Luísa do Amaral Souza



Luísa do Amaral Souza
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FORMAÇÃO

Graduação em Comunicação Social com Habilitação em Jornalismo
Escola Superior de Propaganda e Marketing (ESPM) | Dez 2015

Tecnologia em Gestão de Turismo | Metropolitanas Unidas (FMU)
Primeiro semestre cursado | Jun 2014

Economia | Kent State University (Kent, Ohio, Estados Unidos)
Primeiro semestre cursado | Ago 2010 /Jul 2011

Formado pelo programa International Baccalaureate
St. Francis College (escola inglesa em São Paulo)

EXPERIÊNCIA PROFISSIONAL

Quebrando o Tabu: Jornalista freelancer entre de 04/2019 e 06/2019
Principais atividades: Buscar o contato de fontes, fazer a transcrição e minutagem de entrevistas e editar roteiros para um podcast.

Royal Prestige: Distribuidora autorizada a partir de 10/2018
Principais atividades: Apresentar produtos para clientes, realizar vendas e treinar novos membros da equipe.

Royal Prestige: Promotora de Vendas de 09/2017 a 10/2018
Principais atividades: Apresentar produtos para clientes e realizar vendas.

Sanofi: Tradutora e intérprete em 10/2015
Principais atividades: Traduzir documentos em inglês para português e auxiliar a equipe estrangeira de auditoria como intérprete durante reuniões com funcionários brasileiros.

Gringoes.com: Redatora de 06/2015 a 12/2015
Principais atividades: Produção de conteúdo para o site.

Embaixada do Brasil na Índia, Nova Delhi: Estágio em 01/2014
Principais atividades: Criação de conteúdo para a página da Embaixada no Facebook e ajuda na organização de eventos da área cultural.

O2 Filmes: Estágio de 08/2012 a 11/2012
Principais atividades: Diversas funções na área administrativa.

The New York Times: Estágio de 02/2012 a 06/2012
Principais atividades: Administração do software usado para venda de conteúdo oferecido pelo New York Times para publicações brasileiras.

Red Balloon: Assistente de professor de 08/2011 a 11/2011
Principais atividades: Ajudar professores com atividades de sala e ministrar aulas como substituta.

LÍNGUAS ESTRANGEIRAS

Inglês fluente
Espanhol intermediário

CURSOS COMPLEMENTARES

Curso de Especialista em Inbound Marketing
Rock Content | Ago2019 | 5 horas

Curso de SEO
Mirago Marketing Digital | Mar 2019 | 40 horas

Curso de Tradução
Learncafé Ensino Online | Jun 2017 | 8 horas

Curso de Design de Permacultura (PDC)
Instituto IPEC | Mar 2016 | 80 horas

Curso de Jornalismo Digital
Knight Center for Journalism in the Americas | Ago/Set 2015 | 20 horas

Curso de Agricultura Urbana
Centro Cultural da Juventude "Ruth Cardoso" | Ago2015 | 6 horas

Curso de jornalismo sobre Ciências e Religião
Escola Superior de Propaganda e Marketing | Mai 2014 | 12 horas

OUTRAS ATIVIDADES

Palestrante convidada pela FATEC Ipiranga
para falar sobre permacultura | Out 2018

Voluntariado na fazenda La Garrigue focado na criação de cabras e
produção de queijo | Narbonne (França) | Jun 2018

Voluntariado na Ecovila Sainte Camelle com foco em biocontrução
Pamiers (França) | Mai 2018

Voluntariado em fazenda de agricultura orgânica
Diamantina (MG) | Maio/Jul 2016

Traduções voluntárias de temas relacionados a permacultura
e a ecologia 2015 a 2018

Model United Nations | Copenhagen - Dinamarca | 2007 a 2009,
com participação no THIMUN em Haia, Holanda em 2009

Realização de diversas formas de trabalho voluntário organizadas pelo grupo
escoteiro Carajás (mutirões de limpeza, bazares de caridade, etc)

Escotismo | Grupo Carajás | 2001 a 2007 | líder de patrulha por dois anos,
com participação no Jamboree Sul Americano em Mendoza, Argentina
em Jul/2005, e do Jamboree Mundial na Inglaterra em Jul/2007

As consequências do agronegócio no Brasil

Luísa Souza Follow
Aug 27 · 22 min read



O Brasil é um país cuja economia depende em grande parte do agronegócio. Atualmente, os nossos principais produtos de exportação são aqueles derivados da produção agrícola em latifúndios, principalmente a soja. Há uma exaltação do agronegócio presente na sociedade que é evidente no discurso dos políticos, dos principais meios de comunicação e até mesmo em propagandas como as que passam ocasionalmente na Globo com o slogan "agro é tech, agro é pop".

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De fato, a quantidade de dinheiro movimentado pelo agronegócio no país é impressionante, tendo sido responsável por 23.5% do PIB em 2017. Esse dinheiro vem principalmente das culturas de soja, gado, cana, café, milho e algodão, que são produzidos primariamente para a exportação.

Apesar do alarde, será que o agronegócio e as práticas nas quais ele é baseado representa a melhor forma de produzir alimento e outros *commodities* agrícolas em termos econômicos? E quando colocamos a segurança alimentar e fatores sociais e ecológicos em jogo? Como fica essa equação?

Quando questionamos o modelo do agronegócio baseado em grandes latifúndios que produzem monoculturas de *commodities* com o uso extenso de maquinário, agrotóxicos e fertilizantes artificias a base de petróleo, nos deparamos com várias objeções que frequentemente visam negar que há qualquer alternativa viável para o país e mesmo para o mundo.

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Quatro equívocos comuns sobre a filosofia pós-moderna

Luísa Souza Follow
Jul 26 · 10 min read



A virada que ocorreu na filosofia e nas ciências humanas na segunda metade do século passado precipitada por filósofos como Jean-François Lyotard, Jacques Derrida e Jean Baudrillard entre outros teve um efeito profundo no pensamento contemporâneo. Ao trazer questionamentos que desafiam as bases epistemológicas de grande parte da tradição filosófica que os precedeu, eles abriram novos horizontes e influenciaram diversos campos acadêmicos, assim como movimentos sociais. Esses filósofos são conhecidos como "pós-modernos", embora e a maior parte deles tenha rejeitado tal categorização, e a definição do próprio termo seja controversa.

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Apesar disso, o termo "pós-moderno" é frequentemente usado como insulto tanto pela direita quanto pela esquerda, especialmente a esquerda mais clássica. O pós-modernismo se tornou um novo bicho-papão, e atribui-se aos filósofos pós-modernos a culpa por toda uma gama de fenômenos sociais, especialmente aqueles relacionados ao ativismo da esquerda contemporânea.

Há várias críticas legítimas a se fazer as ideias de filósofos pós-modernos, mas a grande maioria daqueles que usam o termo de forma pejorativa parecem desconhecer quase completamente tais ideias, frequentemente atribuindo ao pós-modernismo posições e caracterizações que não lhe cabem ou representando de maneira incorreta as posições dos filósofos que o representam.

Tais equívocos acerca do tema dificultam qualquer diálogo com as ideias de filósofos pós-modernos, assim como impossibilitam qualquer crítica séria a essas ideias. Sendo assim, o objetivo desse texto é abordar os principais

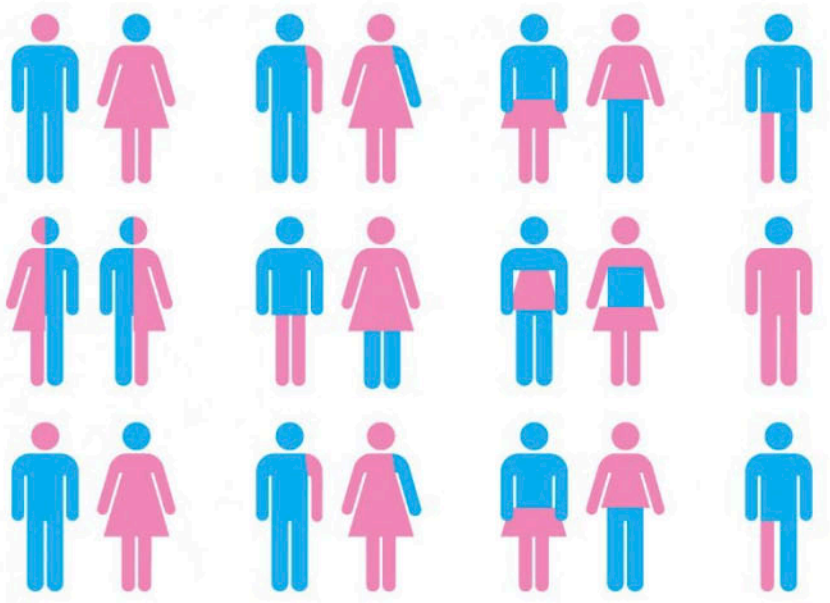
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O sexo biológico é um espectro, não um binário



Luísa Souza Follow
Mar 20 · 12 min read

A literatura científica indica que o binário homem-mulher é inadequado não apenas para entender a identidade e os papéis de gênero como também o sexo biológico



Torna-se cada vez mais evidente no meio acadêmico que o binarismo de gênero é uma construção social, e que as categorias "homem" e "mulher" são reducionistas e incapazes de descrever a complexidade e variedade de identidades e papéis de gênero observadas em diferentes culturas e indivíduos. Há quem veja essa descoberta como um produto da modernidade, ou mesmo de uma suposta "ideologia de gênero", termo usado por aqueles que visam demonizar qualquer questionamento do binário homem-mulher.

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Uma breve análise da antropologia que trata do tema demonstra que identidades de gênero que fogem do binário não são nenhuma novidade dos dias de hoje. Quando os Europeus chegaram as Américas, por exemplo, eles encontraram mais de 130 populações que reconheciam identidades de gênero que vão além do binário. Algumas populações chegavam a reconhecer até 6 gêneros diferentes. Essas identidades foram duramente combatidas pelos europeus em sua ânsia de impor papéis de gênero com origem nas culturas européias. Apesar disso, muitas dessas populações continuam a reconhecer tais identidades, como é o caso dos Cree e dos Ojibwe, que vivem do Canada, e dos Lakota que vivem nos Estados Unidos.

Tais identidades não se limitam aos povos originários da América do Norte,

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7 PANCs (Plantas Alimentícias Não-Convencionais) comuns no estado de São Paulo



Luísa Souza Follow
Apr 3 · 13 min read



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A alimentação saudável tem se tornado um assunto cada vez mais em pauta. Desde a popularização dos orgânicos até a disseminação de dietas alternativas, é evidente que as pessoas estão cada vez mais interessadas em entender o que estão comendo e em buscar melhorar a sua qualidade de vida através de uma dieta melhor.

Nesse contexto surge um interesse cada vez maior nas PANCs, sigla que serve como abreviação do termo “Plantas Alimentícias Não-Convencionais”. Como diz o nome, o termo é usado para designar plantas cujo uso como alimento não é amplamente disseminado. Apesar disso, grande parte das PANCs é conhecida regionalmente em lugares onde o seu uso é disseminado.

Atualmente, conhecemos cerca de 20,000 espécies de plantas comestíveis. Apesar disso 90% da alimentação no mundo provém de menos de 20 plantas, o que indica um aproveitamento baixíssimo da variedade de plantas disponíveis.

As PANCs nos fornecem uma oportunidade de diversificar a nossa dieta com plantas que além de nutritivas são muitas vezes deliciosas também. Isso sem contar a satisfação de comer um alimento fresco que você mesmo colheu. Várias delas também tem propriedades medicinais valiosas, e podem ser muito úteis no tratamento de doenças e mal-estares comuns.

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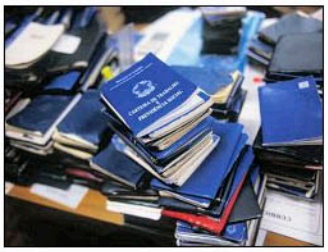
Ainda por cima, praticamente todos os lugares estão cheios de PANCs que podem ser aproveitadas bastando que se saiba identifica-las. Grande parte delas crescem espontaneamente e em grandes quantidades, e muitas são

para continuar lendo, clique aqui 4



PERSONAL DOCUMENTS IN BRAZIL: THE BASICS

By Luísa Souza
January 9, 2016



If you are a foreigner that wants to live in Brazil, you should know a few things in advance. One of these things is what sort of documents you will need in order to live, work and drive here and how to get these documents. The first document you will need is the CPF, which stands for "cadastro de pessoa fsica". This document is a tax identification number linked to the Federal Revenue of Brazil. This CPF is needed to purchase many goods and services such as a car, a health insurance plan and a house. This document can be obtained through a Brazilian embassy or consulate, or from the Brazilian Receita Federal, which is the local Tax Authority. Getting it through a diplomatic mission requires more work, costs more and takes weeks before you get your number, so doing it through the Receita Federal is recommended.

Another essential document is the CIE (Cdula de Identidade de Estrangeiro). This is a card that contains your RNE (Registro Nacional de Estrangeiro), which is your proof of ID in Brazil that is the equivalent of the Brazilian ID card, the RG (Registro Geral). Important note: this first requires you have an appropriate visa e.g. permanent. In some places you can also use your passport as an ID, but there will be many situations where your RNE number will be needed such as when opening a bank account, buying a car or getting a mobile phone plan. To get this document, you need to fill a form and apply for it at the Federal Police website within 30 days of arriving in the country. It is important to be aware that although some bank workers will tell you that they only accept an RG number they are wrong, as the RNE number can be used as a substitute for the RG in any occasion according to Brazilian law.

You should also have a proof of residence, which may be required when doing things such as getting a job or an internet plan. There are several documents that can serve as a proof of residence, and different institutions might ask for different documents as proof. Some of the documents that are most commonly accepted are condominium bills, electricity bills, bank statements, lease agreements and traffic fines. If you dont have any of these documents in your name, you need to present them along with a document that proves your relationship with the homeowner.

If you want to work here, you also need to get a CTPS (Carteira de Trabalho e Previdncia Social). This document will give you access to labor rights and record information about your employers, jobs and wages. The CTPS for foreigners is issued at the Regional Offices of Labor and employment, and requires you to present a series of documents. The only different between the CTPS for Brazilians and for foreigners is the color of the cover, which is blue for locals and green for foreigners.

As for driving, you will need a CNH (Carteira Nacional de Habilitao), which is the Brazilian drivers licence. If you have a license from the United States, European Union, Australia or South Africa, you can exchange it without having to take a driving test. In order to do this, you need to find an official translator, submit your license to them and wait for it to be returned. If you dont have a license from these regions, you need to contact DETRAN (Departamento Estadual de Trnsito) and go through the process of acquiring your license, which includes a psychological test, classes and a test in driving theory, and practical classes with a final practical test.

Of course, other documents might come handy, but with the ones listed above you should have no problem living in Brazil. We will cover in more detail how to get the aforementioned documents in other articles. As for your stay in Brazil, we hope you enjoy it!

JANUARY 9, 2016 | BY LUÍSA SOUZA

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THE LIFE AND MUSIC OF BADEN POWELL

By Luísa Souza
November 28, 2017



The guitar is an instrument that has inspired millions of people all over the world, giving birth to a plethora of musicians that took the instrument to its limits and created new forms, some more enduring than others. Among this legion of guitar players, few musicians have been able to play the instrument with as much mastery, intimacy and passion as Baden Powell de Aquino, more commonly known as Baden Powell.

Born in 1937, Powell was named after the founder of the scouting movement by his father, who used to be a boy scout. At the age of seven, he started playing the guitar when his father taught him a few basic chords. The young Powell quickly fell in love with the instrument, and soon learned everything his father could teach. The next year, he began to take classes from Jayme Florence, who used to play with legendary MPB musician Benedito Lacerda.

Powell learned very quickly, and at 9 years old he competed in a musical contest named "Papel Carbono", which was played in the famous radio network "Rádio Nacional". With his cover of Dilmerando Reis' "magoado", he was awarded first place in his category, which made him even more motivated to dedicate himself to playing guitar. At 13 years old he finished his guitar course, having had contact with many great musicians. He started then playing as a professional, playing for a cache in many different venues.

After finishing high school, Baden started playing at the orchestra of the "Rádio Nacional", travelling through Brazil and playing through the country. In the fifties, he joined the trio of a pianist named Ed Lincoln, playing with them in a venue in Copacabana named Boite Plaza. As Powell made a name for himself, he started composing and playing with many musicians, such as Nilo Queiroz, Aloysio de Oliveira and Ruy Guerra. From this period, many of his hits were born; songs like "Não é Bem Assím", "Rosa Flor", "Vou Por Aí" and "Samba Triste", which remains one of his most popular songs.

In the sixties, his life would change when he was visited by legendary poet and lyricist Vinicius de Moraes while playing a concert in Copacabana. Moraes called out to Powell and proposed that they write a few songs together. Soon, they would spend three months together in Moraes' apartment with a tape recorder, a guitar and plenty of whiskey. This was the start of a legendary partnership, which resulted in some of Baden's best works. It was from this partnership that the "afro-sambas" were born, albums that mixed classical samba with African rhythms and lyrics that were heavily influenced by African-Brazilian religion candomblé.

Still in the sixties, Powell would begin to make international tours and spread his music through the world. While he lived, he took the guitar to a new level, exploring a variety of styles such as jazz, bossa nova, MPB and samba. When he died in 2000, he had produced more than 40 albums, as well as a countless single recordings with some of the best musicians of his time. Though the man is gone, he has left some of the most beautiful guitar songs that have ever been recorded, and his memory lives on in every one that was inspired and touched by his music.

NOVEMBER 28, 2017 | BY LUÍSA SOUZA

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BRAZIL: SÃO PAULO'S RICH RAP SCENE

By Luísa Souza
August 2nd, 2016



The largest city in South America, São Paulo is a megalopolis with around 20 million inhabitants. The city that never sleeps has much beauty in it, but it is also riddled with social problems. Luxury condominiums and hulking skyscrapers coexist side by side with slums, and poor neighborhoods abound in the city. People from these areas are constantly dealing with problems such as crime, poverty, prejudice and police violence. In this environment, Brazilian rap emerged as a way to express these issues, and gave these communities a voice.

The origins of Brazilian hip-hop and rap can be traced to parties in the eighties known as "bailes black". These parties which quickly became popular included performances known as "funk falado" (spoken funk), which were the first rap battles in Brazil. Towards the end of the eighties, American rap and hip-hop artists started to present themselves at these parties as well, injecting their influence into the emerging rap-culture. The main meeting point for early rappers was near the São Bento metro station, where the paulista punk culture was also taking shape.

It is at this point that the first names of Brazilian rap started to appear, names like Pepeu & Mike, Mc Ninja and Thaíde. In the early nineties, the rap scene in São Paulo had already consolidated, with its own names, values and culture. The influence from the North American west coast rap scene is clearly visible in the clothing that was adopted by paulista rap fans, but the native rap culture developed with its own set of values and musical style. The rap from São Paulo usually has a simple beat, with lyrics focusing on the issues faced by marginalized populations. As the paulista rap become popular and started attracting media attention in the early nineties, it also brought attention to these issues, causing many people to see these communities in a new light.

It was at this time that the first large names of Brazilian rap started to appear. Among these names, one man stands out: Sabotage. Born Matheus dos Santos in the Brooklin neighborhood, Sabotage quickly rose to prominence when he started performing with Brazilian rap group RZO. The man who is called by some "the Brazilian 2pac" went on to launch albums, act in movies and perform with many popular Brazilian artists from different musical styles. Unfortunately, his career was cut short when he was murdered in 2003 for reasons that are still not clear. Although his career lasted a little over a decade, his legacy still stands, inspiring marginalized youth of São Paulo.

Another name worth mentioning is Racionais Mc's, a group consisting of the mcs Mano Brown and Edi Rock, and the dj Kl Jay. Funded in 1989, they quickly became popular with their heavy lyrics focused on denouncing the ways that capitalism, racism and the police work together to oppress São Paulo's rap youth. Nowadays, they are by far the most popular Brazilian rappers, and have had an enormous influence in the scene.

Nowadays, rap culture in São Paulo has matured, giving birth to names like Facção Central, Emicida, Rashid and Projota. It continues to provide the excluded with a way to express their problems and be heard, and it remains one of the strongest and most original rap scenes in the world.

AUGUST 2, 2016 | BY LUÍSA SOUZA

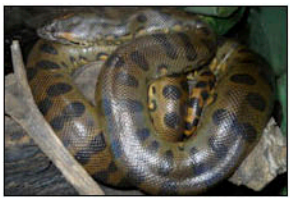
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AMAZING ANIMALS THAT INHABIT THE AMAZON RAINFOREST (PART 1)

By Luísa Souza
October 31, 2017



Covering a great part of the northwest of Brazil, the Amazon rainforest is one of the most biodiverse environments in the world. A plethora of incredible animal and life species inhabit this gargantuan forest, hundreds of thousands of them still undiscovered. Below, we have compiled some of the most fascinating animals that live in it.

Green Anaconda: Growing up to 9 meters long and weighing as much as 200 kilos, the green anaconda is the largest snake in the world. Lurking in the Amazon River, this enormous reptile kills its prey by coiling around it and squeezing it until it dies of suffocation, swallowing it whole after it is dead. While it usually preys on mid-sized mammals such as wild pigs and capybara, it has been known to kill cows, alligators, jaguars and even humans in rare cases. Despite its capacity of eating large animals, it does not eat very often, and can live without hunting for weeks or even months after a large prey.

Electric Eel: Despite its name, this fascinating animal is not really an eel, but a fish that inhabits murky streams in the Amazon and Orinocos basins. Growing up to 2.5 meters long, it can generate 600 volts of electricity in a single discharge from its specialized organs filled with cells known as electrocytes. The electric eel uses this ability for stunning its prey and for defending itself against predators. Humans are also in danger of being electrocuted it they accidentally touch this animal, though deaths are very rare.

Poison Dart Frogs: The poison dart frogs are not a single species, but rather a group of frog species that inhabit the Amazon Rainforest. These frogs are some of the most beautiful animals in the forest, displaying brightly colored patterns across their skin. As beautiful as they are, these frogs are colored precisely to signal the fact that they are extremely venomous. Through their skins, they secrete a powerful venom that paralyzes its prey and can cause heart failure within minutes. The indigenous peoples of the Amazon have been using these frogs for a long time to poison their darts, which aided them in hunting. This is where their name came from.

Harpy Eagle: Known in Brazil as gavião real (royal hawk), the harpy eagle is the largest and most powerful raptor in the Americas, weighing up to 10kg. This fierce predator has claws that can grow up to 13 centimeters, which it uses to snatch and kill sloths, squirrels, rabbits, birds, armadillos and even capybaras and deer. Unfortunately, destruction of its natural habitat is making this majestic animal disappear. In Central America the harpy eagle is almost gone, but in Brazil it is found in many parts of the country.

Brazilian Wandering Spider: There are eight species of the Brazilian wandering spider, which is a common animal in the Amazon Rainforest. These spiders are not only among the most venomous spiders in the world but they are also extremely aggressive, attacking if they feel threatened. Their venom is a powerful neurotoxin, which causes extreme pain, loss of muscle control and breathing problems, which can lead to death by asphyxiation. They get their name from the fact that they can be seen wandering across the ground at night. During the day, these spiders prefer to hide inside termite mounds or under rocks and barks.

OCTOBER 31, 2017 | BY LUÍSA SOUZA

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THE HISTORY OF CACHAÇA

By Luísa Souza

November 26th, 2016



Most foreigners have only come to know cachaça as a component of caipirinha, a Brazilian cocktail that has become popular worldwide. Yet, it is a drink widely appreciated in Brazil, most often drank pure. The cachaça is a distilled spirit made with sugarcane juice, with an alcohol content usually around 40% of its total volume. Currently, it is the most popular distilled drink in Brazil, and it has become embedded in Brazilian culture.

No-one knows for sure how exactly did cachaça originate, and many conflicting versions exist. What is agreed on is that it was created after the Portuguese brought sugar cane from the Madeira Island. According to one version of the story, cachaça was accidentaly created when a slave from Pernambuco that was storing "cagaça", a liquid formed when sugar cane juice is boiled. This would have caused it to ferment naturally and create the first cachaça of all. Another version is presented by Brazilian historian Luís da Câmara Cascudo in his book "Preludes of the Cachaça". According to him, cachaça was first distilled around 1532 in the city of São Vicente, where the production of sugar in Brazil originated. In his version of the story, it was the Portuguese who distilled it at first, after learning techniques from the Arabs.

Regardless of how it originated, it has been a part of Brazil through the vast majority of the country's history since it was found by the Portuguese in 1500. At first it was consumed by slaves, but other people soon began to appreciate it. The drink spread quickly through the coast, becoming an important part of the emerging economy. Through merchants, it also spread outside of Brazil, being well received in some parts of Africa and Europe. In Portugal, cachaça became so popular that the Portuguese crown decided to heavily tax the cachaça that was coming from Brazil and out-competing the nationally produced "bagaceira". This led cachaça producers to rise up against Portugal in 1660 in what is now known as the "Revolta da Cachaça" (The Cachaça's Revolt).

Later, cachaça spread to the states of Rio de Janeiro and Minas Gerais, which is a state that is nowadays notorious for its cachaça production. In Minas, cachaça arrived with the gold rush. Stories tell that white cachaça was transported in barrels to Minas, arriving there with a brown color and a flavor acquired from the barrel. Supposedly, it is because of this that cachaça started to be produced inside oak barrels. Whether this is true or not, the cachaça production in Minas tends to favor the brown cachaça produced inside oak barrels.

In the 19th century, cachaça started to be devalued by the new Brazilian elite that was born from the ascension of coffee. The new coffee barons copied their manners and culture from Europe, and the elitists that they were, they despised cachaça as a drink for poor, uneducated black people. Despite the elite's rejection of cachaça, it remained a popular drink for the majority of the population, and it was also celebrated by intellectuals who mocked the Brazilian elites and their aversion for national customs.

Nowadays, it is celebrated through the whole country, and produced by more than 4 thousand "alambiques". It is interesting to note that while the production of sugar cane has always been associated with powerful land-owners in Brazil, the production of cachaça has always been and still is made in an artisanal manner. And through the country, one can enjoy an incredible array of cachaças, varying in flavor, color and strength. Many foreigners do not like their first taste of pure cachaça, but many say it is a drink that grows on you. If you enjoy a good drink, do not miss an opportunity to have a taste of cachaça. And if you ever find yourself in Brazil, this is just the right place to do it.

NOVEMBER 26, 2016 | BY LUÍSA SOUZA

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THE DAZZLING BEAUTY OF CHAPADA DOS VEADEIROS

By Luísa Souza
November 26th, 2016



Brazil is a country known for the beauty of its luxurious nature. Every state hides its own wonders, just waiting to be explored by the outdoors lovers. Based in the state of Goias, the Chapada is a plateau with an estimated 1.8 billion years of age. In 1961, the national park was inaugurated by the then president of Brazil, Juscelino Kubitschek. With an area of 655 square kilometers of very well preserved land, the park has become one of the most popular destination for nature lovers in Brazil. To get there, one needs to take the road, since there are no flights directly to the park. The most common way of getting there is by taking a bus from Brasília. If you are far from Brasília, you can get there by plane and then take a bus to the Chapada.

The park's rock formations are among some of the oldest in the world, which help to form the cerrado biome. The cerrado is a form of savannah characterized by its vegetation formed by crooked trees, low forests and grassy plains. This environment is also home to a rich fauna, which attract many nature enthusiasts. One can find animals such as the maned wolf, the pampas deer, the jaguar and the capybara, which is the largest rodent in the world. The park is also a delight for birdwatchers, with species such as the savannah hawk, the great black hawk, the crowned eagle, the king vulture, the ringed kingfisher and many species of macaws and parakeets. There are also many lakes, river, waterfalls and canyons in the park, which compose a truly wonderful landscape.

There are basically two places in the park where visitors stay: Alto Paraíso and São Jorge. Alto Paraíso is a small city close to the entrance of the Park. It has more infrastructure and choices of places for eating and sleeping than São Jorge. São Jorge in contrast, is a small village with little infrastructure. While some may find it troublesome, others find it to be a better place to truly experience the Chapada. Those that are more adventurous can also gather their supplies and camp by themselves in nature, but the vast majority will prefer to stay in one of these two places, where you can find a comfortable place to sleep, restaurants to eat and tourism guides to hire.

Most tours involve visiting the canyons and waterfalls that abound there. The main river in the park is the Rio Preto, which runs through the Chapada forming beautiful waterfalls along the way. Among these, the most famous ones are the Carioca Falls and the Rio Preto Falls, which impresses visitors as it falls from 120m of height. Another place worth visiting is the Vale da Lua (Moon Valley), a surreal scenery composed of a rock formation full of craters, that give it its name. Among the formations, one will find grottos, waterfalls and natural pools where one can bathe. These are just a few of the park's attractions, which contains a huge array of waterfalls such as the Poço Encantado (Enchanted Well), Macaquinhos (Little Monkeys), Anjos and Arcanjos (Angels and Archangels) and many more. There are also plenty of hiking trails that will take you through these waterfalls and through the canyons, among the rich fauna and flora that abounds in the park.

If you enjoy spending time in the outdoors and appreciate nature, this is easily one of the best places in Brazil to do so. Whether you want to relax with your family and friends or to have a true adventure in the Cerrado, the Chapada dos Veadeiros is the place for you. So what are you waiting for? Come see for yourself what this hype is all about. I promise you won't be disappointed.

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O Movimento Insurgente Anarquista Reivindica a Autoria de Três Ataques a Bancos e Declara que Outros Virão

Em entrevista exclusiva para a VICE, integrantes do movimento brasileiro declaram confronto ao Estado e às instituições capitalistas.

Por Guliherme Santana e Luísa Souza

08 Outubro 2015, 7:30am Compartilhe Tuite



Às 21h30 do último dia 13 de setembro, o Corpo de Bombeiros de São José dos Campos, interior de São Paulo, recebia a chamada para mais um incêndio. Chegando ao local da ocorrência, na Av. Nelson D'Ávila, parte de uma agência do banco Itaú é encontrada em chamas. O fogo atingiu quatro dos sete caixas eletrônicos e fez ceder um trecho do teto do prédio. Embora nada tivesse sido roubado, algo fazia aquele incêndio fugir do corriqueiro: em meio a labaredas e cinzas, enigmáticos papéis negros com letras brancas revoavam pelo local.



IMAGEM DIVULGADA PELO CORPO DE BOMBEIROS DE SÃO JOSÉ DOS CAMPOS/ FONTE: MEON

Às 22h39, o fato tomava sentido com uma mensagem enviada para a redação do portal de notícias Meon, que atua na região: "Somos o MIA (Movimento Insurgente Anarquista) de São José dos Campos. Acabamos de incendiar uma agência bancária do Itaú entre o Habib's e o EXTRA do centro, próximo ao shopping center vale [sic]. Caso algum repórter esteja por perto, o fogo ainda persiste. A [...] foto anexada é de nosso panfleto, que foi jogado na parte externa da agência".



PANFLETO DEIXADO PELO MIA NO ATAQUE AO ITAÚ

Junto com a mensagem enviada ao Meon, havia um link para o manifesto do MIA, no qual o grupo explica seu posicionamento político e afirma que anteriormente havia deflagrado uma bomba incendiária de cinco litros de gasolina em outra agência, dessa vez do Bradesco, mas sem informar o local ou a data do ocorrido.

Conseguimos um contato com pessoas que se declaram membros do Movimento Insurgente Anarquista e assumem a autoria dos atentados. Nesta primeira entrevista para um veículo de comunicação, eles falaram à VICE sobre os últimos acontecimentos, os objetivos do grupo e, entre outras questões, a promessa de ações futuras. De acordo com eles, o MIA é composto por pessoas que "lutam em diversos movimentos por moradia, causa animal, trabalhista e antifascista". Eles alegam ainda a existência de uma célula do MIA em Porto Alegre que recentemente realizou um terceiro ataque a banco. "Estamos prontos para entregarmos até a vida, quiçá alguns anos na prisão." Por se tratar da primeira entrevista dos supostos autores dos ataques para um veículo, optamos por publicar as respostas na íntegra.



VICE: O MIA assume a autoria do incêndio que aconteceu em uma agência do banco Itaú no dia 13 de setembro de 2015 em São José dos Campos e outro em uma agência do banco Bradesco em data e local não revelados?

MIA: Sim, assumimos integralmente. Entretanto, a ação anterior a essa foi realizada em uma agência do banco Santander na Rua Adhemar de Barros, em São José dos Campos, na noite do dia 17 de agosto, e não do Bradesco, como havíamos anunciado no manifesto. A intenção era, mesmo que por pouco tempo, confundir as primeiras horas de investigação da polícia e garantir mais tempo para nossa reorganização e segurança.

Houve ações em outras regiões além de São José dos Campos?
Uma célula do MIA em Porto Alegre também levou a cabo uma ação incendiária contra a sala de caixas eletrônicos de uma agência do Bradesco, no bairro Rio Branco, no dia 19 de setembro.

Não podemos garantir a validade de futuras ações como sendo do MIA, pois atuamos de forma descentralizada. Isso pressupõe que células podem ser criadas da noite para o dia, realizando ações logo em seguida sem a necessidade de contato conosco. Sim, criamos e articulamos a base do MIA, porém a intenção é abrir o movimento para que esse se torne, sobretudo, uma ideologia – uma metodologia radical para os setores anarquistas e insurrecionalistas.

Se a ação direta seguir a lógica anticapitalista, antissistêmica e insurgente que pautamos em nosso manifesto, então o ataque decerto foi realizado por camaradas do MIA.

Mas o que é o Movimento Insurgente Anarquista?
O MIA é, sobretudo, uma práxis insurgente calcada na teoria anarquista. Somos um movimento baseado em células descentralizadas e autogestionadas que buscam levar a cabo a insurgência contra a escravidão econômica que nos é imposta. Pautamos a luta anticapitalista por meio da agitação, propaganda e ação direta. O MIA surge, portanto, para sacudir as estruturas não somente da direita e dos parasitas encrustados na gigantesca máquina capitalista como também para acordar e mobilizar a esquerda estagnada, reformista e pelega. Mudanças significativas e estruturais não podem ser concretizadas com um partido social-liberal como o PT nem com burocratas ou engravatados. Não reconhecemos os políticos como servidores do povo, mas sim como negociantes, as pontas de lança dos interesses do Capital. Nossas urgências não podem esperar pelo jogo burocrático da máquina administrativa totalmente dependente do sistema econômico. Não há outro caminho senão o da revolução através da pressão organizada pelo povo e para o povo. Nesse aspecto, o MIA surge como a fagulha dentro do barril de pólvora.

Como e por que surgiu o MIA?
O MIA surgiu a partir da necessidade de intensificar ações anticapitalistas que hoje se expandem pelo mundo através de diversos outros movimentos de esquerda que têm uma postura combativa. De forma mais precisa, surgimos a partir do encontro de pessoas que se sentiam conectadas ideologicamente, insatisfeitas com os rumos dos movimentos sociais pós-2013. O que de fato ocorreu foi uma contraofensiva conservadora, de caráter moralista e pseudonacionalista. A direita brasileira não tem uma forma sólida ou organizada. Ela morre e ressurge conforme o contexto lhe propicia tal chance. Como dizia Bertolt Brecht, "A cadela do fascismo está sempre no cio."