



# G U A Y A P I



## ETHICAL FILE

1990 - 2025

35 years of commitment





# CONTENTS

GUAYAPI : THE STORY.....	3
AN ETHIC IN FAVOR OF NATURE AND PEOPLE.....	4
• THE AMAZON RAINFOREST.....	5
COMMIT TO RESPONSIBLE CONSUMPTION.....	6
OUR BELONGINGS.....	8
• COMMERCE EQUITABLE FRANCE.....	8
• FOREST GARDEN PRODUCT (F.G.P.).....	10
• INTERNATIONAL ANALOG FORESTRY NETWORK (IAFN).....	11
• SLOW FOOD.....	13
• INTERNATIONAL FEDERATION OF ORGANIC AGRICULTURE MOVEMENT (IFOAM).....	15
• SATERÉ MAWÉ.....	16
• COSMEBIO.....	16
THE WARANA PROJECT.....	17
• DISTRIBUTION OF PRICE TO PRODUCERS FOR 1KG OF WARANA.....	22
THE LEGEND OF WARANA.....	25
THE SATERÉ MAWÉ WARANA.....	27
QUALITY FROM THE HEART OF PLANTS.....	29
ECO-TOURISM IN SRI-LANKA « ECO LANKA ».....	31





## GUAYAPI : THE STORY

Founded by Claudie Ravel, the company was born of encounters and passions. Introduced to the European market in 1990, Warana.



**Claudie Ravel**

*Founder and Managing Director  
of GUAYAPI*

(Guarana from the native lands), the company has gradually expanded its range of noble and original raw materials.

Very sensitive to environmental issues and social values, Claudie Ravel has formed a partnership with the Sateré Mawé tribe of Indians, located in the heart of Amazonia. The company maintains close ties with the latter, going far beyond a simple commercial relationship.

The Amazon offers thousands of plant species that Indians have traditionally used on a daily basis to relieve their ills. These Indian peoples hold invaluable knowledge of this immense forest. But it still has to be protected from the economic interests of multinationals in order to benefit from it... In her own way, Claudie Ravel supports the Sateré Mawé Indian tribe in their daily struggle to preserve their identity, their culture and their territory.

Through her travels, she sources the best materials offered by indigenous peoples with no access to international markets, while favoring traditional know-how that respects both man and plant, and banning all chemical transformation processes.





## AN ETHIC IN FAVOR OF NATURE AND PEOPLE

GUAYAPI's mission is to recognize, promote and market wild-gathered plants from the Amazon and Sri Lanka in the form of superfoods, food products and natural cosmetics.

As a dynamic player in the protection of the environment and the restoration of biodiversity with high social standards, GUAYAPI is a member of the Board of Directors of **Commerce Equitable France**, a member of the Board of Directors of **Cosmebio** and co-responsible for its ethics commission.

GUAYAPI is a member of **IFOAM France (International Federation of Organic Agriculture Movements)**. Our high ethical and environmental standards are also reflected in our choice of the **FGP certification body (Forest Garden Products - protection or restoration, if degraded, of biodiversity and respect for local populations)** and through our membership of **IAFN/RIFA (International Analog Forestry Network, International Network of Forests Similar to Degraded Ecosystems)**.

In addition, Claudie Ravel, as a member of **Slow Food**, enables GUAYAPI to play an active role in this association, which promotes, in particular, the **Sentinelle Warana** (exemplary “good, clean and fair” product) and **Kitul Sap, elected Ark of Taste**.





The Warana chain was the subject of an impact study, which highlighted the exemplary nature of the partnership and the high standards of the various procedures, in addition to organic production, FGP certification and the promotion of chains linked to indigenous peoples.

Since 1990, GUAYAPI has strictly adhered to 3 fundamental criteria: organic, environmental (biodiversity, ecosystem restoration) and social (fair trade principles). GUAYAPI's aim is to deal with herbal medicine research in depth in these territories, and to establish a humane and ethical business contract with local populations.



## THE AMAZON RAINFOREST

The Amazon rainforest is the most important plant and animal reserve on the planet. Threatened by deforestation and intensive, inconsiderate and disrespectful exploitation of the soil and subsoil, the emerald forest, a prodigious phytotherapeutic laboratory, must be saved.

Promoting and recognizing these natural riches and their extreme fragility should contribute to the preservation, respect and survival of the inhabitants of the Amazon and their territories.

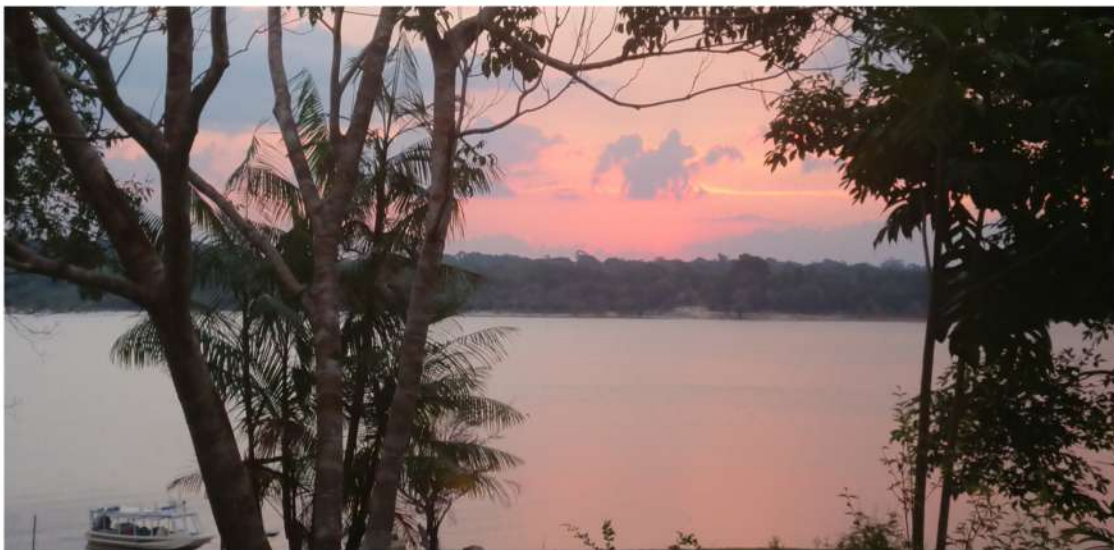




## **AN ETHIC IN FAVOR OF NATURE, ITS PRESERVATION AND PEOPLE**

GUAYAPI's mission is to recognize, promote and market wild-gathered plants from the Amazon and Sri Lanka in the form of superfoods, food products and natural cosmetics.

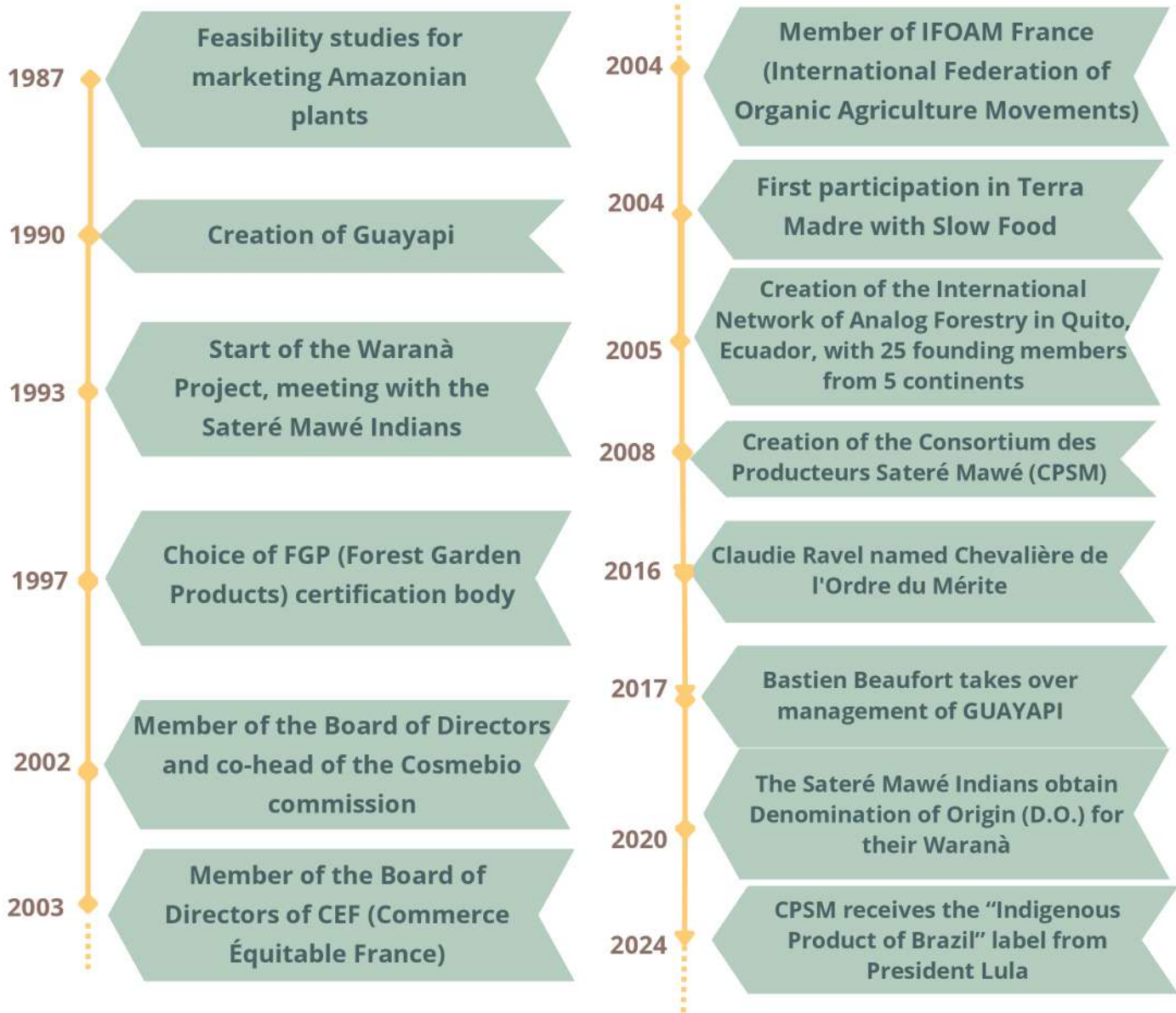
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An impact study was carried out on the Warana chain, highlighting the exemplary nature of the partnership and the high standards of FGP certification, over and above organic standards, as well as the value of the chain's links with indigenous peoples. The results of this study are available on the Commerce Equitable France website: <https://www.commerceequitable.org/>



# TIMELINE OF GUAYAPI'S MILESTONES





## COMMITTED TO RESPONSIBLE CONSUMPTION



Thinking about what you buy, and its social and environmental consequences, are actions that only the consumer can take.

By taking an interest in the products they choose, consumers can turn the tide of mass consumption practices, often of low quality and low cost, forcing producers here and abroad into generally precarious living conditions.



That's why GUAYAPI and all the players in fair trade have joined forces to make a shared commitment to collective action, from producer to consumer.

The consumer chooses, decides. From then on, they bear the responsibility for a sector, whatever its quality or the stakes involved. For GUAYAPI, as for all the players in this system, it's not over-valuing the role of the consumer to emphasize that he or she has the means to change everything: on the contrary, it's the commitment of each individual that becomes decisive in a common economic and social model.





Remunerating producers for the fruits of their labor, at a fair price that includes the development projects of the producing communities, while respecting biodiversity and guaranteeing the consumer the exceptional quality of a noble product: this has been GUAYAPI's vocation for over 30 years.



What's more, indigenous peoples have invaluable knowledge that we must democratize and encourage them to protect in the best possible way. Listening to the first peoples, hearing them and integrating them by linking them with distributors and consumers the world over is so important that it encourages upstream producers and downstream informed consumers. Talking about the breakdown of the right price is an essential element of transparency, which means putting an end to this unfounded drift towards a cheaper or even lower price.



Restitution of the impact study carried out by Arturo de Palma in the presence of the then President of CEF (Commerce Équitable France), Georges d'Andirau, Claudie Ravel, founder of Guayapi, and the Tuchaua, traditional chiefs of the Andira and Marau communities in Parintins.





## OUR BELONGINGS

### COMMERCE ÉQUITABLE FRANCE



GUAYAPI has been a member of the Board of Commerce Equitable France since 2003. Founded in 1997, **Commerce Équitable France** is a national collective that consults and represents

French fair trade players, and a key player in the fair trade networks.. Its aim is to defend, promote and develop fair and sustainable trade.

Comprising 42 institutions, Commerce Équitable France brings together national fair trade organizations and their supporting structures. Since 2012, fair tourism associations have also been members.

GUAYAPI is a member of the Board of Fair Trade France. The latter is defined by its bylaws as a non-profit association under the French law of 1901. Adhering to the global objectives of fair trade, Commerce Equitable France is at the origin of the **Fair Trade Charter**. Its objectives are to guarantee the autonomy and dignity of producers in the South, and to advocate a change in the rules of conventional international trade.

The 400 Fair Trade companies that are members of Commerce Equitable France, which account for around 85% of Fair Trade in France, are committed to converging objectives.



By joining forces within Fairtrade France, they are committed to working together to support producers organizations in the South and cooperatives. In this way, they help to lift traders out of a subsistence economy and improve living conditions for these communities as a whole.

The Fair Trade Charter, which is respected by all members of Commerce Equitable France, defines imperative commitments. This means, first and foremost, working with the most disadvantaged producers, refusing forced labor or child exploitation. This is followed by the criteria for fair trade progress, i.e. democratic decision-making, development of local potential and respect for the environment. Added to this are development projects such as the reappropriation of differentiated culture, differentiated education and differentiated health.

In its early days, fair trade was best known for its economic principles, focusing on the social organization and living and working conditions of producers in the South. Since 2005-2006, fair trade actors have also been communicating on the environment: the dangers of global warming, but also the importance of preserving biodiversity and restoring original ecosystems. Conversely, organic traders include social and economic criteria.

Many organizations are involved in raising public awareness and educating people about these issues.



## FOREST GARDEN PRODUCTS (F.G.P.)



Chosen by GUAYAPI, Forest Garden Products certification standards remain to our knowledge the most advanced environmental certification, including organic. With the aim of preserving the priceless riches of the territories from which it draws its raw materials, GUAYAPI is actively involved in the International Analog Forestry Network (IAFN-RIFA), owner of the FGP certification standards.



Founded by Dr. Ranil Senanayake in Sri Lanka in the 1980s, FGP “Forest Garden Products” is an international certification system which, in addition to organic labels, guarantees the restoration of ecosystems according to criteria of respect for biodiversity, leading to analogous forests (imitation of the original ecosystem) taking into account human intervention.

It operates in Asia (Sri Lanka, Philippines, New Guinea...), Latin America (especially Amazonia, Colombia, Costa Rica, Mexico, Brazil...), Europe (Holland) and North America (USA, Canada).



## FGP aims to :

- ☀️ Restore original ecosystems while respecting local populations in their original habitat, in a healthy environment and thus preserving their culture and traditional know-how within the framework of fair trade.
- ☀️ Promote the renewal of vegetation on deforested or degraded land and increase the richness and biodiversity of native plants and animals.
- ☀️ Receive photosynthetic biomass.
- ☀️ Improve land yields and reduce erosion by totally natural means.
- ☀️ Transformer la production chimique intensive des exploitations agricoles en une production naturelle et biologique en forêt analogue.
- ☀️ Enhance the value of local products from local populations around the world, with greater economic added value.
- ☀️ Promote and develop knowledge of sustainable development and responsible consumption.
- ☀️ Supporting producers to achieve these objectives together, by pooling knowledge.

GUAYAPI is involved in the Amazon and Sri Lanka with F.G.P. for food products, cosmetics and superfoods, including the production of spices, Kitul, tea and coffee - products from biodiverse harvests.



## INTERNATIONAL ANALOG FORESTRY NETWORK (IAFN)



An international network promoting biodiversity and the restoration of native ecosystems, it has 32 members in 32 countries, producers and associations. GUAYAPI is the IAFN's sole trading company.

IAFN is a collective of organizations working to restore ecological photosynthetic biomass, through various applications of the FGP-certified system in their own localities. Freelancers and organization members are subject to training, research and information sharing on the techniques applied and the results of activities connected to the IAFN.

A number of objectives have been achieved by specialist members in their own localities, and a range of activities have been implemented by the organizations, for example: nurseries, seed exchanges, field reformation and the rebuilding of over 500 hectares of land through analogue forestry landscape restoration practices. As a result, certain products from the Brazilian Amazon and Sri Lankan, such as Warana (Guarana from the land of origin), Muirapuama, Copaiba, Andiroba, Urucum, Kitul Sap, and Sri Lankan spices and teas, are entering the global market with FGP certification.



The IAFN network was founded by Dr Ranil Senanayake in Costa Rica and brings together Falls Brook, the Neo Synthetic Research Center (NSRC-Sri Lanka), the Rain Forest Rescue Foundation (FURARE - Ecuador), Arbofilia (Association for Tree Protection - Costa Rica) and COICAP (Coordination Agro-forestière Indigène et Paysanne du Pérou). With great potential to extend its influence. Numerous organizations in different countries have expressed their interest in the development of IAFN.

## **SLOW FOOD**



Slow Food is a non-profit, member-funded eco-gastronomic association founded in 1989 by Carlo Petrini to counter the harmful effects of fast food and fast life.

Slow Food's aim is to rediscover the flavors of authentic food by promoting local gastronomic traditions from healthy local produces.

This movement opposes the degrading effects of fast-food culture, which standardizes tastes. It promotes the beneficial effects of eating local food for each people, sets up taste education programs and fights to safeguard and promote public awareness of culinary traditions.

Slow Food supports producers who offer “good, clean and fair” products. It encourages environmentally-friendly tourism and solidarity initiatives in the food sector.





Slow Food seeks to combine pleasure with a deep sense of responsibility towards the environment and agricultural production. You can't be a gourmet and not be sensitive to the protection of local cuisines and endangered animal and plant species.

Slow Food's aim is to develop a less intensive and harmful model of agriculture, capable of preserving and enhancing biodiversity and offering production prospects for the poorest regions.



The Slow Food movement has more than 500 Sentinelles. A Sentinelle is a project to safeguard and revive a food product, by promoting it to connoisseurs, amateurs or professionals. Considered a treasure of the Amazon, Warana has been recognized as a Sentinelle product by Slow Food, placing it among the exemplary product initiatives, while Kitul Sap has been elected Ark of Taste by the Slow Food Movement.





## **INTERNATIONAL FEDERATION OF ORGANIC AGRICULTURE MOVEMENT (IFOAM)**



IFOAM represents the interests of the organic farming sector at international level, providing the market with a guarantee of the integrity of organic designations.

This movement is the only global organization responsible for creating and revising organic farming standards. IFOAM plays a leading role in the political and social development of organic agriculture worldwide. It has the same official status as FAO (Food and Agriculture Organization), UNCTAD (United Nations Conference on Trade and Development), UNEP (United Nations Environment Program), UNCCD (United Nations Convention to Combat Desertification), Codex Alimentarius and ISO (International Organization for Standardization)..

By joining the organization, members benefit from international information and contacts relating to organic farming, as well as information on the movement's positions, events, meetings and strategic issues.

GUAYAPI is a board member of IFOAM France.



## SATERE MAWE



This logo guarantees the product's origin, from the Andira Marau indigenous area, the ancestral land of the Sateré Mawé tribe.

Many GUAYAPI products have this certification: Warana (Guarana from the lands of origin) in all its forms (powder, capsules, Chocolate, Warana Fizz, Elixir), Muirapuama, Amazonian Nut Oil, Copaiba Balm and Andiroba Oil...

## COSMEBIO



“To advocate cosmetics that respect people and the environment, using ingredients from organic farming as well as clean manufacturing processes.” French Professional Cosmetics Association

Ecologic et Organic trade association, of which GUAYAPI is a board member, is made up of 400 members. It brings together all the players in the industry: 350 collectives of raw material and ingredient suppliers, contract manufacturers, cosmetics laboratories and distributors.

GUAYAPI is in charge of the ethics commission.



## THE WARANA\* PROJECT

GUAYAPI markets a wild-gathered Warana from its native lands, stamped "**SATERE MAWE**", the name of the tribe of Brazilian Amazonian Indians who live on these lands and produce a **Warana** of exceptional quality, thanks on the one hand to the quality of the land and its environment, and on the other hand to the traditional methods preserved by the Sateré Mawé Indian people.

The estate covers 788,000 ha and is located at the convergence of the Marau and Andira river valleys, in northern Brazil (east of Manaus on the border between the states of Amazonas and Para). It entirely encompasses the basins of these two rivers. The Sateré Mawé nation counts 16,000 Indians scattered across 150 villages. With young people leaving for the cities, the population had dwindled to 6,000 by 1995, but the project has enabled them to return.

In 1987, the Sateré Mawé nation created the **Conseil Général de la Tribu Sateré Mawé (CGTSM)** to represent and organize the people.



*\* Guarana's appellation of origin in the Sateré Mawé language.*





It was then possible to design and gradually begin building the Warana project to preserve their culture, dignity, environment and resources. The **CGTSM** has an administrative board and organizes a General Assembly following a vote.



The **CGTSM** is organized as an association. It is led by a collegial executive management team divided into four sectors: the presidency, the treasury, the secretariats (one for Differentiated Education, one for Differentiated Health and one for a consortium of producers) and the regional management teams. The Executive Board is made up of 14 members, elected for a four-year term, each with specific skills.

« **Satisfying Basic Needs through Export of Tropical Fruit** » is the award under which the **Warana Project** was recognized by the International Selection Committee as one of 146 exemplary projects presented at the **Hanover World Fair in 2000**.





GUAYAPI has been working in partnership with the Sateré Mawé Indians since 1994, helping to preserve their land, identity and culture.

The Sateré Mawé Indians consider themselves the “**Sons of Warana**”, discoverers of the plant's virtues, and masters of the natural technology of domestication, cooking, gentle fumigation and preservation of the seeds, within the framework of their own ritual.

These people are self-governing, with the aim of preserving their autonomy and perpetuating their traditions. The Sateré Mawé Indians claim to be the guardians of “Sateré Mawé éco ga'apyiat warana mimotpoot sése”, i.e. the indigenous Andira-Marau land, the ecological and cultural sanctuary of the Warana of the Sateré Mawé nation. The indigenous Andira-Marau land is the home of native Warana and the only Warana genetic bank in the world.





The Sateré Mawé Indians are the only human beings capable of preserving these original lands. However, they have passed on some of their know-how to the populations of the Andira barrier as part of the **SAPOPEMA** project (Sociedade dos Povos para o Ecodesenvolvimento da Amazonas, i.e.: society of peoples for the sustainable development of Amazonia).

The region around the indigenous area is a magnet for multinationals such as Ambev (American Beverage) and Coca Cola. In a joint venture with Pepsi-Cola, the company intends to intensify production of the fruit using cloned guarana plants. Concerned about the negative repercussions that the production of these guarana clones could have on their own Warana production (contamination of the Warana by the cloned guarana through cross-pollination) and wanting to help the guarana producers nearby the original land, the Sateré Mawé have set up this project. A partnership was therefore established in 2004, following which GUAYAPI decided to distribute guarana from the Andira barrier, or other organic guarana from this region, in addition to Warana from the Sateré Mawé.

Sales of GUAYAPI products help finance the tribe's infrastructure and projects. This helps to improve local living conditions for the Sateré Mawé. GUAYAPI passes on a fair and explained price, set by the **Consortium des Producteurs Sateré Mawé (CPSM)**, in accordance with the principles of fair trade.





The **CPSM** was founded in 2008 to support growers, farmers, pickers and transporters. It operates within the **CGTSM** producers' secretariat, maintains direct relations with its partners and sets its own product sales prices. This legally recognized entity gives the Sateré Mawé Indians real decision-making power over their production and its destination.

The **Warana Project** offers the **Sateré Mawé** nation yet another guarantee that the heritage bequeathed to them by their ancestors will be protected, and that their descendants will be able to continue to live in dignity.

The selling price of the products is shared between the various players in the chain, from production to marketing, in accordance with fair trade principles.



## DISTRIBUTION OF PRICE TO PRODUCERS FOR 1KG OF WARANA



Purchase price from growers for the quantity of clay oven-dried Warana seeds needed to produce one kilo of Warana	21,73€	43,46%
Direct consortium expenses for raw material processing and packaging, social enterprise organization and community self-organization	11,42€	22,84%
Capitalization and productive investments	1,70€	3,40%
Transport and processing of seeds from production sites to the processing plant and storage, then from the powder to the port of Manaus for export.	4€	8%
ABS: access to benefit sharing, remuneration for the transmission of cultural knowledge	1,5€	3%
Support for the General Council of the Satéré Mawé Tribe in carrying out all activities required to support the project's strategic ethnic-development.	2,50€	5%
Promotion of the project's image, general management training, evaluation of the impact of public and private partnerships, consultation and coordination on the project's strategic development.	2,50€	5%
Certifications, financial services, taxes	6,15€	12,30%
Purchase price from CPSM (Consortium des Producteurs Sateré Mawé)	50€	100%





## The Warana project gave rise to several other projects:



### Waste sorting

This is the only place in the state of Amazonas, and perhaps in the whole of Amazonia, where this type of collection is applied: a boat regularly passes through all the villages in the indigenous area and collects the non-recyclable waste of the “white people”, products bought in town during their travels. This project was set up by **AMISM, the Sateré Mawé Indian Women's Association.**



### "The bee project"

Multiplying and protecting bees means defending and enhancing forest biodiversity. Bees are essential to the Warana's reproductive cycle, through pollination. They increase the yield by around 85%, in a totally organic way. Exporting the honey, however, requires a great deal of red tape that has yet to be achieved.



### Reclaiming Sateré Mawé culture

Differentiated education and health: the Sateré Mawé receive a dual education. They relearn the Sateré Mawé and Brazilian language and culture, enabling them not only to master their own history, but also to communicate with the outside world. They are also given access to higher education and technical training thanks to the creation of the University of Wara, enabling them to return to their tribe and pass on what they have learned. In this way, the Warana project has made it possible to enhance the value of native products, and strengthen differentiated culture, health and education.





When the project began in 1994, the tribe numbered 6,000 souls. Since then, the population has grown considerably, with 130 villages and around 21,000 people.



**L'AMISM - Associação das Mulheres Indígenas Sateré Mawé (Sateré Mawé Indigenous Women's Association)**

Founded in 1996, it is a non-profit, non-governmental organization. It defends the rights of indigenous Sateré Mawé women. The association develops activities through community organizations in the villages, in order to support indigenous culture and add greater financial autonomy to the traditional handicrafts made by Sateré Mawé Indian women. By making crafts using raw materials sustainably, **AMISM** enhances cultural and social capital and promotes alternative economic resources.





## THE FOUNDING MYTH OF WARANA AND ITS PROPHECY



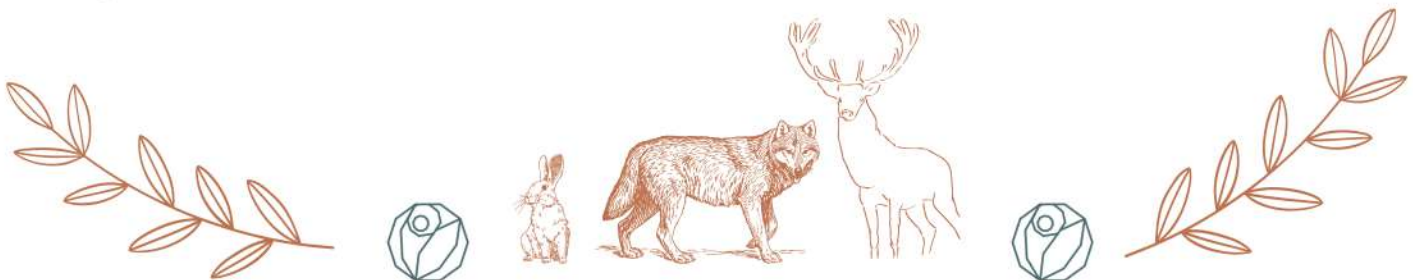
Every region of the world passes on the stories of its elders from generation to generation. The **Sateré Mawé** people tell us the **legend of the Warana** :



The world's first woman, Unhamuaçabé, possessed absolute knowledge of all the virtues of Amazonian plants. All the animals in the forest wanted to marry her. One day, a small snake swore in front of everyone that he would succeed in seducing her. He spread an enchanting perfume that intoxicated Unhamuaçabé, and touched her leg, so that she became pregnant. But her two brothers, who were very proud and jealous, didn't want the child to be born.



Despite the brothers' rage, a strong, handsome child was born, who, as soon as he learned to speak, wanted to eat the same fruit as his uncles: from the tree in the enchanted garden. Unfortunately, the brothers had taken possession of the garden and put animals there to guard it. Knowing this, the mother gave in to the child's whims and took him there on the sly. Thus, the little one learned the way to the garden and returned on his own.





Tipped off by the guards, the uncles set a trap and killed him.

When his mother found him, she cried out, "Your uncles killed you thinking the world would soon forget you, but it won't."



She planted the child's right eye in the ground and from this eye the Warana was born. She then addressed her son's spirit:

"You, my son, will be the greatest force of nature! You will be great and powerful: you will free men from many illnesses and help them to feel healthy all the time. You will do good for our community, you will save all mankind."



**Today, according to the Sateré Mawé, the prophecy is coming true... Join us in the adventure!**





## THE SATERE MAWE WARANA

Initially, the **Warana** is a creeper that finds a tree and clings to it. This vine produces tightly-packed bunches of small, bright-red fruit, with a black-and-white stone in the center. The **Satéré Mawé** Indians call it the eye of the forest of the forest, as the fruit resembles an eye when ripe.



Thanks to pollination by bees and toucans (this beautiful bird of the Emerald Forest is very fond of Warana pulp), Warana has been living in its natural environment since the dawn of time.

Warana grows wild. It is a traditional crop, replanted in a ritualistic and sacred manner using ancestral methods known only to the Sateré Mawé. The use of pesticides and chemical fertilizers is still completely unknown. The **CPSM** of the Satéré Mawé tribe ensures that this tradition lives on.

The Warana fruit is harvested on the land of origin. The seed is then separated from the fruit by hand. For several weeks, the Warana seeds are slowly dried in natural jute sacks, over the embers of an aromatic wood called Muriçi. Once this drying period is over, the seeds are cooked in clay ovens for 3 days and 3 nights. After cooking, the Warana seeds are pulverized to obtain a powder that can be mixed with a cold drink. Traditionally, the Sateré Mawé pound the seeds with a little water. The paste, shaped into a stick, is fumigated with Muriçi wood. The stick is then grated and mixed with water to obtain çapo, their daily drink.





Indians can harvest Warana twice a year, once in late October, early November and again in February.

A disciplinary plan has been set up by the **CPSM** to precisely define the Warana production process. It determines all the characteristics of production, namely: appellation, variety, production area, planting, preparation, ecosystem preservation, product specificities, designation and presentation.

### Self-management and self-determination for the Sateré Mawé people

The Sateré Mawé have an impressive self-determination for their survival and that of their environment. They need partners who respect them and believe in the strength of their history, tradition and conquests. It is thanks to the recognition and support of these partners that they will be able to survive and restore the forest degraded by “progress”.

Since the beginning of the partnership, GUAYAPI has organized missions with the aim of transferring its know-how in biodiversification replanting. To do this, the company calls on **F.G.P.** and **IAFN** technicians, who raise awareness and train local populations to respect biodiversity and maintain original ecosystems.

The Sateré Mawé are among the few indigenous people whose activities are not dependent on subsidies, which means they retain complete freedom. They make decisions based on their own interests and values, and not under pressure from outside organizations or governments.





## QUALITY FROM THE HEART OF PLANTS



**In perfect harmony with our ethical commitment:**

The selection criteria for the plants used in the GUAYAPI product range are based on their original qualities and purity.

In fact, these plants are the subject of Western bibliographies dating back more than 300 years, in which human use for millennium is demonstrated. We therefore have a great deal of historical hindsight on these plants.

These criteria are always based on a total absence of chemical preservatives and on obtaining a powder from the entire selected part of the plant, called the **Totum**.



**What is Totum?**

Totum (in Latin) is the whole part of the plant or fruit with the highest concentration of active ingredients, which may be the pit, the flesh, the leaves, the root or the bark... In other words, using the synergy of substances naturally contained in this part of the plant avoids any side effects.





GUAYAPI's choice to offer Plant **Totums** is based on the fact that the body “recognizes” these natural substances, enabling them to be more powerfully assimilated by the body. As a result, there are no side effects and no overdosing: the body uses only the elements it needs, and rejects any surplus.

This rigorous choice is governed by 3 fundamental parameters

- ☀️ Strict rules regarding harvesting and soil type;
- ☀️ The harvest period, which may be decisive for the content of active ingredients;
- ☀️ Drying and preparation of the plant for consumption.





## ECO-TOURISM IN SRI LANKA



### The only F.G.P. certified nature reserve.

By turning to ecotourism in Sri Lanka, GUAYAPI is diversifying its activities and raising the country's profile.



The aim is to preserve the natural and cultural environment of the country's mountainous center, offering a protected, natural setting spread over a 20-hectare site. The aim is also to preserve the architectural structure of

the original ecosystem and create jobs in remote areas, while promoting responsible tourism.

The **Eco Lanka** guest house chosen by GUAYAPI is set in exuberant biodiverse nature, on an exceptional site in the mountainous region of central Sri Lanka. It is located at an altitude of 980 m (between Kandy and Nuwara-Eliya, 164 km from Colombo), amid lush vegetation. With an ideal year-round temperature of 25° C, and slightly cooler nights, the guesthouse is a true haven of peace.





The accommodation consists of a large, six-bedroom villa, overlooking a setting of tropical greenery on undulating terrain. A river is nearby with an ancient suspension bridge.

Hikers will find themselves on a 20-hectare site of wildly diverse plant and animal species (85 species of birds have been recorded and can be observed). You'll also find prehistoric caves, traditional villages and temples containing Buddhist relics...



**Information et reservations :**

**Ecolanka Maussawa Estate site:** [www.ecolanka.com](http://www.ecolanka.com)

**Ecolanka email:** [info@ecolanka.com](mailto:info@ecolanka.com)

**Find the exceptional guest book of Eco Lanka**

<http://www.ecolanka.com/static/livreor>

**phone :** +94 (0)51.22.33.133





## ECO-TOURISM IN BRAZILIAN AMAZON

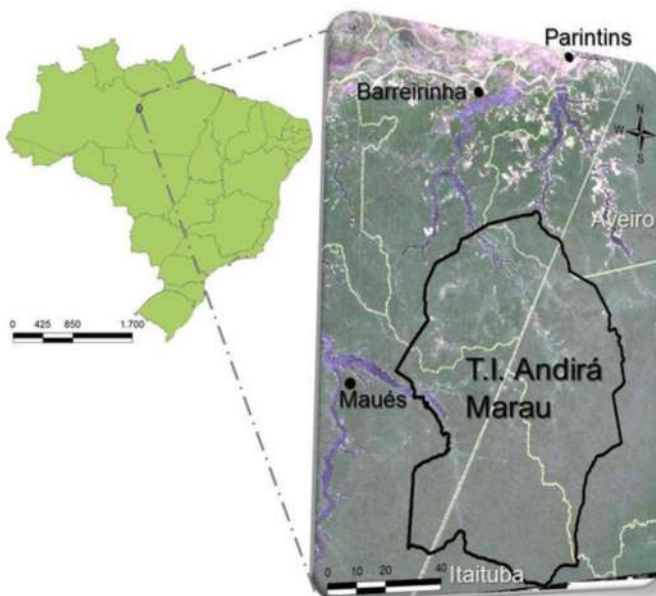


This eco-tourism resort is located at the very entrance to the indigenous area, on the Andira River. It forms the boundary between the Sateré Mawé territory and the outside world.



The Sateré Mawé are a tribe of Indians living in the heart of the Brazilian Amazon, on their ancestral lands straddling the states of Amazonas and Para. GUAYAPI and this tribe have maintained a fair trade partnership since 1994, following a strong desire on the part of the Indians to break away from economic dependence and become self-sufficient.

The fabulous **Vinte Quilos** site was inaugurated on June 16, 2007. Access is by boat from Parintins and Barreirinha. **Vinte Quilos** is aimed at groups of tourists, hikers, seminarians, congress participants and partners wishing to learn about the work, activities, culture and sustainability of the **Sateré Mawé Warana Project**.



“Vinte Quilos” eco-tourism works in partnership with the Silves ASPAC (Association for the Safeguarding of Cultural Heritage) and its ‘Commune des lacs’ hostel, managed by COOPTUR (Parana Tourism Cooperative). The latter organizes the reception and welcome of tourists.





Two Amazonian tourist packages are available. They offer them the opportunity to discover the Sateré forest, visit the **turtle breeding** facility. A meeting with the **Tuxaua** (chief) is also organized, followed by a **cultural evening**. One of the packages offers a **bus trip from Manaus to Lake Canaçari, then by boat to Silves Island**.

The site includes 12 accommodations, with the possibility of welcoming groups of up to 25 people.

The amphitheater is used by the Sateré Mawé to hold awareness-raising and information conferences for responsible tourists, and is also a place of differentiated education for young Indians. They learn ancestral techniques, sustainable development concepts and respect for biodiversity. All **Vinte Quilos** structures are built using local materials, such as typical carana fiber roofs. The perpetuation of this Sateré Mawé technique underlines the desire to rehabilitate traditional know-how..

The land is bio-diverse, with fruit and vegetables growing on it, so that tourists and residents of **Vinte Quilos** can be self-sufficient.



#### Information and reservations:

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**COOPTUR DE SILVES** : 00 55 92 35 28 20 45





## COMPANY STRUCTURE

### MAIN ACTIVITY

Exclusive import, trading and distribution of Amazonian plants in formulation and preparation of teas and spices from Sri Lanka.

### STRUCTURE

Claudie Ravel	Founder
Bastien Beaufort	Director
Shelley Abeyagoonsekera	Head of Logistics and Purchasing
Valentin Wolf	Responsible Quality / Regulatory
Estelle Correia	Responsible Administrative, Financial et HR
Riccardo di Marzio	Assistant Business Development
Thomas Tardieu, Silvia Molinari & Mélanie Antin	Showroom sales advisors

### With the consultation of:

Dr Bernard Touati	Technical manager, nutritionist, formulator of food supplements
Dr Ranil Senanayake	Doctor in systems ecology
Vincent Bourgeteau	Cosmetology formulator, specialist in tropical plants





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