

# FIRST ESCOLAS VIVAS REPORT

*February to April 2022*

*by Cristine Takuá*

Four *escolas vivas* [living schools] receive eight thousand BRL per month. The resource, which is the result of donations, is deposited in the Saúva fund and passed on directly to them. It is a support to the existence of indigenous activities, without the need of a project or bookkeeping. Here, the follow-up of each project is reported and shared with all those who have supported it, currently support and will support in the future.



Huni Kuin



Maxakali



Guarani



Tukano

## *January and February 2022*

- Beginning of the conversations with those responsible for each living school to explain about the project and collectively dream of how the financial support will be used.

## *March 2022*

- Establishing contacts and visualizing the challenges of receiving the incentive. Moment to solve doubts and project the future.

- Support and follow-up of the bureaucratic management of bank accounts, invoices, and other matters.

- Follow-up on the activities of the *escolas vivas* through calls, video calls and messages. Reception of photos and videos of the activities carried out.

- Follow-up on the challenges and status of the *escolas vivas*, as well as the villages where they are located, creating an overview of each context.

## *April 2022*

- Support in issuing receipts and invoices.

- Sending of the first transference.

- Monitoring of the activities in development.

- Collaboration in planning dreams and future actions of each *escola viva*, thinking about how the resources will be used and which activities should be prioritized.

# WHAT HAS BEEN DONE IN EACH LIVING SCHOOL?

## Reports from the coordinator

SHUBU HIWEA

ESCOLA VIVA OF THE HUNI KUIN PEOPLE

Responsible: Kawa and Dua Buse Huni Kuin

In January and February, several contacts were made with Kawa and shaman Dua Buse in order to debate work proposals for the *escolas vivas*, financial incentive and future partnerships.

Phone and video calls were made to talk and think together about dreams and expectations. Dua Buse and Kawa commented that they're very happy and grateful, and that the support will be crucial in strengthening the *escola viva* space.



Communication was also done via ceremony with *nixi pae* (ayahuasca). During the force, the boa took me to Alto Rio Jordão, at the *escola viva* Huni Kuin, where I was greeted with a broad smile from Dua Buse. He and the boa showed me many things, like the work they are developing and the secrets and mysteries of the forest. These kinds of special and spiritual encounters encourage and motivate us to continue this work of transformation.

At the beginning of February, Kawa had gone to a village in the middle of the forest. When he returned, he shared the conversations he had with Dua Buse. He invited us to visit the maloca and said they are looking forward to welcoming us. I told him about the spiritual visit I had recently made during the ceremony and Kawa was very touched by this attunement.

By the end of the month, the village was flooded by the river. Kawa asked me for help, explained the difficulties they face, and said that once the situation settles, it will be possible to resume communication and the escola viva projects.

March was a difficult time in the village. The flooding, due to heavy rains that began in February, brought as a consequence the loss of entire crops, damage of houses and objects of general use, affecting community life in the Huni Kuin village.

April was a month dedicated to dialogues about how the financial support would be sent and received. Together with Anna Dantes, we had several conversations with Dua Buse and Kawa to mediate and plan the money transactions. Contact was also made to explain how the receipt should be filled out and how the transfer of the first part of the support will reach the school in the village *Coração da Floresta* [Heart of the Forest].



It was agreed that part of the money would go to Kawa, who is collaborating as mediator in the dialogues. The other part would be used by Dua Buse to settle debts and organize some urgent community situations, and the rest would be set aside for specific work with the living school.

The last weeks of April were spent planning my visit to Acre, which will take place in May, as part of the project and reflecting on the expectations and dreams that the incentive will make possible. This trip implies a special organization for the arrival, since it is done by plane and boat until reaching the village. It was then agreed to resume the conversation in person.

## APNE IXKOT HAMHIPAK FOREST SCHOOL VILLAGE OF THE MAXAKALI PEOPLE

Responsible: Sueli and Isael Maxakali

During the month of February, communication with Isael and Sueli was not easy, as the telephone signal in the village is quite weak. After a few unsuccessful attempts, I decided to talk to the anthropologist Roberto Romero, who works with the Maxakali, to ask for help in facilitating contact and acting as an intermediary. I told him about the *escolas vivas* project and how we dreamed it would work.

Roberto thought the proposal was extraordinary and commented on the dreams of the *Aldeia Floresta School*, which is imagined by Sueli and Isael, its creators, as a space for the exchange of knowledge, reforestation, recovery of springs, art and cinema workshops, and strengthening of the musical, ritual, and cosmological complex known as *yãmĩyoxop*.

I recommend everyone to visit the website of this escola viva [available in English on the “Read in English” tab]. On the official website, texts about the presentation are available (under the “sobre” tab), as well as photos of the village under “cotidiano” and drawings with the dream for the future under “cartografia”. There is also a video recording of the drawing workshop and a speech by Sueli and Isael under “retomada”.

Only in mid-February, after several attempts, it was possible to contact Isael. I presented the idea of the *escolas vivas* project and he asked several questions. Isael expressed his happiness about the proposal and the financial support as an incentive to give continuity to the activities that they are carrying out. After this conversation, Alexandre, Isael’s son, contacted me to say that he is very happy with the proposal, and mentioned they are making paintings on fabrics to make dresses and sent some photos.





A few days later, Roberto contacted me mentioning that he was going to the village and made himself available to dialogue with Isael, Sueli and the community about the *escolas vivas*.

In March, not being able to get in touch with Isael and Sueli once again, a new conversation was held with Roberto. He informed me that he had recently returned from the village and was very worried about the complex issues that the Maxakali are currently facing: conflictive relations with their neighbors and the lack of structure in the new village. He also said that Sueli and Isael constantly receive intense demands to solve problems that they, as leaders, must attend and mediate.

After this conversation, an online meeting was also held with Roberto Romero, Paula Berbert and Anna Dantes to try to catch up on the situation of the *escola viva* Maxakali. This conversation was also important to align resource transferring matters. Paula spoke on the situation of the Maxakali, making clear the urgency of support for the new village's structuring due to the context of its re-taking. Among the needs identified were internet access and support to ponder on how the resources destined to the village forest school will be used, as well as to carry out the necessary planning.

After some weeks without any contact, Sueli managed to send messages, informing the current situation in the village. In addition, Sueli informed about the meetings that were held to decide on the bank account where the funds will be received, which priorities should initially be addressed, besides sending images of the activities that she has been developing.





## MBYA ARANDU PORÃ CULTURAL CENTRE OF THE MBYA GUARANI PEOPLE

Responsible: Carlos Papá

In early January, I talked with Carlos Papá about the support of Selvagem for the work of the much-dreamed-of *escola viva*. One point of this dialogue was about my coordination of the first four *escolas vivas* to receive this support and how important this will be for the strengthening of our territories and our ancestral memories.

As I live with and support the work done by the *Ponto de Cultura* [Cultural Centre] in my community, I have been following the daily actions, as well as the dreams and challenges faced by the collective. Carlos Papá shared with me his dream of developing activities that dialogue in a closer way with Guarani culture. With the financial support, it will be possible for Guarani villages to exchange among each other elements like seeds, knowledge that is no longer practiced such as pottery, weaving, among others. Another idea is to use this incentive to set up a laboratory for audiovisual training of young communicators. It will also be possible to invigorate the native seedling nursery for studies of traditional Guarani medicine and also for the creation of native stingless bees, a meliponary. Through the month of March, some translation and text reading activities were carried out along with young people. This was important for linguistic enhancement.



Since the beginning of April, Carlos Papá and I have been involved in the production of the movie “Jepotá”, a feature-length fiction film that was shot in the Guarani villages of the state of Rio Grande do Sul. This film has been dreamed for 15 years and will bring deep reflections about Being and Living in the territories, the search for the Buen Vivir and all the consequences of the unbalance in the communities, due to agribusiness, order and progress. Djeguaka, our eldest son, is doing an internship as assistant photographer and registering the whole process.

Meanwhile, at the *Ponto de Cultura* in our village, two teenagers, Leonardo and Marta, continue to work on translating and subtitling a documentary. Another group of young people is taking care of the seedling nursery and also for the *opy’i*, the prayer house.

Currently, with the receipt of the first resource, we are thinking about which actions should be continued, and dreaming of the ones we would like to start as soon as we return home.





## “BAHSERIKOWI” INDIGENOUS MEDICINE CENTER OF THE TUKANO, DESANA AND TUYUCA PEOPLES

Responsible: João Paulo Barreto

In February, occurred the first conversation with João Paulo Barreto about the financial support for the work he develops with his father and other *Kumuã* [traditional Tukano healers]. Coincidentally, it took place on his birthday. João Paulo was truly happy and moved by the good news.

The conversation continued through days, and João Paulo reported on the work already done at the “*Bahserikow*” Center for Indigenous Medicine, and shared some photos and texts detailing their activities. The “*Bahserikow*” makes available to society in general the “*Bahsese*” (blessing) of the Tukano, Desana and Tuyuca indigenous peoples of the Upper Rio Negro. Together with the medicinal plants, it treats both physical and psychological ailments. In addition, it is a project to strengthen original peoples’ ethnic and cultural identity, along with their social organization, besides being a source of income for families and communities. In this space, will be carried out projects focused on Indigenous Medicine, Amazonian Origins, Indigenous Cosmologies and Health.



In another exchange, we talked about values and how the incentive would be received, in addition to debating the work outline. In early March the discussion was about the organization of the sending and receipt of the financial support.

We talked about the strength and beauty of being able to support the remarkably important work that he does at the Medicine Center.

For the transfer of the support in April, I have been following up on the issuing of the invoice and other management tasks. João Paulo commented that he traveled to Bolivia for a KOIKA event. After returning from his trip, he wrote giving news and telling about the immense joy of the *Kumuã* in receiving the funding. He reported that for the first time they are feeling valued.



Among the initial plans they are proposing for the Center, Joao Paulo mentioned that they have begun to plan for three matters: free services for indigenous people; offering indigenous language courses (for which they are already building modules) and the video productions about Tukano health practices for promotion.

By mid-April, João Paulo sent some photos of the workshops on (Tukano) *Yepa Mahsa* cosmologies, the round of talks with anthropology students from UFAM, together with images of a meeting with Concultura de Manaus' president and of the UFAM students' visit to Bahserikowi.



Este relatório conta com a colaboração de Anai Vera.

I am CRISTINE TAKUÁ, of the Maxakali people, educator, mother, midwife, thinker, and I like to take care of plants and learn from them. I am the director of the Maracá Institute and together with other leaders I have been developing projects for cultural empowerment. I studied Philosophy at UNESP (University of São Paulo) in Marília and I have been thinking for years about Amerindian philosophies and the possibilities of decolonization of thought, to counteract the colonial monoculture that dominates the ways of knowledge transmission. I am one of the founders of FAPISP (Forum of articulation of Indigenous teachers of São Paulo). I take care of the dialogue with the four *escolas vivas*, reflecting on interchanges and contributing to the continuity of these dreams.

SAÚVA is a non-profit association, a network to promote sustainability, autonomy and circularity of projects and enterprises; it is motivated by the regeneration of the environment as a whole; for the decrease of social inequality; for the exchange of knowledge with Brazil's peoples and traditional cultures; through the practice of self-education and co-creation of other forms of economic relations.

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## SELVAGEM

*cycle of studies about life*

offers free notebooks, conversations, reading cycles, and audiovisual materials.

Your interest and participation give meaning and motivation to our existence.

If you would like to give back for the activities offered,

we suggest supporting the *escolas vivas*.