller they are the more difficult it is to obtain clear news about them, since the legislation is much more permissive in such cases. It is as if each one of them had insignificant implications for the environment and, worse, the sequence of them too. In the Juruena region, since this sub-basin has relatively narrow and yet powerful streams, two thirds of the projects involve micro-or small-sized hydroelectric dams and a third large-scale ones. The entire set, however, adds up to 10 mil MW of power – virtually the size of another Belo Monte!

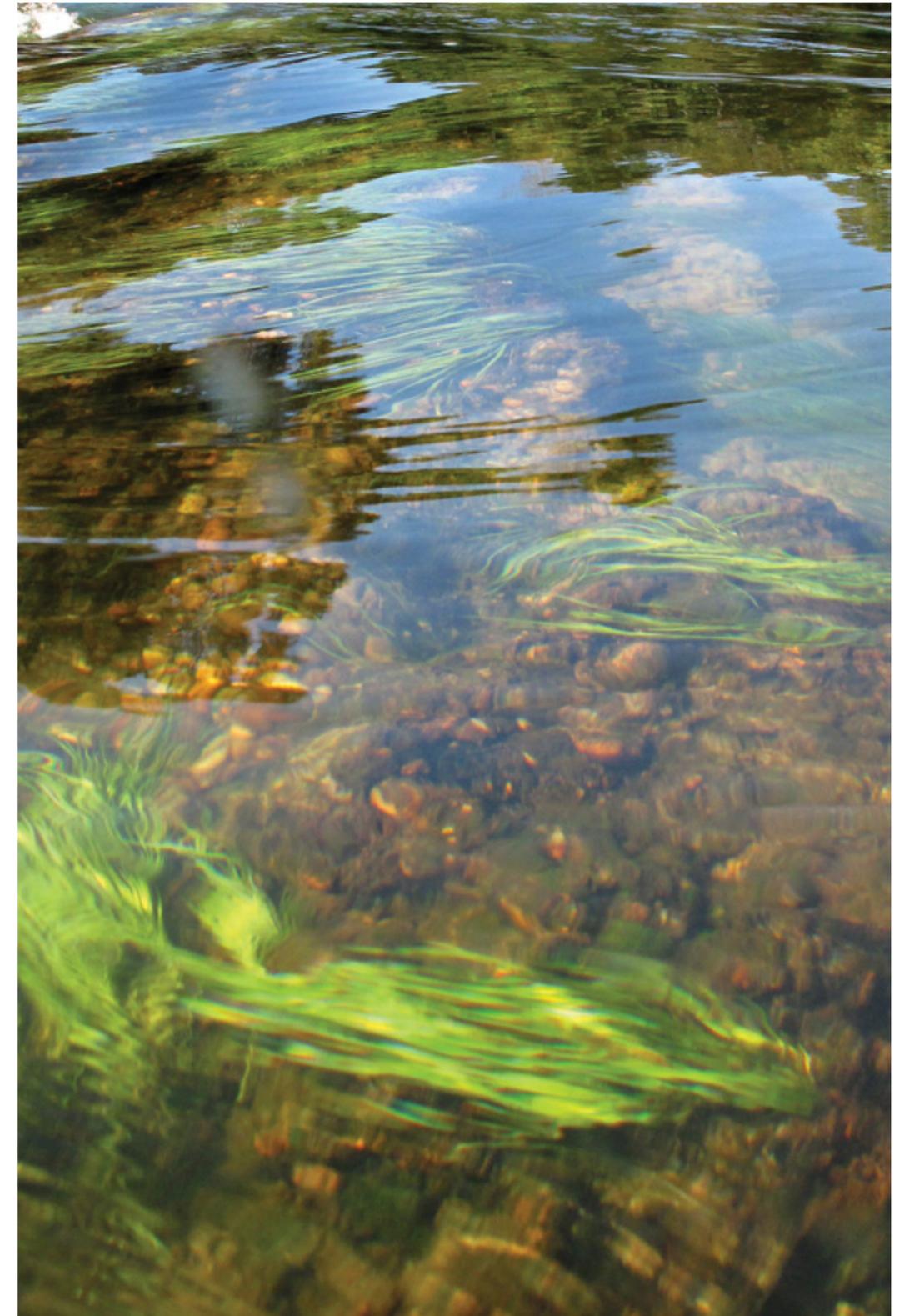


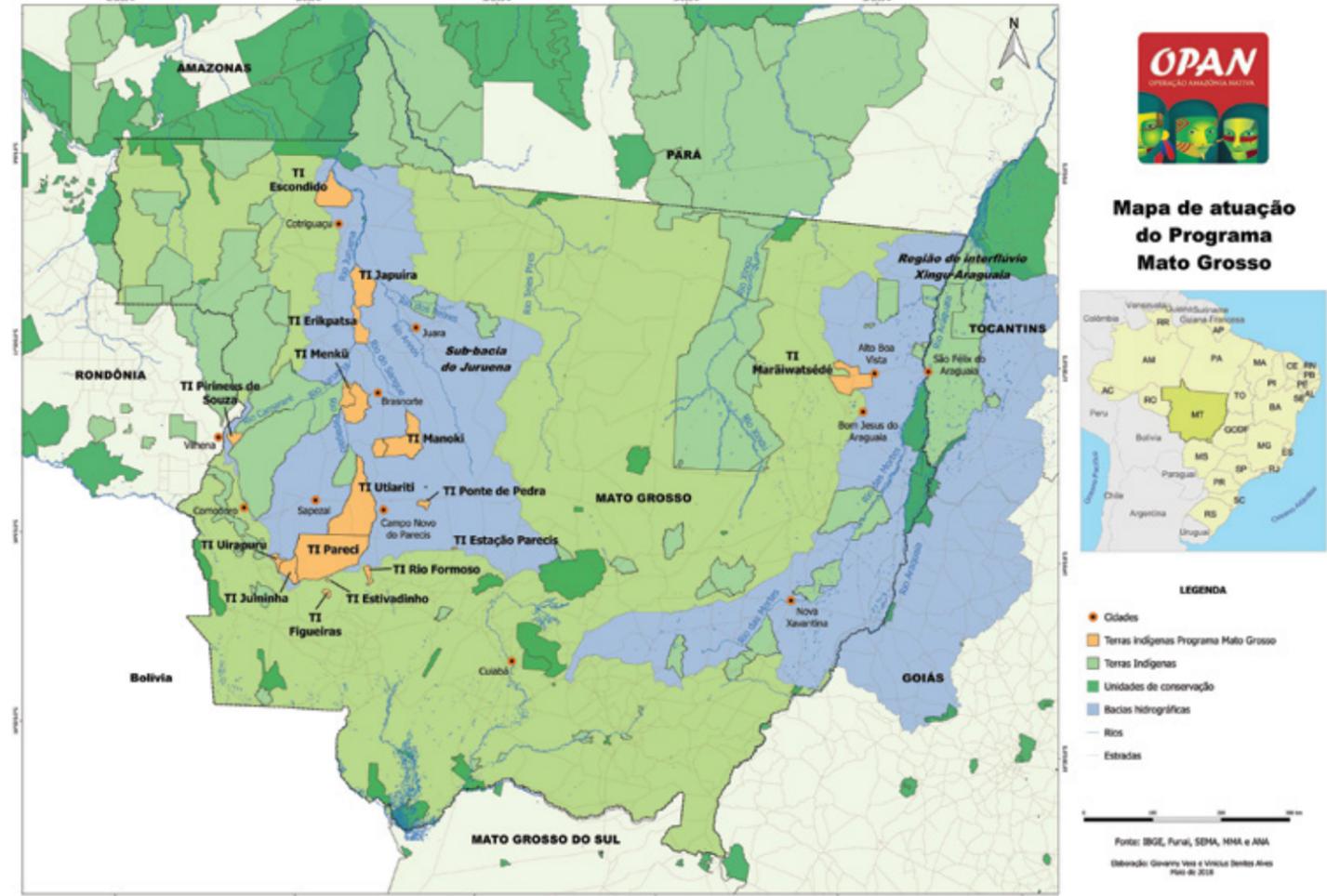
Photo: Adriano Gambarini/OPAN.

# MATO GROSSO PROGRAM



Rikbaktsa expedition. Photo: File/OPAN.

**A**lso in the Juruena river basin, the Mato Grosso Program acts together with the Manoki, Myky, Nambikwara, Paresi and Rikbaktsa groups, with whom OPAN has had a historical relationship ever since its founding. On the other side of the state, between the Xingu and Araguaia rivers, we have supported the Xavante people of the Marãiwatsédé Indigenous Land (TI) for a decade now, contributing to food sovereignty and guarantee of land. In keeping with the Brazilian National Policy for Territorial and Environmental Management of Indigenous Lands (PNGATI), actions are carried out with these people oriented to territorial protection,



Map showing the activity of the Mato Grosso Program.

initiatives for sustainable management of agroforest products, strengthening of collective identities and participation of youths in territorial and environmental management.

Besides the ongoing work for formation of Juruena Vivo Network, we have posted marked results with the Xingu-Araguaia Articulation (AXA), with development of actions focused on the socio-biodiversity defense movement, involving production of healthy foods, medicinal oils, handicrafts and seeds.

The partnership with the people of Mato Grosso

has empowered the models for indigenous management models in tropical Savannah (“Cerrado”) and Amazon rainforest environments, enhancing sustainable use of natural and agricultural resources and fostering water conservation. In Mato Grosso, even though they only occupy 15% of the territory, indigenous lands contribute to fully ¼ of the state’s conserved area. The Manoki, Myky, Pirineus de Souza, Erikpatsa, Escondido, Japuíra, Marãiwatsédé and the nine Paresi indigenous lands, favor protection and recovery of an area of over 2 million hectares, at the same time guaranteeing the quality of life of the people living there.

## COLLECTIVE AGREEMENTS IN TERRITORIAL MANAGEMENT PLANS



Rikbaktsa expedition. Photo: File/OPAN.

In 2018 the Rikbaktsa group from the Japuira and Erikpatsa indigenous lands drew up their Territorial and Environmental Management Plan (PGTA) for consolidation of agreements on the use of resources and strategies oriented to enhancing the quality of life in the villages. In the participatory mapping process, one of the most important tools of the management plan, the Rikbaktsa group set out on paper their spatial and environmental knowledge, their interests and the understanding they have of their territory. The maps located the most relevant areas for cultural use, the distribution of the most important natural resources and the identification of threats and environmental impacts.



Ethno-mapping Workshop in the Primavera village on the Erikpatsa indigenous land. Photo: Lívia Alcântara/OPAN.

Mental maps of the lands will guide the next steps of the ethno-mapping process, serving as a primary base of the data to be georeferenced. Based on this work, ecological appraisal work has begun, with surveying of the biodiversity of the lands, aiming to foster discussions about the sustainable management of such resources.

In the process of reflections on the management plan, support was also provided to the Rikbaktsa on the expeditions up the Arinos and Juruena rivers, during which better identification was made of the potential of such non-wood forest resources as nuts, rubber and



Edna Paresi during validation of the management plan. Photo: File/OPAN.

others, and monitoring was conducted of the demarcation limits of the lands. The expeditions were also an opportunity for the Rikbaktsa group to visit places of historical and cultural relevance for their people.

In 2018, over 60 members of the Haliti Paresi group met in the Bacaval village, in the Utiariti indigenous land, to validate the final version of the territorial management plan encompassing nine indigenous lands: Estação Parecis, Estivadinho, Figueiras, Juininha, Pareci, Ponte de Pedra, Rio Formoso, Uirapuru and Utiariti, with a territory of 1,120,000 hectares, 61 villages and about 2,400 inhabitants.



Meeting for validation of the Paresi management plan. Photo: File/OPAN.

This important management instrument, which includes ethno-zoning of the Paresi lands, will make it possible to plan actions for valuation of native material and intangible cultural heritage, provide inputs for such income generation projects as ethno-tourism, fish-raising and mechanized agriculture, as well as orient actions for health and education in the villages and training of youths, leaderships and association managers.

## IMPLEMENTATION OF MANAGEMENT PLANS: TERRITORIAL PROTECTION, FOOD SOVEREIGNTY AND INCOME GENERATION

With the territorial management plan published since 2012 and the current challenge of containing invasions, the Manoki are enhancing their vigilance actions. Besides qualified records and reports of occurrences, they now count on a vigilance center being built, with installation and reactivation of equipment such as radiophones for communication between villages and with partners.

In 2018, the Manoki conducted major territorial vigilance expeditions, featuring the increasing participation of youths, which they consider a major advance for appropriation of the territory and in terms of the knowledge they are acquiring from their elders. They were trained in use of GPS and territorial mapping techniques, carried out based on dynamics for enhanced comprehension of the cartographic concepts of geographic coordinates, besides the use of maps and geo-referencing.



*Training course for use of GPS and preparation of maps in the Cravari village. Photo: File/OPAN.*



*Installation of solar panels for radiophone communication in the Cravari village of the Manoki people. Photo: File/OPAN.*



The Juruena Vivo Network, created in 2014, is a regional collective that brings together indigenous people, peasants, fishermen, gatherers and other interested parties to debate manners that are alternatives for the regional development of extensive agriculture and livestock raising and wood-felling. In five years of activity, the network has staked out a leadership position in the regional scenario.

The process of strengthening the Juruena Vivo Network has an intrinsic relationship to the communication workshops at the grassroots levels, according to a wider overview of support for network groups in their process of governance and autonomy.

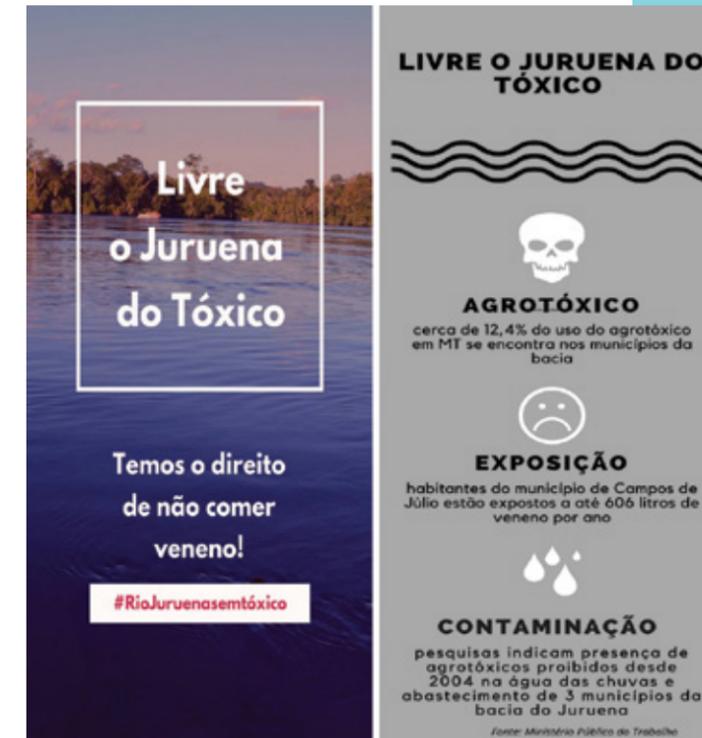
Conducted at each one of the network's nucleuses, the workshops aim to foster communicative capacity between the network and their external public through social networks, audio-visual products and printed matter. The first social network training made it possible to produce digital campaigns. During the Juruena Vivo Festival, the participants already put into practice their knowledge of communication with collective coverage in real time at the event.

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Communication workshops at the Juruena Vivo Festival. Photo: File/OPAN.



Communication campaigns based on the workshops at the Juruena Vivo Network.

## GET TO KNOW THE BOOK “ANCIENT LANDSCAPES OF THE JURUENA”



*“Ancient Landscapes of the Juruena”, English version.  
Photo: Ana Caroline de Lima/OPAN.*

The fruit of participatory field research, the book “Ancient Landscapes of the Juruena” brings together part of the wisdom of the indigenous people and iconography of such landscapes, by means of a didactic, informative and visual approach. Divided into two parties, the book deals with the ancestral memory responsible for the connection between the indigenous people and their territories and describes in detail the socio-cultural references that they establish in five important rapids in the region, all threatened by implementation of hydroelectric power plants.

## FOOD SECURITY AND SOVEREIGNTY: PRODUCTIVE ARRANGEMENTS

Pressured by the large-scale monoculture model, food quality is a constant challenge in the indigenous lands of Mato Grosso, located in the middle of South America. For this reason, the Mato Grosso Program has devoted itself to strategies that lead to food security and conservation of the genetic diversity in the villages, besides making it feasible for there to be better and fairer marketing of family farm and indigenous products.

In this sense, we have supported expansion of gardens and back yards in the indigenous land of the Manoki, Pirineus de Souza, Myky and Marãiwatsédsé, totaling 198 hectares planted in 2018. At the Pirineus de Souza indigenous land, the highlight was implementation of a demonstration unit with planting of bananas irrigated as part of the guidelines for the Business Plan drawn up at the end of 2017.

On the Pirineus de Souza indigenous lands, the irrigated agroforest demonstration unit corresponds to two hectares with 500 seedlings of “terra”, “prata” and “ourinho” bananas, 2,000m<sup>2</sup> of potato foliage and 4,000 marrows of sweet cassava and manioc foliage. The bananas are marketed mainly in Vilhena (RO) and their best average price was R\$ 30 a crate in 2018 – a period in which, due to rain and better product supply, there is a drop in the price. The chart below details production data:



*Pirineus de Souza bananas.  
Photo: Henrique Santian/OPAN.*

Villages	Production (01 crate = 22 kg)	Amounts (average per crate/R\$ 30.00)
Iquê village	189 crates of bananas (several varieties)	R\$ 5.670,00
Central Aroeira village	32 crates of bananas (several varieties)	R\$ 960,00
Bacurizal village	67 crates of bananas (several varieties)	R\$ 2.010,00
Tawandê village	157 crates of bananas (several varieties)	R\$ 4.710,00
Assarizal village	210 crates of bananas (several varieties)	R\$ 6.300,00
<b>Total:</b>	<b>655 crates/ 14,410 metric tons</b>	<b>R\$ 19.650,00</b>

At the Myky indigenous land 18 family plots and two community gardens were planted with varieties of manioc, cotton, corn, potatoes, two different kinds of beans, yams, pumpkin, watermelon, pineapple and other plants. Nearby the Manoki planted varieties of manioc in 36 family areas. As they have done for years, they also work on gathering the pequi fruit for sale.



Planting of bananas, potatoes and manioc in Pirineus de Souza. Photo: File/OPAN.

Myky garden. Photo: File/OPAN.



Myky ritual in preparation of foods. Photo: File/OPAN.



Pequi of the Manoki people. Photo: File/OPAN.



## SEMINAR ON TERRITORIAL MANAGEMENT AND INDIGENOUS YOUTH IN THE JURUENA BASIN

Holding the seminar for indigenous youth of the Manoki, Myky and Nambikwara people for territorial management closed out a 4-year training cycle and contributed mightily to inter-generational community approximation, to appropriation in territorial management of the youth and expansion of the view of the indigenous to intercultural relations, both with other ethnic group and with the surrounding society. The programming valued the native experience in its relations with the surrounding society, with approaches based on their views, demands and challenges. There were also workshops on handicrafts, storytelling, cultural presentations, ethno-cinema and rituals. The set of activities contributed to future reflections and projects oriented to the sustainability of their territories.

The handicraft workshops featured over 30 craftspeople from these groups that volunteered to teach and pass on their knowledge to the new generations. As a result, there was tremendous production of hammocks, bows and arrows, baskets, earrings, necklaces, headdresses, tiaras, grass skirts, rings, rattles, paintings, as well as two specific

sections oriented to the Myky mother tongue and the traditional Manoki calendar.

The traditional storytelling brought together once again the new and old generations and constituted a moment for exchanges, transfers and discoveries for the culture of such people that have lasted for centuries.

The indigenous communication commission played an important role in photographing and filming the highlights of the event. In this sense, the indigenous young people, with the aid of the mediators from the local magazine *Vai da Pé* (It will stand) could record their looks and their perspectives, as well as present the results in the ethno-cinema



*Youth seminar at the Cravari village.  
Photo: File/OPAN.*



*Cultural presentation at the youth seminar in the Cravari village. Photo: File/OPAN.*

sessions. As a result, three videos were produced on the territorial management training process: one which was institutional in nature; another produced by youtuber Xavante Cristian W'ariu; and the third produced by the *Vai da Pé* magazine, with the viewpoint and the appraisals of this process in the eyes of both the indigenous and those who work with them. Furthermore, three articles containing testimonials by the indigenous were published by the *Vai da Pé* magazine.

## MARĀIWATSÉDÉ STRENGTHENED BY DIVERSIFICATION OF GARDENS, GATHERING OF SEEDS AND TERRITORIAL VIGILANCE



*Marāiwatsédé indigenous land recovering from deforestation by non-native parties. Photo: File/OPAN.*

Based on drone-generated images for analysis of the system of gardens, it is possible to acknowledge that the process of restoration of the Marāiwatsédé indigenous land is quite successful in the backyard areas, chiefly in the oldest village, Marāiwatsédé. One of the planting methodologies is cultivating corn, manioc and pumpkin together with fruit trees.

One of the main jobs for recuperation of the Marāiwatsédé indigenous land has been carried out by seed gatherers, together with the Xingu Seed Network Association (ARSX) since 2011. The participation of the group of gatherers at network meetings and exchanges is highly important, since it introduces viewpoints other than those of the surrounding community and allows observation of how other gatherers work. Besides income generation, the activity is opportune for a wider encounter for women, where they exchange know-how between young girls and old women.

In 2018, the Xavante women delivered 759 kg of seeds to the ARSX. This is considered a high amount, despite the lack of moriche palms (buriti) due to the burning that occurred during the year. Needs and future prospects include mathematical workshops to strengthen annotation of gathering and weighing data, based on the traditional counting manner of the Xavante people, comprehension of the writing, pronunciation and understanding of the measurement system related to handling the scales, as well as mapping of new gathering areas.

Added to the work of the gardens and gathering of seeds, there has also been greater frequency in territorial vigilance activities in Marāiwatsédé, where, just as on the Manoki indigenous lands, a center with lookout equipment is being built. Protection of the land is further strengthened by the construction of new villages in different spots of the territory.

Despite all the effort, there are still conflicts in Marāiwatsédé, where local politicians insist on invasion threats. The risks do not just arrive on land, but also by air, with pesticides pulverization on Xavante land.

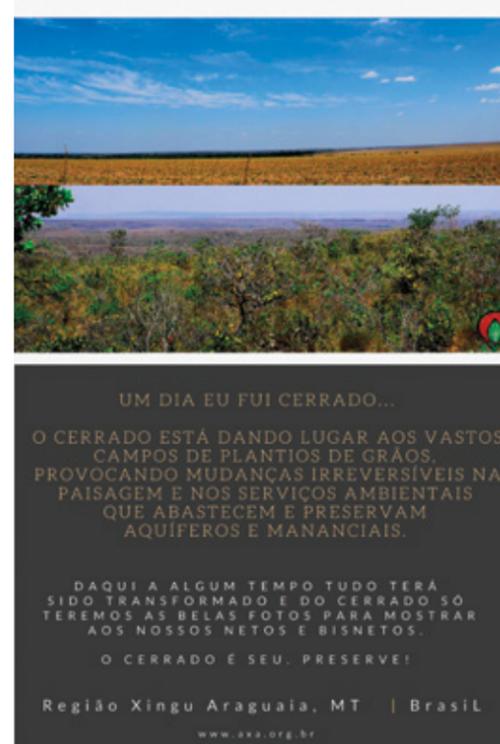


*Xavante Corn. Photo: Arquivo OPAN.*



*Seedlings for Marāiwatsédé backyards. Photo: Arquivo/OPAN.*

## ACTIVITIES OF THE XINGU ARAGUAIA ARTICULATION – AXA



*Valuing the Savannah (Cerrado) biome by the Araguaia-Xingu Articulation (AXA). Photo: File/AXA.*

The Xingu-Araguaia Articulation, a network that brings together the Xingu Seed Network Association (ARSX), the Catholic Church's Land Pastoral Commission (CPT), Our Lady of the Assumption's Education & Social Assistance Association (ANSA), the Socio-Environmental Institute (ISA) and the Operação Amazônia Nativa (OPAN), was successful in the actions carried out with the project "Mobilizing the Araguaia Xingu in favor of food sovereignty and against climate change", which worked with the Xavante indigenous group of Marãiwatsédé and Karajá, peasants, settlers, associations of women and youths of the region.

In 2018, AXA stood out in the regional scenario with the frequency of activities involving its presence in communities: round-table discussions, preparation of materials and formative modules on climate change, the economy and public policies, highlighted by the course in partnership with Rio de Janeiro's Fluminense Federal University (UFF), which dispatched professors from the extension group "Philosophy in the popular milieu". We also engaged in articulation with the civil society of municipality of São Félix do Araguaia for participation in the new elections to the Municipal Environmental Council. Further relevant



*Meeting of native gatherers of the Xingu Seed Network. Photo: File/AXA.*

was AXA's participation at the Querência Economic Solidarity Fair, at the Socio-Environmental Exhibit of São Félix do Araguaia and participation at the III Exhibit of Science, Technology, Society and Environment at the I Regional Fair of Economic Solidarity and Family Farming in the municipality of Confresa.

In the communication area, AXA has built a social web based on the visibility of groups and mobilization for the campaign entitled "We Are the Earth", with preparation of 6 mini-videos involving local social actors dealing with socio-biodiversity issues. The

fragments will be brought together in a documentary to be presented at the 2019 Socio-Environmental Exhibit of São Félix do Araguaia, together with launch of the campaign. Another strategy is preparation of audio presentations with the contents of the written material, to be broadcast by local radio stations, making it opportune for a greater public to have access to the information, with potential for expansion, as well through the strengthening of AXA's social networks and blog.

## STRENGTHENING OF ORGANIZATIONS, CENTRAL TO OUR AGENDA



4th Module of the Training Course in Project Elaboration and Management. Photo: Vinicius Benites Alves/OPAN.



2nd Module of formation in elaboration and management of projects. Archive/OPAN.

Historically active in strengthening indigenous people organizations in Brazil, nowadays the OPAN directly supports indigenous associations not just in their traditional forms of organizing themselves, but also in the management and governance of their organizations. It is common for several people to have difficulties in relation to bureaucratic procedures of non-native establishments, such as drawing up documents and rendering of account, with our support in this area being one of the most claimed and welcome.

In 2018, we worked with five native organizations in Mato Grosso: The Federation of Indigenous People of Mato Grosso (Fepoint),

which brings together another 39 organizations; the Organization of Takiná Indigenous Women, officially representing the state's indigenous women; the Kolimace Native Association of the Pirineus de Souza Indigenous Land; The Indigenous Association of Rikbaktsa Women (Aimurik) of the Rikbaktsa people; and the Krehawa Institute (Inkre), representing the Karajá people in the Northeast region of Mato Grosso.

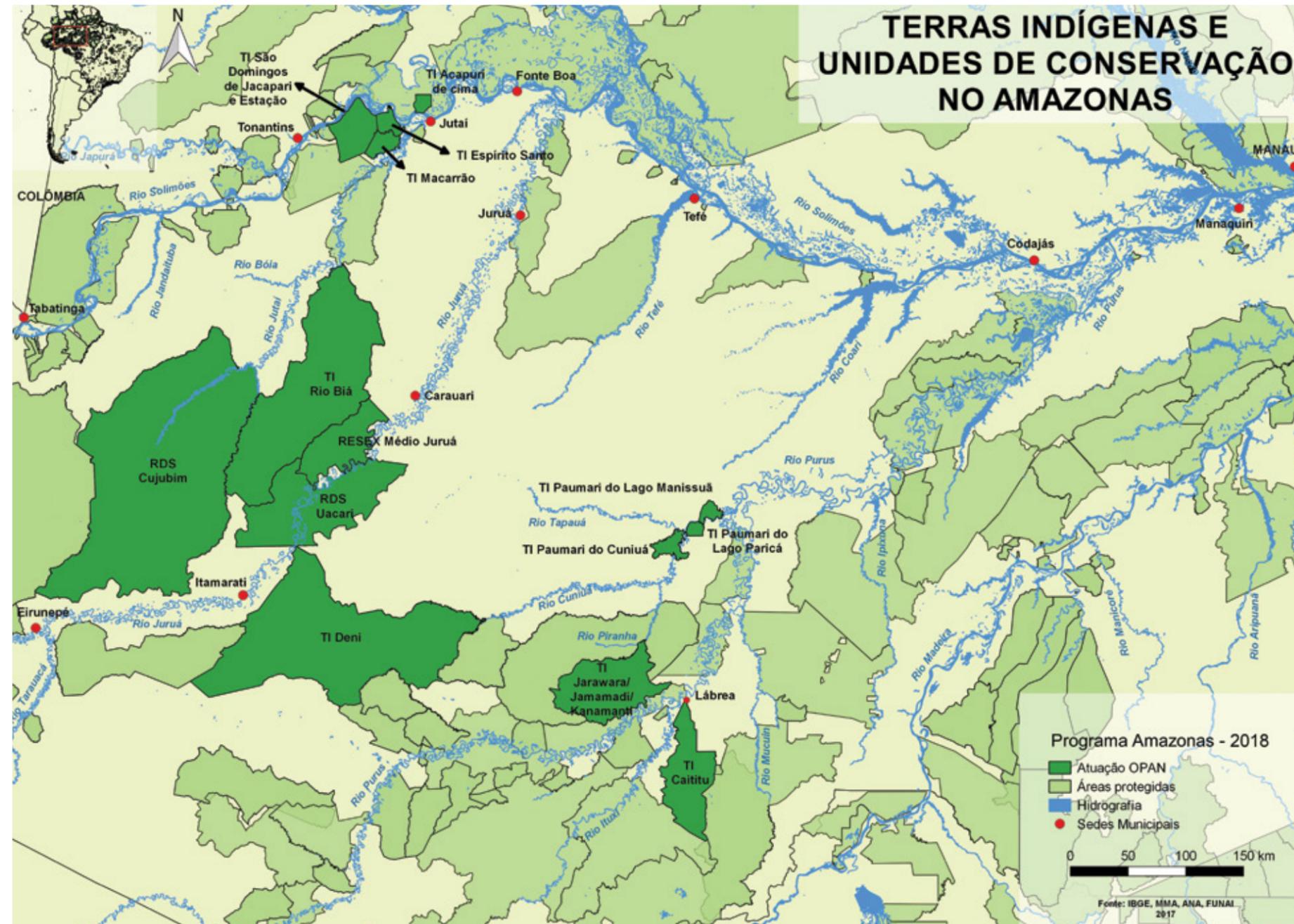
Based on the formations regarding associationism, all the above organizations strengthen their internal dialogues with their grassroots and among them and, in this manner, bolster their capacity for action to carry out projects and advance in the struggle to guarantee their rights. Highlights

of such work were straightening out the situation of the Takiná, support for meetings and assemblies, and the preparation of projects in the areas of culture and communication, income generation, value chains of socio-biodiversity and agriculture, by the associations' members.

Considering correction of the project and the need to go into greater depth on some issues, we sought to provide continuity for the work, which encompasses workshops on participative gover-

nance and management, support for preparing and carrying out projects, assemblies and field activities for on-site monitoring of routines and processes for straightening out associations. At the same time as the work performed in Mato Grosso with Amurik, Kolimace, Takiná and Fepoint, support will also be provided for work with organizations in the State of Amazonas: the Association of the Deni People of the Xerua River (Aspodex), association of the Paumari people of the Tapauá river (in the creation stage), besides the Association of Native Producers of the Caititu Indigenous Land (APITC).

# AMAZONAS PROGRAM



In 2018, we made significant contributions to the Amazonas Program with respect to populations that are historically active in the South and South-west of the State, favoring increments to territorial management in 6.6 million hectares of protected areas.

We supported the work on the value chains of socio-biodiversity, territorial protection and strengthening organizations of indigenous and riparian people in regions of 4 important tributaries of the Amazon River: the Madeira, Purus, Juruá and Solimões rivers, involving the Jamamadi, Apurinã and Paumari groups (Purus), Tenharim, Parintintin, Jiahui (Madeira), Deni and riparian communities (Juruá) and Katukina, Kambeba, Kokama and Tikuna, besides the local population of Jutai (Solimões).

Map showing the activity of the Amazonas Program.

## SUPPORT FOR THE ORGANIZATIONS

In the region of the Purus and Madeira rivers, the Tenharim, Parintintim, Jiahui, Paumari, Jamamadi and Apurinã groups, among others, were supported for carrying out 17 small projects in the amount of R\$ 10 thousand, involving traditional festivities, planting of gardens, production of flour, nut gathering and development of agroforestry system units. The initiative was important due to the practical experience in drawing up projects, from the time of launching the public notice through the final stage of preparing the report on the work.

Besides such small projects, support was provided, through partnership between the OPAN and the International Institute for Education of Brazil (IEB), the management and activities of seven other organizations\*. Highlights were the assembly of the Federation of Native Organizations & Communities of the Mid Purus River (Focimp), in Pauini, which brought together over 600 indigenous of the Apurinã, Banawá, Baniwa, Baré, Deni, Jamamadi, Jarawara, Kambeba, Kamadeni, Kari-puna, Katukina, Kokama, Krenak, Manchinery, Mamori, Munduruku, Mura, Parintintim, Paumari, Sateré-Mawé, Tatuyo and Tikuna groups.



*Focimp assembly. Photo: Focimp photo.*

\* Organization of the Apurinã and Jamamadi indigenous people of the Boca do Acre, Amazonas (Opiajbam), the Organization of the Apurinã and Jamamadi indigenous people (Opiaj), Federation of Native Organizations and Communities of the Mid Purus River (Focimp), in the Purus basin; Association of Jiahui indigenous people (Apij), Association of Tenharim indigenous people of Marmelos (Apitem), Association of Tenharim indigenous people of Igarapé Preto (Apitipre), and Organization of Parintintim indigenous people (Opipam).



*Jamamadi flour. Photo: Adriano Gambarini/OPAN.*

## IN THE SOUTH OF AMAZONAS, SOCIO-BIODIVERSITY VALUE CHAINS

As the agricultural frontier advances through the southern region of the huge state of, territorial management practices are also being strengthened for conservation of the natural resources and quality of life enhancements associated with socio-biodiversity value chains.

In this region, in the Purus river basin, the Jamamadi people of the Jarawara/Jamamadi/Kanamanti indigenous land work with extracting copaiba and achieved advances in monitoring the product. Oil extraction spots were registered and in 2018 they managed to extract more than one metric tons of the product. By performing best extraction processes and supply



*Products of the Apurinã agroforest systems.  
Photo: Dafne Spolti/OPAN.*

quality filtered copaíba without residues, today they get much more per liter of oil. Sales possibilities are also promising on account of an arrangement made with the Association of Agriextraction Producers of the Sardinha Colony (Aspacs) and a cosmetics company recognized for its social responsibility with the producers. Besides copaiba, the Jamamadi are carrying out activities for enhancement of manioc flour.

Near the town center of Lábrea there is the Caititu indigenous land, and the Apurinã people are recovering degraded areas by planting agroforestry system units. Foods such as biribá and piquiá fruit, pineapple, cashews, sweet cassava, corn, mangoes and many such others are reducing dependency on the

market and guaranteeing health in the consumption. This year, they were able to enhance their work based on courses and exchanges with some of the main references on the matter. They participated, together with indigenous Ashaninka from Acre, at a workshop taught by agronomy professor Sebastião Pinheiro. They also had an important exchange experience with the Ouro Fino farm, an agroforest that has existed for 25 years in Jaguaquara, Bahia, where a course with farm owner and creator Henrique Souza.

Besides the SAFs, Apurinã people from the Caititu indigenous land also gather Brazil nuts. To improve commercial conditions, including planning the gatherings, a local arrangement is being formed, as is a fund to subsidize the work of the subsequent harvests,

based on the Association of Native Producers of the Caititu Indigenous Land (APITC), with the support of the OPAN, the IEB and the Brazil's National Indigenous Foundation (FUNAI). Internal bylaws have been drawn up and the association will be coordinating financial management of Brazil nut collection through contact with producers and partners.



Paumari pontoon lowering the river in the 2018 fishing expedition. Photo: Dafne Spolti/OPAN.

### PAUMARI PEOPLE EXPAND PIRARUCU FISH MANAGEMENT IN TERMS OF BOTH QUALITY AND QUANTITY

As regards management of the huge fish known as the pirarucu, in 2018 the Paumari indigenous people of the Tapauá river carried out their sixth and largest fishing trip, catching a total of 502 fish and 30 pre-processed metric tons\*\* on a new pontoon, built as per the guidelines of the Amazonas State Agriculture, Livestock & Forest Agency (Adaf). By selling to the Association of Rural Producers of Carauari (Asproc),

\*\* In pre-processing, the big freshwater fish is eviscerated and washed down with chlorinated water, before heading whole to the ice. When the fish goes through this treatment, also noted is information such as the gonad stage, which indicates the sex and age of the fish for procreation weight and size.



Managed fishing by the Paumari group in 2018. Photo: Dafne Spolti/OPAN.

the community organization that is at the forefront of discussions regarding the commercial arrangement for pirarucu, they managed to get a better price for their catch. Moreover, during the fishing trip it was considered an advance that women and children participated at different stages of the work.

One of the main actions for pirarucu management is territorial vigilance. Increasingly, the entire Paumari people of the Tapauá river get involved in this work, carried out based on people and kinfolk taking turns on pontoons strategically placed at spots along the river vulnerable to invasions. Despite their well-regarded vigilance system, the Paumari group wants to enhance their activity even more. Installation of a phone line and Internet points that can put inspection agencies into action when invasions occur is one of the main aspects to be improved.



## DENI PEOPLE AND EXTRACTION DWELLERS OF THE JURUÁ: MANAGEMENT STRENGTHENED AT THE TERRITORIAL LEVEL BY MEANS OF THE SOCIO-BIODIVERSITY VALUE CHAIN

To learn more about the Paumari's work, read the publication "The experience of territorial and fishing management in the indigenous lands of the Paumari along the Tapauá river" and watch the videos "Paumari – the water people" and "Pirarucu management by the Paumari people", available on the OPAN website.



This year the Mid Juruá River people can pre-process, store and transport the managed pirarucu fish on their own accounting, saving between R\$ 60 and 80 thousand (cost of renting a boat for a fishing season). With resources from the Amazon Fund and the Brazilian Development Bank (BNDES), based on projects of the OPAN and the Sustainable Amazonas Foundation (FAS), together with organizations of the Middle Juruá River\*\*\*, the handlers got a boat structured as per the guidelines of the Amazonas State Agriculture, Livestock & Forest Agency (ADAF). Under the responsibility of the Association of the Dwellers of the Sustainable Development Reserve (RDS) of Uacari (Amaru), since it was inaugurated the boat carried the catch of the region's communities and the Deni people of the Xeruã river, who carried out their second fishing trip in the year 2018 and caught 70 fish.

The boat materializes the articulation between the Deni group and the extraction dwellers (riparian people), based on management of pirarucu and gathering of crab-tree fruit, activities that they are beginning in the Deni indigenous land. Both the residents of the Uacari RDS and the Middle Juruá Extraction Reserve (Resex) carry out sustainable production activities associated with territorial vigilance, together protecting a territory that spreads out to cover some 2.4 million hectares.

Based on the articulations carried out within the scope of the Middle Juruá Territory, in 2018 the Association of the Deni People of the Xeruã River (Aspodex) submitted a proposal to the Fund for Sharing Benefits of the Middle Juruá, which generates resources derived from access



*Amaru boat in the waters of the Juruá river.  
Photo: Dafne Spolti/OPAN.*

to the region's genetic property, pursuant to Law 13123/2015. This will be the first project directly administered by the indigenous association. It includes actions oriented to strengthening the association itself and participation of all the villages in the collective decisions of the people.

\*\*\* The following organizations participated in the construction of the Amaru I boat: Association of Dwellers of the Uacari RDS (Amaru), Association of Carauari Rural Producers (Asproc), Association of the Deni People of the Xeruã River (Aspodex), Sustainable Amazonas Foundation (FAS), the Chico Mendes Memorial and the Chico Mendes Institute for Biodiversity Conservation (ICMBio), the State Secretariat for the Environment (SEMA) and the Operação Amazônia Nativa (OPAN).



*Deni during managed fishing trip.  
Photo: Renato Rodrigues Rocha/OPAN.*

## SOLIMÕES, SCENARIOS AND POSSIBILITIES FOR THE LOCAL ECONOMY

In the Middle region of the Solimões (i.e. upper Amazon River), in the municipality of Jutai, which concentrates innumerable economic activities and little effective presence of public authorities, communities have been relying on their own working energy and partners. In 2018, the OPAN continued supporting pirarucu management, together with the Association of Communities that Work with Sustainable Development in the Municipality of Jutai (ACJ), with actions for institutional strengthening of the association and the search for new markets and commercial arrangement for pirarucu fish meat and skin.

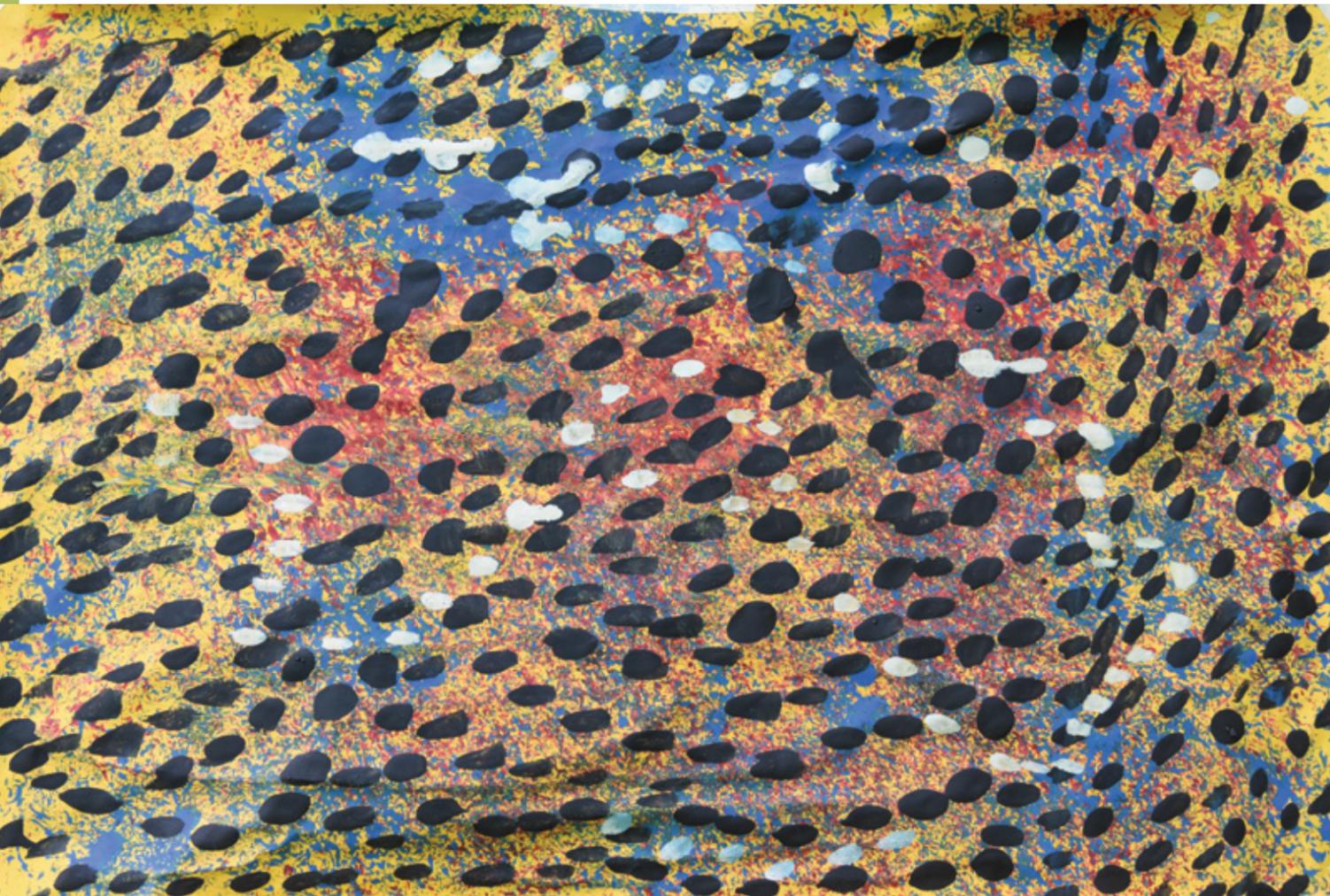
Associated with the management, in partnership with the Council of Jutai Indigenous People (Copiju), also carried out in 2018 were actions for territorial vigilance and preparation of a protection plan for the Indigenous Land Acapuri de Cima, Macarrão, Espírito Santo, São Domingos de Jacapari and Estação. Also carried out were territorial vigilance activities by the Katukina people of the Biá River indigenous land, which further counted on support for shipping out 30 metric tons of flour and a metric ton of copaiba oil extracted by means of good practices.



Teacher presenting material in the language of the Kanamari people. Photo: Florencia Lathrop.



Covers of the teaching materials. Photo: Florencia Lathrop.

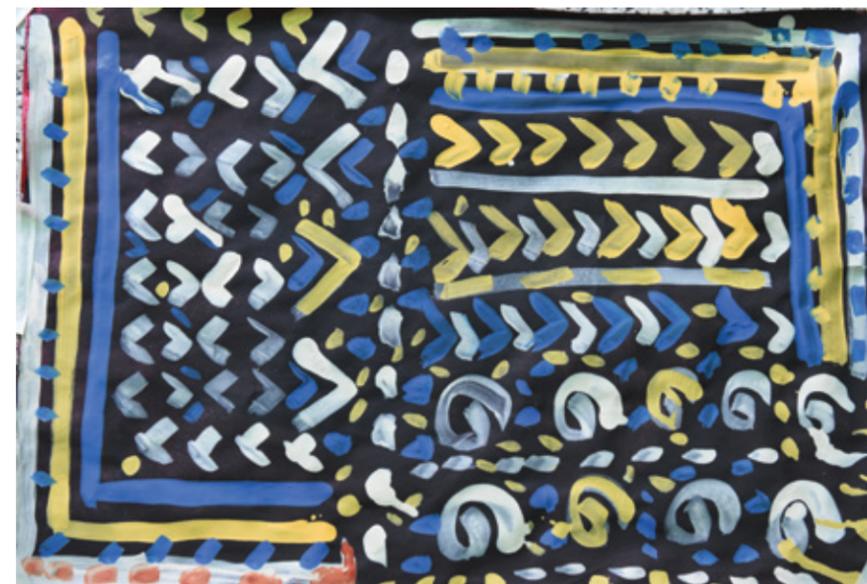


Together with the Copiju, a workshop was carried out in Jutai for preparation of teaching materials involving native teachers of the region, among them Katukina, Kokama, Tikuna and Kanamari group members, using the methodology called Basket of Knowhow, which seeks to redeem and value local socio-cultural knowledge and socio-biodiversity products. In this activity, which had support from the Nucleus for Native School Education of the Education Secretariat (Neei), the teachers produced didactic books with natural paints from the region and the basket itself, of the type used by several indigenous people people, sharing know-how that not everyone has access to. In terms of indigenous education in the municipality of Jutai, there are still enormous gaps, one of them being the absence of teaching materials that consider the reality, culture

and languages of the various indigenous people. The continuity of this work, on the agenda of the Copiju, may favor the breaking down of paradigms in educating indigenous in that municipality.



Participants at the teaching material workshops. Photo: Florencia Lathrop.



Basket of Know-How. Photo: Florencia Lathrop.



Photo: Ana Caroline de Lima/OPAN.

Available on the OPAN YouTube is the video entitled “Arapaima: productive networks”. Read as well in the library of our site “Arapaima: Amazon lives” to learn about the processes for strengthening the organization and territorial management of the Middle Juruá and Middle Solimões rivers.

## AMAZON PIRARUCU MANAGEMENT COLLECTIVE



Collective summarized at a seminar for presentation of the handling/management diagnostic.  
Photo: Dafne Spolti/OPAN.

In 2018 the results of a diagnostic on pirarucu management in the Amazon were launched. Conducted based on articulation through the project “Partnership for Conservation of Biodiversity in the Amazon”, involving the management units of the Negro, Purus, Juruá and Solimões river basins, the work points out the benefits of this work.

Between 2012 and 2016 there was an increase of 100% in the stock of pirarucu fish, a species that had been vulnerable to extinction in the past. This activity has contributed directly to the conservation of at least 15 million hectares. The study further points to the benefits of such management in terms of its economic, cultural,

environmental and social dimensions as well. Given the set of gains, such management has been recognized as one of the most efficient conservation projects in the entire world.

Pirarucu fish management has been strengthened over the years due to joint work involving managers and handlers, civil society organizations and governmental organizations. Based on the presentation of the diagnostic, a collective representing the set of managerial and handling units was formed. Together, they sought to make the public more sensitive and to value fishing, besides the advances to supply the needs pointed out in the diagnostic.

# GOVERNANCE AND INSTITUTIONAL MANAGEMENT

**F**or over 50 years, the OPAN has steadfastly stuck to its principles and objectives in the defense of human rights at all levels, contributing to expanding the social, political economic and cultural autonomy of indigenous people and traditional communities in Brazil. This work is only made possible thanks to the support of partners such as foundations, governments, international cooperation, publicly traded companies and non-profit organizations alike.

Raising and managing funds to meet the demands is an ongoing challenge for institutions such as this one. We also have to work in the sense of expanding and strengthening partnerships by means of sponsorships, financings, donations and campaigns, with a view to greater autonomy for our governance.

At a time when the State reduces implementation of indigenous policies, work demands have been growing in several areas, among which we highlight training, project management and sustainable management, among others.

In 2018 the OPAN was able to count on the sponsorship of Petrobras to provide continuity for two projects: Roots of the Purus, in Amazonas, and Cradle of the Waters, in Mato Grosso. They involve successful initiatives oriented to the support and strengthening of indigenous people and traditional communities, socio-biodiversity value chains, articulation of indigenous groups with local partners and actors and territorial protection.

Besides the Roots of the Purus project, the Amazonas Program can count on financing from the US Forestry Service for actions in the field of organizational strengthening of native communities in the south of the state. It behooves us to further highlight the conclusion in 2018 of the project entitled “Arapaima: productive networks”, financed by the Amazon Fund/BNDES in the regions of the Solimões, Juruá and Purus rivers.

The Mato Grosso Program continued this past year with tremendous participation and institutional support in partnerships with the Royal Embassy of Norway, with focus on training and support to indig-

enous organizations in the state, besides Manos Unidas for two projects: one with the Xavante people of Marãiwatsédé; the other with the Araguaia-Xingu Articulation (AXA).

Completing the list of partnerships in Mato Grosso, we highlight The Nature Conservancy (TNC) with support for preparation of the plan for territorial management by the Paresi people and the Irehi project, being carried out since 2016 through financing by the Amazon Fund/BNDES to foster culture, political training, socio-biodiversity value chains and territorial protection.

The Indigenous Rights Program acts in a sideways manner between the Mato Grosso and Amazonas programs, based on monitoring public policies and articulation among partners, with the support of organizations such as Misereor, Gordon and Betty Moore Foundation, the Climate and Society Institute and Fastenopfer.

# MAKE YOUR DONATION

**T**he OPAN develops its project to defend indigenous people and the environment thanks to the contribution of people and institutions.

**You too can support!**

## Bank data

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EIN 93.017.325/0001-68

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Xavante youths dance during the  
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OPAN 50 years. Photo: Ana Caroline de Lima/OPAN.

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