

## REAL AMAZON AGENCY: PLURAL, INDEPENDENT JOURNALISM AND FOR ANOTHER LOCAL DEVELOPMENT<sup>1</sup>



<https://doi.org/10.56238/arev7n1-081>

Submitted on: 12/07/2024

Publication date: 01/07/2025

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### ABSTRACT

Agência Amazônia Real carries out journalistic coverage of the Amazon territory in an independent and contextual way, based on news, reports, interviews and opinion texts. For this research, the objective is to analyze publications of the informative genre in the year 2024, based on the content analysis methodology with a focus on the category of sources (testimonies and interviews). The research is qualitative and convenience sampling. As contributions of the research, we point out the belonging of the interviewed sources to the place where they live, a socio-affective factor that distances the representation of the Amazon from a place of impermanence and exploitation.

**Keywords:** Journalism in the Amazon. Amazônia Real Agency. Belong to the Place. Tell the story. Other Journalism.

<sup>1</sup> Paper presented at GP 09 Communication, Alterity and Diversity, at the XIX Meeting of Communication Research Groups, a component event of the 47th Brazilian Congress of Communication Sciences. Research carried out in 2024, give title: Journalism in the Amazon: how the telling of the story in journalistic production by Agência Amazônia Real highlights another possible journalism for journalistic practice, throughout the postdoctoral research in the Graduate Program in Social Communication at the State University of Rio de Janeiro (UERJ) with support from the Federal University of South and Southeast of Pará, under the supervision of Professor Círcia Maria Krohling Peruzzo.

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## INTRODUCTION

Amazônia Real News Agency is an independent communication vehicle, financially supported by resources from donations, public notices and foundations. Among these institutions, the Ford Foundation, through the "Alliance for Climate and Land Use" (CLUA) initiative, stands out, in addition to other direct partners and socio-environmental projects. Started in 2013, the Agency's mission is to carry out "independent and investigative journalism that gives visibility to the populations and issues of the Amazon" (Sobre ..., n.d., on-line). The Agency's news coverage covers the perimeter of the Brazilian Legal Amazon, and was created by journalists Katia Brasil and Elaize Farias. The editorials include: Environment, Indigenous Peoples, Agrarian Question, Politics, Economy & Business and Culture. For this research, the focus is on the subjects interviewed for the news, reports and interviews. Therefore, the objectives are to situate the characteristics of the type of journalism done by this media outlet and to analyze the role of the interviewed sources in the journalistic text, as contextual subjects from which they speak and problematize their testimonies.

That said, the guiding research question of this work inquires about the role of journalism carried out by Agência Amazônia Real, by bringing interviews with local subjects, who commonly have belonging and affection to the place. They are places far from the capital Manaus where the Agency's headquarters are located, and access is often via rivers or by plane/helicopter. In this way, journalists, when they are unable to travel to the site, find means and network contacts to communicate with these local sources. The Amazon and some other territories across the country have these difficulties in *access in loco*, and for journalistic practice it is reckless to build the journalistic text only with official and/or expert sources – which has often happened in traditional journalism when reporting on the Amazon.

The Amazônia Real Agency breaks with this type of barrier by creating bridges of access to local stories told by its own protagonism, and thus values the belonging to the territory of many Amazonians, a factor that clashes with the condition of exploitation of many companies, multinationals, large projects, agriculture, mining, mining and even illegal extractivism. This conflict of interest is contextualized by the Agency, with space for the Amazonian to tell his perspective. The stories told by primary sources have made a difference in what we know about the Amazon. Through this journalism, therefore, we verify the most humane contextualization, concerned with the problems of the news fact and

attentive to the stories, the local subjects matter and the prospects involved in the agenda as well, in addition to the journalism commonly practiced by traditional and commercial media.

## **THEORETICAL FRAMEWORK AND METHODOLOGY**

This journalistic practice rooted in reality, more human, recognizing in the primary sources the potential of their stories, brings us to the author Ailton Krenak who writes in "Ancestral Future" a relevant concept for our dialogue between Journalism and the Amazon. For the original poet and philosopher, throughout his trajectory as a defender of the forest, the Environment, native peoples and many other interrelations of the world from living nature, he envisions a proposal of "affective alliance – which presupposes affections between non-equal worlds". (Krenak, 2022, p.82). For him, then, the affective alliance "[...] recognizes an intrinsic otherness in each person, in each being [...]". (Krenak, 2022, p.82).

To talk about the Amazon, it is necessary to recognize its diversity and at the same time its historical distance from the rest of the country, and it is often distant in its own state and neighbors, because the interior of the region is difficult to access. Journalism in this scenario needs to build a bridge with the subjects who will be interviewed. The official content, especially from public agencies, is more easily obtained, the specialists too, now the primary sources, the residents, communities, riverside dwellers, indigenous peoples among others, requires trust and also "affective alliance". Progressive independent journalism in the Amazon manages to weave these bonds, in addition to having a look of respect and care for the unfolding of stories, as it understands the differences of the worlds represented there and the commitment to the environment. He understands the otherness at stake and chooses to tell the stories.

In this sense, too, the definition of independent journalism to associate with the production of Agência Amazônia Real. They call themselves ideologically and financially independent of public and private bodies and studies in the area of communication and independent journalism fit them into this perspective. In this way, independent journalism shares practices and techniques of conventional journalism but distances itself from it in terms of not depending on advertising and essentially by acting in a confrontational way with hegemonic political groups and powers in society, especially in relation to the theme, denunciation, critical exposure, when so demanding.

For Círculo K. Peruzzo (2024, p.142):

In general, they are media linked to popular collectives, cooperatives, individuals, teams of journalists, Non-Governmental Organizations (NGOs), Social Organizations (OS) and Civil Society Organizations of Public Interest (OSCIP), but also micro-enterprises undertake in this area, that is, they act as small production and "business" units in search of economic and financial support both for the organizations and for the remuneration of the employees who work in them. perhaps they aim for some profitability, which helps to explain why they consider themselves independent, and not alternative; since alternative means are not characterized as a business that aims at profit.

Peruzzo (2024, p.144) completes the definition, proposing the idea of "progressive" to this journalism in line with a proposition of living in society, respecting human rights, social peace, and equity. These new spaces for independent journalism collaborate in the dissemination of well-researched and in-depth content in the reporting texts, the sources interviewed, the angles and contextualizations because they are in line with what is expected in a democratic and plural system.

## METHODOLOGY

In this research we used content analysis (Krippendorff, 1990) which makes it possible to organize, understand, categorize, infer and objectively explain the study and investigation of this work. According to Klaus Krippendorff, the method is divided into five basic procedures: "[...] the data, as communicated by the analyst; the context of the data; the way in which the analyst's knowledge forces him to share and explain his reality; the objective of content analysis; inference as a basic intellectual task and validity as a criterion of efficiency" (Krippendorff, 1990, p.36). In the content analysis, the informative texts of the six editorials were determined as the corpus of study, throughout the first semester of 2024. Thus, six reports were selected, one from each section and from one month of the semester, intentionally defined, based on the criteria of thematic importance and listening to local sources, for the purposes of the research. These six reports are the units of record – which are the important parts of a sampling unit. Following the content analysis, we defined the primary sources (Lage, 2001) as a category of analysis, in addition to identifying them in this investigation it will be important to observe what they tell and add to the reported fact. We justify the category of primary sources because they are important to produce informative material in journalism, which is the flagship of the profession's day-to-day life. Nilson Lage (2001) divides the sources into: primary, secondary, testimonial, *expert*, official, unofficial and independent. The primary one, on which we are going to base ourselves, is defined when the fact that generates interest originates from the source

– which is the theme that will determine the interest in the fact becoming a journalistic fact. In the case of a news story about the circular economy in family farming in an inland region of the Amazon, for example, the primary source would be the farmers who are exploring this new form of economy and self-sustainability.

The justification for the selected time period was given for convenience based on the postdoctoral research schedule of<sup>4</sup> one of the authors, as well as the qualitative approach to the sources interviewed, which by observation of other research already carried out by the author (Bassi, 2020, 2022; Bassi & Guido, 2022) tend to problematize local conflicts and possible negotiations based on listening to the Amazonian.

## RESULTS AND DISCUSSION

So, for the analysis, we have in the sequence from January to June 2024, starting with the Economy & Business Section, the article: "Indigenous designers conquer space in fashion". In February, in the Indigenous Peoples Section, the report: "Fire reaches the forest of the Yanomami Indigenous Land and Hutukara asks for action". In March, the Agrarian Question Editorial highlighted the report: "Community leader Marielle Franco (AM) denounces torture and is arrested." In the Politics Section, in April: "Pará has the worst food insecurity in Brazil". The Environment Editorial in May: "Chemical attacks are more intense and aggressive in Maranhão". Last month, the Culture Editorial: "Rivers are protagonists of a virtual exhibition that reflects on the drought in the Amazon".

In the first article analyzed, from January, "Indigenous designers conquer space in fashion", from the Economics & Business Section, it is reported through four characters, professionals from the fashion universe, and of indigenous ancestry, the trajectory of production, clothing, financial planning and exhibition of sustainable fashion collections developed from natural products, manual production and product fundamentals from ancestral knowledge and with the care of the nature.

To this end, reporter Nicolay Ambrosio compiles in the report the stories of the four primary sources, namely: Vanda Ortega Witoto, Yra Tikuna, Weena Tikuna and Sioduhi Lima, who tell about the representations of their productions, collections and brands. The

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<sup>4</sup> Research: "Journalism in the Amazon: how telling the story in journalistic production by Agência Amazônia Real evidences another possible journalism for journalistic practice" carried out at the PPGCOM of the State University of Rio de Janeiro, under the supervision of Professor Dr. Cicilia Maria Krohling Peruzzo.

eight photos displayed in the text are from the archives of the interviewees and/or from other reports by the Agency.

The designer, who is also an indigenous leader, Vanda Ortega Witoto produces in her "Atelier Derequine", fashion from the "time of nature", from tree seeds, raw materials available in nature, such as the fiber of the tucum - palm tree that when growing forms resistant clumps and that usually reach 12 meters in height. For Vanda Witoto, from the original people of the Upper Solimões River region, her plays "are a language that claims the occupation of spaces, and above all the telling of our history. Telling about us also allows us to take away our end and these pieces remake our history. This is very powerful and we seek to bring this as a central element of our work" (Witoto apud Ambrosio, 2024, online).

Yra Tikuna has been sewing for over 20 years, she explains that the creation of her pieces goes back to the stories of her ancestry, especially the Tikuna people. He currently lives in the Inhãa-bé village, a place close to the riverside areas of Manaus, and his original territory is the Tikuna Umariáçu Indigenous Land, in Tabatinga. She comments on valuing and honoring the history of her people through her work, "[...] told in the graphics made on the pieces and also in the appreciation of spaces for indigenous people in fashion through our ancestry and beliefs" (Tikuna apud Ambrosio, 2024, online).

The third designer interviewed is Weena Tikuna - originally from the Umariáçu Indigenous Land, she is also a singer, visual artist and indigenous activist. In her fashion confections she represents the Tikuna, as defined by the slogan of her brand "We'e'ena Tikuna", Indigenous Art. In the report, she explains that the brand is born from the desire to confront the subjugated place in which native peoples have historically been placed in the country. "Indigenous fashion is a way to preserve the culture and traditions of indigenous peoples. Amazonian fashion is not regional, but a contemporary fashion, aligned with the *fashion* market and has its own culture and identity" (Tikuna apud Ambrosio, 2024, online).

Weena Tikuna points out that she chose to work with organic cotton fabric and tururi fibers, in addition to dyeing in a natural way, from genipap and annatto. The stylist also comments on the satisfaction of "respecting spirituality" and describes this art proposal as resistance. "I create looking at our ancestry but also looking at our future, this is our ancestral fashion." (Tikuna apud Ambrosio, 2024, online).

The fourth interview is with Sioduhi Lima, also an indigenous designer. An artist of the Piratapuya people, and originally from the Mariuá village (Amazonas), he created the

brand Sioduhi Studio and with it he developed in an authorial way a fabric dye in which the base was cassava, vast in the region. Previously, he explains that he carried out the dyeing of the extraction of mastic, a known medicinal plant, but which is threatened with extinction. That's why he opted for the new technique

Sioduhi explains the theme of the collection in which she developed and presented at the 7th Brasil Eco Fashion Week (BEFW), at the end of 2023 in São Paulo, along with other artists: "Amô Numiã: Yesterday, Today and Tomorrow", with "Amô Numiã" being the first women.

In this collection, the inspirations come from my experience, the place where I grew up and the stories I heard. This collection is much more art-fashion than other collections and also more experimental, and in it I tell about these women who dominated the sacred doors of the jurupari and managed the Amazon through matriarchy. (Lima apud Ambrosio, 2024, online).

It is important to point out the depth of the report when talking to these four sources. They are indigenous designers, from the North region, who carry in their ways of creating, political actions to confront racism, limiting beliefs and prejudices, and directly seek to connect with their ancestry in the way they produce, by using natural products, valuing the role of women in history, recognizing the limit of the ecosystem and creating other technologies for the production of sustainable textile collections.

In the Indigenous Peoples Section, reporter Felipe Medeiros brings in "Fire reaches the forest of the Yanomami Indigenous Land and Hutukara asks for measures", a report with five representative photos of the fires in the region, four of which from the Hutukara Association and one from the Civil Defense of Uiramutã.

In the text, the event generating interest is based on the denunciation of the uncontrolled advance of fires in indigenous lands and surroundings of Apiaú and Missão Catrimani, both of the Yanomami peoples, reported via letter by the Hutukara Yanomami Association (HAY), a local community body. The letter is signed by Dário Kopenawa, vice president of the Association. According to reporter Felipe Medeiros, this document was sent to public government agencies, and the photos were released on HAY's social networks. Medeiros also informs that HAY uses the "'Wãnorí' Alert System, the same used to monitor the advance of illegal mining" (Medeiros, 2023, online).

"Of the twenty-two communities in the region, practically all have their swiddens burning. The uncontrolled fire continues, burning the forests and harming the respiratory health of everyone, especially the elderly and children. In addition, the

fire destroyed nets and objects. The Yanomami report that they tried to put out the fire, but were unsuccessful," the document reports. (apud Medeiros, 2023, online).

In the report, it also problematizes the indications requested in the letter, such as help from fire brigades, return of water supply and the short and medium term solution of environmental education, with the purpose of raising awareness in the communities, based on the planning of workshops and educational lectures.

In addition to the document, which in this case enters as a primary source, there is the audio interview sent to the outlet, by leader Dário Kopenawa. In it, he points out the current moment of fires and historical drought: "it has a lot to do with the lack of respect for mother nature, and therefore it is everyone's responsibility, with fire being the biggest enemy of the forest". (apud Medeiros, 2023, online).

As a specialist, the expert Ramón Alves, who is a meteorologist at the State Foundation for the Environment and Water Resources (Femarh), is interviewed. He highlights the impact of the wind direction and strength and the problem of droughts in the region, as an aggravating scenario of the current weeks of fires.

In the hook of the report, about fires in the Catrimani region, the reporter cites as a source, also primary, a technical note from HAY in January, in which there is "[...] records of large deforestation associated with mining". (Medeiros, 2023, online).

Next, the historical reference of the name Catrimani is cited, from the Mission of the same title, carried out since 1965 by missionaries of the Consolata segment of the Catholic Church. He points out that the priest/missionary Bob Mulega strongly criticizes the trail of fires in the territories, mainly because the plantations are subsistence in the 29 communities with approximately 1,170 people. These data were released, according to the report, on the Vatican News website. The data are a secondary source because the publication is a religious body, however it is important to highlight the founding contextualization of the presence of the missionary in the communities, who experiences parts of the realities of the indigenous people of the region. His position on this issue of fires is valid from his experiences as a local resident, even if his ethnicity is different because he is a missionary.

As a source of research, and thus enters as an expert and secondary source, and because it is an organization it is also framed as official, Ane Alencar, coordinator of MapBiomias Fogo and Director of Science at IPAM. In addition to Ane's speech, there is research data on fires, released by MapBiomias. The coordinator explains why Roraima is

the state with the greatest aggravation of fires at the beginning of the year, due to some factors, including the geographical location close to the equator. In the research, there is evidence of the number of fires per hectare in Roraima, Pará and Amazonas and continues to focus more on forest territories, grasslands and pastures.

The report ends the text with the movements of local public agencies regarding the state of emergency in some communities and the response, in general, for the state's population. It cites a meeting of the crisis committee of Operation Safe Summer held on February 26, of the government of Roraima with city halls of 11 locations and with the presence of state secretaries, in Boa Vista. This meeting was not attended by federal representatives responsible for serving indigenous peoples. According to the state governor, the representative of the Secretariat of Indigenous Health (Sesai) will be reported at the next meeting.

As the last official source, there is the testimony of Mayor Benício Roberto de Souza de Uiramutã, a place where there are several indigenous communities and is in a state of emergency. Official sources with no response were: the ministries of Health, Indigenous Peoples and the Environment.

In all, there were nine sources, three primary (letter from Hutukara Yanomami Association – HAY, Dário Kopenawa and technical note from HAY in January), one secondary (Vatican News), three experts (meteorologist from Femarh, MapBiomas research, Coordinator of MapBiomas Fogo) and two official (governor of Roraima and mayor of Uiramutã).

The content presented, complementing the above, addresses the human emergency situation in several indigenous communities, publicized in the vehicle, in order to highlight the scenario of destruction by fires, intersecting the experience of the catastrophe by the letter and the technical note, with the scientific propositions of specialists and indigenous ancestry, by Dário Kopenawa and also the role of official sources in these realities. Therefore, they are urgent stories of the political-environmental catastrophe in indigenous territories, putting their ways of life in a constant state of survival. Hardly any other journalistic outlet would bring the news from sources coming from official letters and technical notes, as well as with the concern about the lives that exist there, a relationship of belonging.

In the third article of this analysis "Community leader Marielle Franco (AM) denounces torture and is arrested", it is written by reporter Leandersom Lima, in the

Agrarian Question Section. There are five photos, two of which are from the Marielle Franco Community, one from the Pastoral Land Commission of Acre, one from Incra and another from Instagram.

The report brings as its main source the interview with the community leader and farmer Paulo Sérgio Costa de Araújo, a resident of the Marielle Franco community, a locality located in the municipality of Lábrea, in the south of Amazonas. The text brings up the problem of prison, and also the dreams, aspirations, reality of the community – such as agriculture, the daily struggle in the countryside, and the conflict with the farmer – who claims to be the owner of the land they occupy, as well as the problems faced with military police – such as abuses and acts of corruption. In Marielle Franco live 200 families in a territory of approximately 18 thousand hectares. The text tells through the information from the interview, carried out by video call, how the arrest of Paulo Sérgio happened in the city of Boca do Acre (AM), which resulted in 51 days of him in prison.

In the in-depth text, Leanderson describes the conflict over land ownership between the Marielle Franco community and the interests of farmer Sidnei Zamora, owner of the Palotina farm, and who claims to be the owner of that territory where the community is located. The report tells how the community leader was arrested, when he went to the city police station to report the case of aggression and torture of four members of the community, including a topographer who was carrying out assessments. Upon arriving at the police station, he was arrested by the authorities due to an arrest warrant issued against him, for criminal organization. From being a whistleblower he became an arrester, without being heard or having any kind of defense. The complaint against Paulo Sérgio was made by the farmer's son Sidnei Zamora.

A month before the arrest, the

The Amazonas General Inspectorate of Justice went to Lábrea and discovered the disappearance of leaves from the property registry book of the lands of the Marielle Franco community and the Palotina Farm, owned by the farmer Zamora. At least two pages were torn from the document registered at the Extrajudicial Registry Office of the District of Lábrea (703 kilometers from Manaus). (Lima, 2023, online).

In addition to the primary source of the community leader, Paulo Sérgio, there is this investigation with the Internal Affairs Department, an official source. At the end of the report, Leanderson indicates the contact made with the farmer Sidnei, but without success. And it also rescues the statement of Sidnei Zamora, in a previous interview for the outlet,

which speaks of his exemption from complaints of aggression against members of the Marielle Franco community and that their narrative would be victimized.

In the text there is a deepening of the interviewed source, which did not have space and was not sought by other means to explain its side. There is a connection of affection from the local source in wanting to tell his story to the reporter, who was careful in writing and investigating the other sources.

In the Politics Section, in April: "Pará has the worst food insecurity in Brazil", reporter Leandro Nunomura problematizes the latest data from the Continuous National Household Sample Survey, carried out by the Brazilian Institute of Geography and Statistics - IBGE on food insecurity, in which the states of the Amazon region and the northeast have the worst rates. In the text, the state of Pará is the most vulnerable, with one in five families living the reality of not having enough to feed themselves daily. The report brings three photos, two from the Amazônia Real Agency and another from the Pará Agency, and two illustrative images based on IBGE data, a graph and an informative map.

Leandro Nunomora explains the subcategories of food insecurity, being moderate when there is a lack of food for adults, severe when it also affects children, and hunger is when it becomes common in households. In the report there is also the discussion that, in general, the country has improved in the results collected based on the last ten years, but in the northern region the data has worsened, reaching 16%. "Of the ten states that face the problem of the worst types of food insecurity, five are in the Legal Amazon: Pará (20.3% of households), Amapá (18.6%), Maranhão (17.9%), Amazonas (17.3%) and Roraima (14.4%)". (Nunomora, 2023, online).

In addition to the data from the 2023 Continuous Pnad survey carried out by the IBGE – an official and expert source, there are sources from the research on the topic under analysis, by researcher Lissandra Amorim Santos, published in the journal *Caderno de Saúde Pública*, and the studies on structural racism by Silvio Almeida, at the time Minister of Human Rights and Citizenship of Brazil. The last two sources are framed in the typology of secondary and experts and collaborate in the contextualization of the main data of the report from an intersectional perspective with the problem of social inequality, structural racism – bringing the issue of gender, color and race, and the cartography of food insecurity in Brazil.

It is unusual for the agenda of this report to be published in commercial media, and even, atypical for the northern region itself, from this critical perspective in which the

studies of expert sources dialogue in the text, in which food insecurity must be understood in analysis with the issue of color, gender, race, social class and location in the country. Together, the excerpt of data from the Continuous Pnad 2023 and other experts, share a political proposition of the realities portrayed, inferring a serious, poor, and unequal context.

In the article "Chemical attacks are more intense and aggressive in Maranhão", published in May in the Environment section, reporter Nicolý Ambrosio brings a survey of several organizations, community leaders and residents of the problems faced by local society with the spraying of pesticides. They state that from January to May of this year, "rural organizations accounted for 90 chemical attacks in 22 municipalities in Maranhão" (Ambrosio, 2024, online).

The text brings as primary sources residents of these locations affected by the pesticide, representatives of the Union of Rural Workers of Timbiras (STTR), the Agroecology Network of Maranhão (Rama), coordination of the Federation of Rural Workers and Family Farmers of the State of Maranhão (Fetaema). He brought the answers of the State Secretariats for the Environment, State for Public Security, State for Human Rights and Popular Participation. There were five photos and a short video, from the residents themselves. Of the photos, two are from the STTR of Timbiras, and the other three from FETAEMA, Greenpeace and Agência Brasil.

Residents' sources also sent videos, highlighting the problems that plague their cities and communities, ranging from diseases through water contamination to the disposal of plantations and entire swiddens, the only income of many residents. Resident Maria das Dores believes "(...) that the poison contaminates the bunch [of rice]. He is already all ripe, but our fear is that he is contaminated and we will be forced to eat because there is no other" (apud Ambrosio, 2024, online).

In the primary source of the resident Maria das Dores and the other testimonies, such as the coordinator of Fetaema and the trade unionist, we verified the power in their voices. These are serious complaints of problems that, if not solved by the intervention of public agencies, can generate cancers and other diseases and even lead to the deaths of people and other animals. This context must also be situated from other aggravating factors, such as land conflicts, especially in a region marked by murder and impunity. Therefore, the content problematized from these sources is rich in the report, in various testimonies, covering more than 90 affected communities. These are statements that support the denunciation and explain its moving stories, of permanent resistance.

The report by the Culture Editorial problematizes the visual art exhibition on the social networks of the Muluca Project (world-place-home), from Rondônia, in June. This exhibition portrays the extreme drought that devastated the region in 2023, the title of the exhibition "Dreaming the river: from the right to the fight for the landscape" highlights the place of speech of the artist and creator, Gabriel Bicho. For the artist, it is very important for society to practice the preservation and maintenance of Amazonian rivers, as well as to collaborate in environmental education, with awareness and collective action. Also in the text, 15 artists stand out composing the exhibition.

There were four images in the report, three works of art and one photograph, all four with the credit of the Muluca Project. There is the testimony of the indigenous communicator of the Juruna people, Josiel Juruna, who has photographs in the exhibition. For the artist, the river portrayed in his work expresses the conflict between before and after the dam of the Belo Monte Hydroelectric Power Plant in the region of Volta Grande do Xingu, in Pará. It was from this river that there was life for the Juruna, from the waters of the Xingu they fished, navigated and maintained their relations with nature and life, today there is only drought. In the report there are also two more primary sources, from artists from the north of the country who have their works in the show.

The Muluca project is independent and non-profit, bridging the universe of northern art with the diverse public, via the Amazon Biennial, the project's social networks and other partnerships with independent artists across the country. In the report on the exhibition of rivers, as rights and resistance, journalist Nicoló Ambrosio brings the interview with the creator and also with three independent artists. The statements of these primary sources are committed to environmental preservation and care for the place where they live and belong socio-affectively.

It is a type of journalism carried out at the Agency that is understood as "progressive journalism" (Peruzzo, 2024), from which sources dialogue, with their stories, in the spectrum of human rights in order to transform/promote these environments, with a view to equity and social peace, within the rules of investigative, ethical and plural journalism.

## **FINAL CONTRIBUTIONS**

By analyzing and delving into the primary sources of the reports, we identified the Agency's journalistic practice of sticking to the testimonies and stories of the subjects heard. These are stories marked both by ills in the Amazon region and by local

organizational initiatives. These are stories that underlie many denunciations and are also stories of ordinary subjects who just fight to stay there and alive. These primary sources, by creating bonds of trust with the Agency, see in it a possibility of being seen and heard, including, at least as a response from the authorities involved. In journalism developed in the Amazon, the stories of primary sources are the action of "affective alliance" (Krenak, 2022) in which the Agency outlines another journalism for the future of journalism.

The reality, brought by the perspective of primary and testimonial sources in the analysis, shows the importance given to the stories and experiences of people who live in the Amazon. From the guidelines and selection of plural sources, factors that highlight the Agency's independent journalism, through the rigor of the practice of journalistic investigation and the in-depth and critical text, it is possible, above all, for the Agency's non-partnership with pacts and/or political-economic contracts with individuals, governments or companies that aggressor and oppress the Environment and the peoples of the Amazon.

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