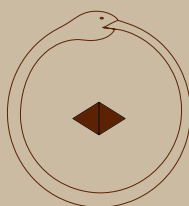
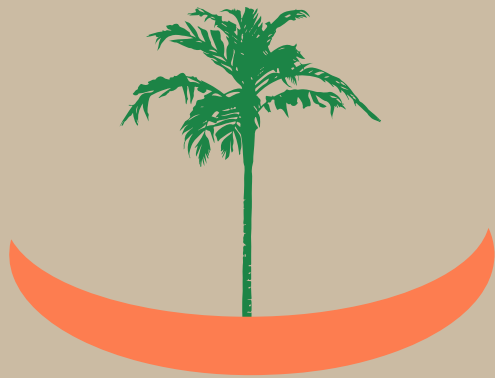


ESCOLAS VIVAS
SECOND REPORT
May to July, 2022
Cristine Takua



WHAT HAS BEEN DONE IN EACH ESCOLA VIVA?

*Reports from the coordinator and
those in charge of the escolas vivas*

SHUBU HIWEA

ESCOLA VIVA «LIVING SCHOOL» HUNI KUIN

Responsible: Kawa and Dua Buse Huni Kuin

In May I talked with Dua Buse and Kawa, explaining about the second installment of the support from the Escolas Vivas and how important it will be to think about the good use of these resources, so that the work can be carried out. I also arranged my trip alongside Carlos Papá to Jordão, Acre, with Kawa, for the meeting with Dua Buse on May 18th. The main activity this month was the trip to visit the Escola Viva Huni Kuin.

Living School Visitation. Carlos Papa and I spent 13 days immersed in dialog and deep reflections. On May 19th we arrived in Jordão. We slept one night at Kawa's house and continued our trip upriver to meet Dua Buse. On the way we stopped in some villages. In Nova Fortaleza village we stopped to meet Kawa's parents and their community. On the next day, a meeting with midwives, health agents and shamans about health was to be held in Novo Natal village. We were also informed that Dua Buse would possibly come down the river for this meeting. Therefore, we decided to stop at Novo Natal village to wait for him.

It was very exciting to be in the midst of this gathering about health. The Novo Natal community is largely abundant and has an Essence House headquarters. We did a lot of talking and hiking in the woods. We met Ozélia, a queen of the forest. The next day Dua Buse arrived. We had conversations, attended the meeting together with him and the next day we went up the river to the village Coração da Floresta, our long awaited destination.

When we got there, it was all quite touching. We listened carefully to the stories and thoughts of this great master of the forest. During our stay in Coração da Floresta, Dua Buse told us of his concern about child and juvenile education. Today, many end up going down the river to Jordão in order to study in the nawa (non-indigenous) school, as they say. However, in his mind, the ideal would be for his relatives to go upriver to study with him in the forest. The invigoration of the Escolas Vivas is an old dream that he carries in his heart. Carlos Papá gave a workshop for the children on how to make traps to catch solitary tinamou and agouti. We spent two days there and then returned to Novo Natal village, where a meeting about the Essence House was to take place.

Dua Buse listed some actions needed to equip the Coração da Floresta Village:

- Renovation of the *Shubuã* (traditional prayer house and school) in the traditional formatting;
- Construction of a space to receive people, for singing, meetings and workshops. He requested this space to be made of tile and not straw, so that it lasts longer, due to rainy seasons;
- Building a more structured house for him and his wife;
- Installation of internet in the village and maintenance repairs to the solar panel, so that communication gets easier and he can avoid going down river to Jordão several times;
- Construction of an artesian well so that women don't have to go to the river all the time to fetch water. This causes a lot of back pain, and even involves the risk of accidents, as recently it happened to his daughter, who died when she fell with a bucket of water while pregnant;
- Holding a meeting of Huni Kuin teachers so that they can talk, pass on their knowledge and reflect on indigenous school education and the importance of strengthening the ancestral knowledge of their people;
- Construction of a space to be the "Ponto de Cultura", equipped with data show, speakers and a computer for the teacher's use;
- Construction of a guesthouse for researchers who come to the village to study with him;
- Construction of the "Dieta House", so that he can receive relatives who come to him for healing and spiritual knowledge;
- Acquisition of a 9m cover motor boat;

He also requested that on my way back I looked for teacher Maria Almeida from LaBinter, to request 10 copies of the "Livro Vivo [Living Book]" that was made in 2012 with the shaman Agostinho.

Finally, he asked us to organize ourselves to return to Coração da Floresta village with Anna Dantes, so that we can deepen our conversations and follow some of the work done by him in his Living School.



Images of the samaúma tree path in the village Nova Fortaleza and meeting Ozélia in Novo Natal village. Pictures: Cris Takuá.



Imagens dos diálogos com Dua Buse na aldeia Coração da floresta e sobre as caminhadas para conhecer as medicinas. Fotos: Cris Takuá.



Images from Carlos Papá's workshop with the children to build traps to catch nambu and agouti. Pictures: Cris Takuá.



Images from the meeting about the House of Essences in Novo Natal village. Pictures: Cris Takuá.

In June I carried on the dialogue with Kawa and Dua Buse to continue planning the structure renovation of the kupishawa as a house of prayer, in Coração da Floresta village.

Dua Buse stayed a few more days in Jordão awaiting the arrival of his wife Teresa, who was at CASAI in Rio Branco to accompany their daughter undergoing medical treatment.

With the funds received in June, Dua Buse went upriver to Coração da Floresta Village. They also bought items such as chainsaws, gasoline, boots, and machetes to go up river and start planting and organizing the village.

Dua Buse is truly grateful and happy for all the support given to him.



Images of Dua Buse's visit to Kawa's home for a conversation about the escolas vivas. Pictures: Kawa.

At the beginning of July I didn't speak to him for a couple of weeks, until his return to Jordão due to a physical ailment he had been feeling for a few days.

On July 19th he told me he had to buy medicine and food for the family that is staying with him in Jordão until he recovers.

I talked with Dua Buse on July 24th and 25th, and he told me about his health problem, and I took the opportunity to invite him to come with me and Papá to the Indigenous Ayahuasca Conference that will be held at the Benki Ashaninka Institute, Acre, in September.

APNE IXKOT HAMHIPAK FOREST SCHOOL VILLAGE OF THE MAXAKALI PEOPLE

Responsible: Isael and Sueli Maxakali

In the month of May, the responsables of the Forest School Village continued the renovation work, such as the plumbing of the water supply and the construction of a tank for collective use, the latter with the support of the Federal Institute of Minas Gerais. The establishment of internet connection has made the dialogue easier, and with it they are being able to share pictures and videos of the community processes.

Isael and Sueli have managed to improvise a space in the village that is functioning as a school and as a place for workshops on drawing and making traditional dresses. They spent part of the month organizing themselves to travel to Mato Grosso do Sul in June, to a Guarani Kaiowá village where Sueli's father lives. She had the dream of meeting her father, who is Kaiowá. They had not met for 40 years since the end of the Rural Indigenous Guard (GRIN), a training program for indigenous people carried out during the military dictatorship. Sueli won public funding to produce a documentary about her father and his story. Years ago, Isael Maxakali made a film together with Sueli about how hard the period of the military dictatorship was for indigenous peoples.



Images of the internet installation.

Pictures: Sueli Maxakali



Images of the Forest School Village. Pictures: Sueli Maxakali

In June I talked with Isael, Sueli and Robertinho. Sueli reported that everyone is quite excited about the advances in the village organization. Many things have been possible with the Living Schools resource. Right now they are getting ready to improve their crops and think about ways to bring back the big forest: take on reforestation.

Roberto told me that they have improvised a space to watch movies, a classroom, and workshops. The future plan is to build a more adequate space.

The month of June was mostly focused on the trip to Mato Grosso do Sul, to the municipality of Dourados in the Guyra Kambi'y Village of the Guarani Kaiowá people, to film the meeting with Sueli's father, Luis Anguja. Sueli had not seen her father for 40 years, due to the military dictatorship's violence.



Images that showcase the poetry of Maxakali living.



Images of the improvised space for classes and meetings.



Images of Sueli's historical encounter with her kaiowá father.

In early July I talked to Sueli and she thanked me greatly for the support to the Forest School Village, which made so many improvements possible, such as the installation of internet, the purchase of the water pump and the renovation of a space that they are using as a classroom.

She told me that she has been depositing the resources into savings, thus sparing part of it to build a space for workshops in the future.

In July, they were organizing themselves to plant crops. They were preparing the soil for manioc and rice. Part of the money is being used to buy staple food baskets for the families, because as they don't have a big plantation yet, many of them need food for daily consumption.

At the end of July and beginning of August, they will begin to prepare for the shamans' meeting, which will take place in September.



Images of Forest School Village's daily routine
Picture: Sueli Maxakali

“MBYA ARANDU PORĀ” CULTURE CENTER OF THE MBYA GUARANI PEOPLE

Responsible: Carlos Papá

At the beginning of May, Carlos Papá finished filming the feature film “Jepotá” in Rio Grande do Sul and returned to the Rio Silveira village.

In the first week of May the last module of the Working Group for the creation of the Curricular Guidelines for Indigenous School Education in São Paulo took place. I, as a representative of FAPISP (Forum of articulation of indigenous teachers in São Paulo), was one of the coordinators of this process of struggle. It was a very enriching moment of many exchanges and learning experiences.

From the 7th to the 9th of May, we received some visitors from Tekoa Porã village, from the capital of São Paulo, for an exchange with young people of our family unit. We continue strengthening the youth with lectures on the master plants and by performing ceremonies with medicinal plants.

Throughout the month we continued supporting the dialogues with the Aty Mirim council for the creation of the Museum of Indigenous Cultures in São Paulo, which we call Tava (House of Transformation). I, as director of the Maracá Institute, articulated with indigenous leaderships of the state's numerous regions for this to happen.

From May 13th to 15th, Carlos Papá and I were in Rio de Janeiro for the “Beijo do Beija-flor” meeting, together with the Selvagem team and Ailton Krenak to discuss escolas vivas and life.

On May 18th we embarked to Acre, to meet the shaman Dua Buse, on the upper Rio Jordão, at Co-ração da Floresta village. On June 1st we arrived in São Paulo after a long dive into the forest. Many were the reflections that surfaced in my mind and heart during this trip. The relationship between the institutional school and the urgent need to strengthen the ancestral knowledge and moreover speech and the wisdom of the elders. The health treatments that are often sought in hospitals are not ideal for spiritual ailments. We passed through many villages and the perceptions were quite similar. Many elders told us their concerns regarding traditional education, Being and Staying in the territories, which I see as Teko Porã, the search for the Good Life, increasingly crossed by technology, drugs, alcohol, the Bible, and school curricula. The need to stop and feel time, and respect it has become urgent.



Images from the meeting of the WG of the Curricular Guidelines for Indigenous School Education.



Images of the exchange between the youth of Tekoa Porã's village.



Images of the visit to Coração da Floresta village on upper Jordão River, in Acre.

In June we started preparing spaces for the cassava, corn, and sweet potato crops, which will be planted between August and September. The month was dedicated to preparing the land and clearing the space.

Right at the beginning of the month, we were meeting with teenagers and leaders to present the curricular guidelines for indigenous school education in São Paulo to the Secretary of Education and the Federal Public Ministry.

Throughout the month, we were also in constant dialogue and meetings for the opening of the Museum of Indigenous Cultures in the city of São Paulo (Tava, House of Transformation) in the city of São Paulo. This is a historic moment in the fight for respect and recognition of the indigenous peoples in the state of São Paulo.

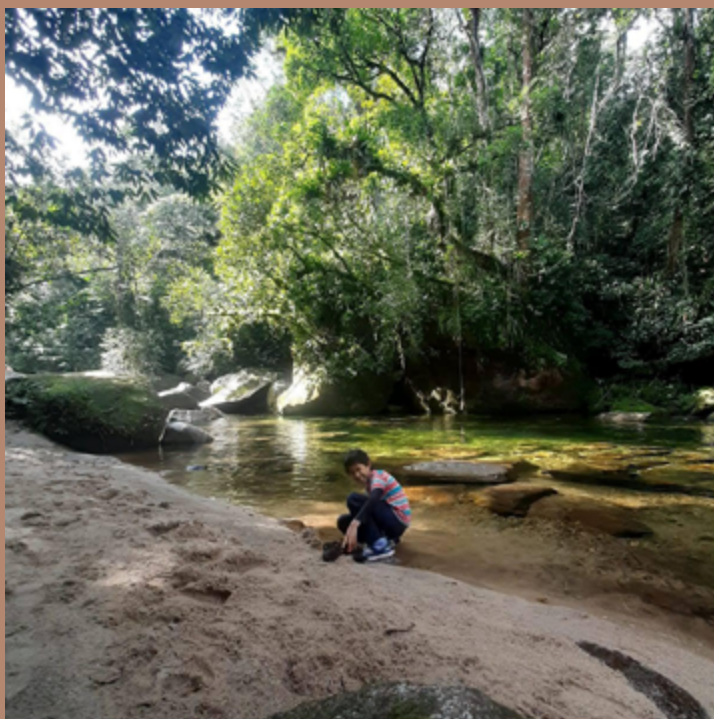


Images of Rio Silveira village. Pictures: Carlos Papá



Images of the Museum of Indigenous Cultures. Pictures: Carlos Papá

At the beginning of July we went for a walk in the forest with some children to look for medicines and seeds to plant in the nursery. We went to the old village around the Silveira River.



Images of Rio Silveira's daily routine. Pictures: Carlos Papá

On the 12th of July I had a conversation with a young pregnant woman who came to me seeking guidance about childbirth. She was nine months pregnant. We painted her with urucum for protection, and I sang to her and the baby. We talked a lot about the importance of giving birth at home instead of going to the hospital. When I sang to the baby, I felt him moving a lot, I could sense that soon its time was coming. At dawn, we were called and the baby was born.



Images of preparation for childbirth and the baby after birth. Pictures: Carlos Papá

For years I have been dreaming about childbirth,

I am a mother of two

I had ancestors who were midwives.

I think and feel childbirth,

the coming into the world

As something very sacred

which inhabits the spiritual world

The strength, concentration, and millenary deeds of
such precious knowledge.

Praying a pregnant mother and helping her baby come
in safety is a miracle of life.

I can't understand why don't all of them allow themsel-
ves to live this in its completeness.

The hospital is violent, there is no prayer, no concen-
tration, and many times they unnecessarily submit
the woman to a c-section.

It is past the time to stop

To reflect on knowing how to be born....

What kind of education is this that does not talk about
childbirth? About life? Or death?

Ancestral knowledge... For thousands and thousands of
years in the dark all women, their grandmothers, brou-
ght children into the world with prayed songs and her-
bs to soothe, balance, and accompany this unique and
magical moment in a woman's life.

On the 21st of July, we were invited to give a speech to SESAI's team and indigenous leaders from the Jaraguá Indigenous Land, in the city of São Paulo, about mental health and traditional health. It was a very important debate, in which we spoke about childbirth, postpartum, medicinal plants, and also about depression, suicide, drugs and many challenges of this non indigenous world which made its way inside the villages. We shared some of our practices and thoughts.



Images of the exchange in Jaraguá village.

Pictures: Cristine Takuá



Dialogues about mental health.

Pictures: Carlos Papá

We visited Tekoa Yvy Porã village in the Jaraguá Indigenous Land to dialogue about the meliponary and to think about an exchange program with the young of our Rio Silveira village. Márcio is a leader in the village and is responsible for this very important job. According to him, taking care of the bees is practicing the good health. The bees take care of the forest, pollinate and share their medicines. We are planning to gather in circle in the Mbya Arandu Living School, between August and September, when the Ara Pyau (Guarani New Time/Age) begins, to have a conversation and produce the little boxes in order to start reintroducing the native stingless bees in the forest. Years ago, it was very easy to take a walk in the woods and see jataí, mirim, mandaçaia bees. Today, that is becoming increasingly difficult. We need to take care of the Nhe'ẽry!



Images of the meliponary work at Yvy Porã village, Jaraguá Indigenous Land

Picture: Cristine Takuá

BAHSEKOWI INDIGENOUS MEDICINE CENTER BY TUKANO, DESANA AND TUYUKA PEOPLES

Responsible: João Paulo Barreto

In the month of May, I had few opportunities to talk to João Paulo, because he was traveling on an exchange at Tiriyo village, in which the cell phone signal is not good. However, when he came back, he said that he told the visited village about our support network, the struggle to strengthen education and passing on wisdoms. João Paulo reported that everyone got really excited and decided to make a medicinal plants workshop.

He has also sent some of his writings about his thoughts and works accomplished in May. Here are his words:

Study of the work Omerõ. In May 2022, Bahserikowi's collaborators began to study more deeply Omerõ, a book that addresses the Yepamahsã (Tukano) knowledge system and the Bahsese (blessing, healing) formulas for softening pain and curing illnesses. The work is very important for the new group of specialists who will continue in the care of people's health with bahsese and the use of medicinal plants. The study of this work aims to understand and systematize its content in a concise way, for the recording of short videos.

Our healthcare practices are seen in a folklorized way before society. We believe that this perspective will be slowly deconstructed, so that we can bring our knowledge in an essential way and so that society can learn about the healthcare practices and our culture. Over time, non-indigenous society has created a mistaken imagination of many indigenous peoples and thus a depreciating view.

The kumuã (shamans) and great leaders have the sensibility to support us in this reconstruction, in order to show non-indigenous societies that our healthcare medicine is guided by a different epistemology and it is as valid as any other medicine (such as the one known as biomedicine), as well as to show that to the indigenous people themselves who have been contaminated by the "Western imagination".

Plans for publishing a children's book. We had a crucial meeting with the purpose of discussing the creation of a children's book for publishing, as the best and easiest way to pass on our knowledge. Under the guidance of kumu Anacleto Barreto, the team is studying animal stories to develop texts and scripts, focusing on the principles of the healing formula, in order to leave the record of our teachings to the new generations



Images of dialogues in the medicine center.

Picture: João Paulo

Conception/formulation of a Plan for workshops on indigenous medicine along with UNICEF. The Bahserikowi was invited by UNICEF to take part in the promotion of workshops on Indigenous Medicine in the states of Amazonas, Roraima, Pará and Maranhão. With the experience accumulated during the five years of foundation, Bahserikowi is the main protagonist for the promotion of workshops in partnership with FIOCRUZ/AM.

Over the month of May, Bahserikowi's team took part in the "Elaboration plan for the rescue of practices in traditional medicines and knowledge" and in exchange programs between Bahserikowi and indigenous communities from other states and peoples. ' goals are the interchange of experiences, a dialogue construction to strengthen indigenous healing practices, its results, and the dissemination of indigenous knowledge.



Images of participation in activities and events. Pictures: João Paulo

Indigenous Drawing workshop. Bahserikowi has been giving special attention to young indigenous people who identify as part of the indigenous LGBTQI+ collective. The indigenous LGBTQI+ matter seems to still be a taboo in indigenous politics. The young people who identify as members of this collective are often excluded from their own family and society.

With the purpose of supporting and strengthening young people's fight, last year Bahserikowi conducted the first meeting of the indigenous LGBTQI+ collective. In May 2022, in order to continue the support, the indigenous drawing workshop was held along with the collective.

The goal is to develop the youth in the struggle for rights and prepare them so they begin to become interested in and value our culture, since many times the younger are forced to deny their own culture and our knowledge by the pressure of exclusion.

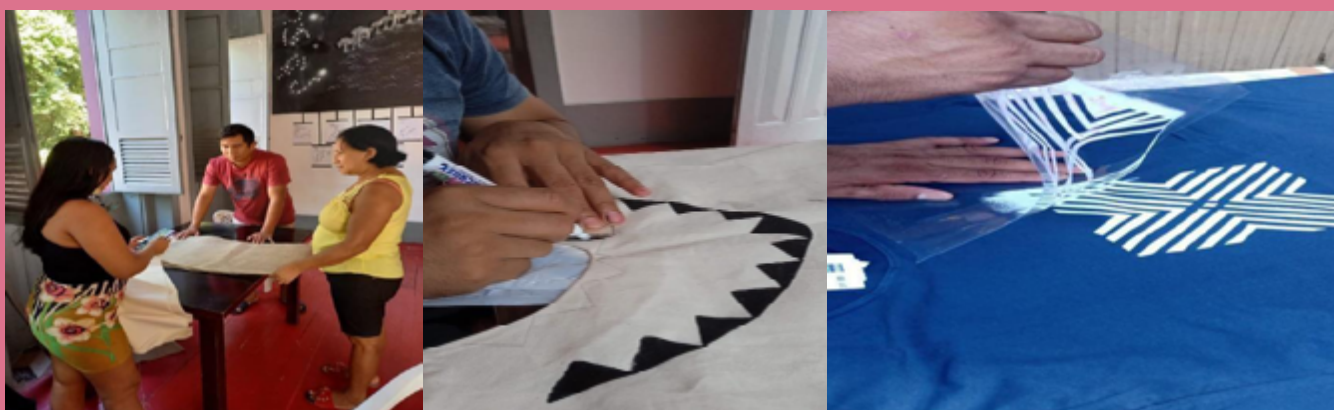
We have started with an indigenous drawing workshop because we understand that it is very important for young people to know the drawings' origin, their meaning and importance as a body painting for the protection of the body. We also realized that all young people like to get tattoos. In this sense, the information about indigenous drawing is of paramount importance for them to understand and paint as protection for their bodies, knowing their meanings for our lives and thus fighting for the preservation of our culture and our territory.



Cultural practices with indigenous drawing with the youth.

Pictures: João Paulo

Production of t-shirts and bags with indigenous drawing. Activities involving the production of t-shirts and bags with indigenous drawing were carried out in order to generate income for families, associates and collaborators of the Bahserikowi Indigenous Medicine Center. Currently, with support, we continue to grow stronger, also reaching more people so they get to know our culture and our ancestry.



Images of activities in the medicine center. Picture: João Paulo

Workshop on medicinal plants at Urunai village in Tumucumaque Park, in Amapá. Bahserikowi's coordinator was invited to participate in the workshop on medicinal plants in the western region, in Tumucumaque Park. On the occasion, Bahserikowi's experiences throughout five years of existence were presented with the purpose of motivating our indigenous relatives' initiatives regarding the use of medicinal plants.



Activities of the workshop on medicinal plants
Pictures: João Paulo

Throughout the month of June, I spoke a few times with João Paulo. He told me about the joy and excitement of the Kumuã (shamans) about the financial support given to the Bahserikowi Indigenous Medicine Center.

Here are some of the activities they carried out described by João Paulo Barreto:

5th Anniversary of the Bahserikowi Indigenous Medicine Center. In June, Bahserikowi completed five years of existence. It was the celebration of struggle and resistance, with the purpose of deconstructing the imaginary of non indigenous society towards indigenous peoples. There were two days of activities, where conversation rounds were held, talking about the five years of work with the kumuã, with indigenous and non-indigenous patients for health treatment. During the event, we had the participation of young indigenous people making body paintings for the guests, putting into practice what they have learned during the workshops developed over the past five years. There was a cultural moment of presentation of KARIÇU and MAWACO, with the master and the youth, who also learned during the workshops held at the Center. There was also a tasting of typical food and drinks. The event was a sample of the results developed over the course of five years. We believe in our potentiality, even more so with the support from the Association for the Promotion of the Socio-cultural Education Entrepreneur, which collaborates so that we gather more young people and carry out more collective conversations. The goal is to encourage people even more to strengthen our culture, and so that the young don't abandon their culture. We also want to create books, information booklets and educational booklets, according to our culture and our way of life. With this in hand, we are going to show the youth the importance of valuing culture, how our medicine is so important not only for non indigenous people, but also for us who are indigenous. Our way of healing and our medicinal formulas, which we call bahsesé. It is our desire that these two medicines can work together to care of the population's health in general.



Images of the articulation with the institutions. Pictures: João Paulo

Amazon Biotechnology Center Visitation. In June we also visited the ABC - Amazon Biotechnology Center [CBA - Centro de Biotecnologia da Amazônia], where we exchanged experiences. This work was done by the team of Bahserikowi Indigenous Medicine Center and the team of researchers that work in the ABC. The exchange of medicine production practices is a possibility for showing our medicinal knowledge, enabling future partnerships and the production of medicines with two knowledge models, using the species to cure diseases and handling and making use of the forest in the best way: by taking care of the forest and keeping it standing.



Activities held along with the medicine center. Pictures: João Paulo

Interviews. In July, we received the visit of a journalist from São Paulo. She spoke with Ivan Barreto, one of the Bahserikowi Indigenous Medicine Center's founders, about the center's foundation, its relevance and the bahsesé. Another subject that they spoke about concerned how the specialists' training takes place, and how today's young people are acting and dealing with western knowledge in relation to indigenous knowledge. Over the past few years, the young's disinterest in relation to the bahsesé is increasing, and they end up leaving the knowledge of their people to focus on western knowledge for financial reasons.



Daily life activities. Pictures: João Paulo

On the Bahserikowi Indigenous Medicine Center's birthday, we also had the important participation of two kumuãs: Anacleto, of the Tukano people, and Duvalino, of the Desana people, in addition to the center's specialists. Throughout June we kept assisting people, since caring for the population's health is our focus. In the conversation held with the specialists, they brought their words and told us about the importance of caring for the body (bahsesé), their experiences and knowledge.



Daily life in the medicine center. Pictures: João Paulo

Bahserikowi's Coordinator's participation in events. Although there is still not much movement related to the healthcare services of the kumuã (shamans), the Bahserikowi Indigenous Medicine Center has reached the level of public acknowledgment and we have been receiving a great deal of invitations for speeches and experiences exchange.

We have always believed that Bahserikowi would be the motivating point for other regions, and today, completing five years since its foundation, it accumulates experience in struggle and protagonism. This support we receive from the Escolas Vivas is a financial resource that enables us to maintain the house, the kumuã and young collaborators. This allows us to "fly"!

Exchange of experience in Indigenous Medicine with the students from the National University of Colombia – Letícia. Bahserikowi's Coordinator was invited as an anthropologist by the National University of Colombia, to share the indigenous knowledge system with the University's indigenous students.



Exchanges and activities held. Pictures: João Paulo

Participation in the 15th United Network Congress - Peoples Forum [Congresso da Rede Unida - Fórum Povos]. Bahserikowi's Coordinator was invited to talk about the experience in people's healthcare with the kumuã's services and the use of medicinal plants.



Activities done. Pictures: João Paulo

First International Meeting about indigenous health in the state of Acre. The Acre State Health Secretariat invited Bahserikowi to share the experience in caring for people's health with indigenous medicine, that is, the kumuã's services and the use of medicinal plants, along with other peoples in the state.

In the first days of July, João Paulo got in touch and shared some material he would like to publish: "The duel between the Woodpecker and the Ringed Kingfisher". Anna and I had spoken with him on the phone by the end of June about this material, when we were together in São Paulo. On July 11th, João Paulo told me he was returning from his community in São Gabriel and he was very grateful for the support given to his work.



Images from the visit to the village in São Gabriel. Pictures: João Paulo



Images from the visit to the village in São Gabriel. Pictures: João Paulo

On July 25th, João Paulo sent me a report of the last works he and his group accomplished in July. These are his words:

Release of Dr. João Paulo Barreto's book. On July 16th, we had an important event, which was the release of a book written by me, Yupuri Dr. João Paulo Barreto, *The world in me, an indigenous theory and body care in upper Rio Negro [O mundo em mim, uma teoria indígena e os cuidados sobre o corpo no Alto Rio Negro]*. It was a remarkable moment, and one of great achievement. This book was the result of a five year journey, sharing knowledge between three peoples: Tukano, Desana and Tuyuka. A collective conversation took place in this event, in which I spoke about the book, the importance of taking care of the body, indigenous medicine and the experiences of indigenous peoples' struggle. Seeing up closely how our medicine carries on in this struggle, although difficult, is already an opportunity to keep going steadily.



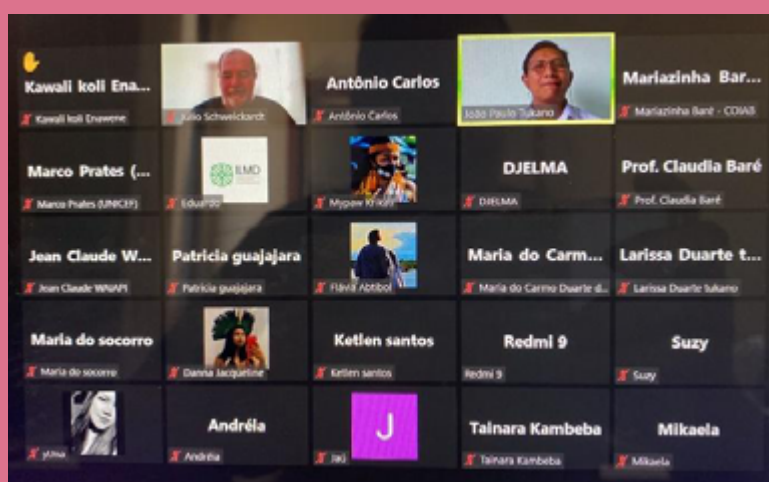
Daily life in the medicine center. Pictures: João Paulo

Visit from UNICEF and Makira E'ta. Throughout July, we received UNICEF Manaus and Makira E'ta's visit. In this encounter, we discussed traditional medicine, indigenous medicine and care during the Covid-19 pandemic, as well as the shared experience between Bahserikowi Indigenous Medicine Center and the organization Makira E'ta (Indigenous Women from the Amazon). This lived experience and the exchanges were about ways of caring for Covid-19 patients, along with the kumuã making bahsesé, and the medicinal plants used for healing.



Images of visits received in the medicine center. Pictures: João Paulo

Workshop with Young Indigenous Communicators. The workshop took place with the theme “Indigenous Medicines”, in which I, João Paulo Barreto, gave a speech. The event was held online, aiming to train young indigenous communicators in indigenous medicine practices. During the workshop different aspects of the narratives were addressed through communication tools, as well as indigenous peoples’ healing and healthcare practice. We spoke about the importance of kihti ukuse (mythical narratives), bahsesé (blessing/healing) and bahsamori (rituals), three fundamental concepts of indigenous peoples’ practical-scientific knowledge, and also the importance of using medicinal plants and facing Covid-19.



Workshop. Picture: João Paulo.

This report counts with the collaboration of 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.

ANAI G. VERA BRITOS is Paraguayan and lives in Brazil. She studied Biology at the UFMS, but changed profession as she got her master's degree in Anthropology from UFSC. Currently she is a doctoral candidate at USP (University of São Paulo). She researches Guarani ethnology and other peoples of South American lowlands.

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We thank Harebell Suzuki, Daniel Grimoni and Ana Luisa Lima Grein for the translation and revision in English.

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