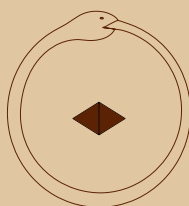
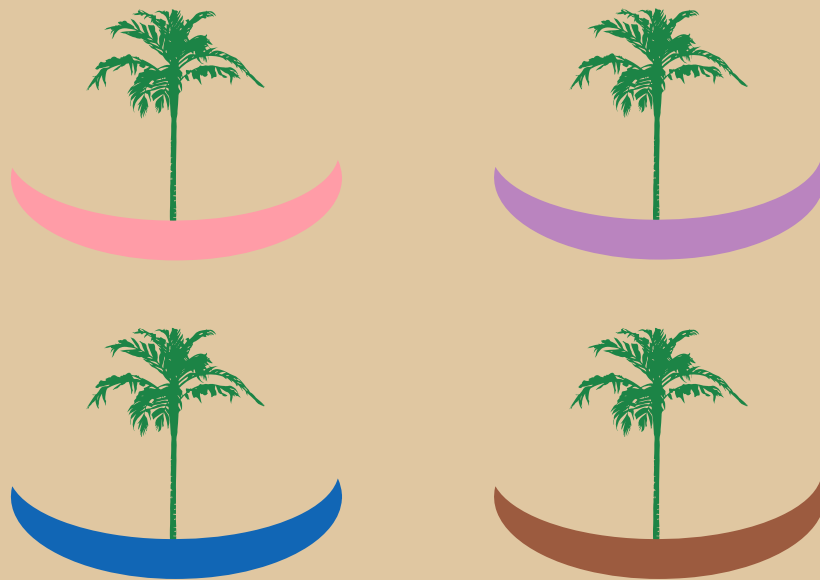


THIRD LIVING SCHOOLS
REPORT

September to November 2022

Cristine Takuaí



WHAT HAS BEEN DONE IN EACH LIVING SCHOOL?

Reports from the coordinator and those in charge of the living schools

SHUBU HIWEA LIVING SCHOOL OF THE HUNI KUIN PEOPLE

Guardian: Dua Buse Huni Kuin

In September, Dua Buse, coordinator of the Huni Kuin Living School, was in the municipality of Jordão - Acre, organizing the purchase of materials to go upriver and monitor some of the constructions that are part of the structuring plan of the Heart of the Forest Village [Aldeia Coração da Floresta]. Still recovering from the surgery he underwent in August, Dua Buse carried on with treatments to strengthen his health. Many are Dua Buse's dreams and plans so that the Living School of the Heart of the Forest Village can be the central base for young people and women to study the ancestral knowledge of the Huni Kuin people. Dua Buse is a great connoisseur of plants and of his people's narratives. Strengthening his community is a very significant matter in order for this knowledge to be passed on to future generations. He has reported many challenges for young people and women to continue walking the path of Bem Viver [Good Life] and keeping alive the practices that are so important for life in the forest.



Beginning of the constructions for the renovation of the *kupishawa*, house of prayers and meetings,

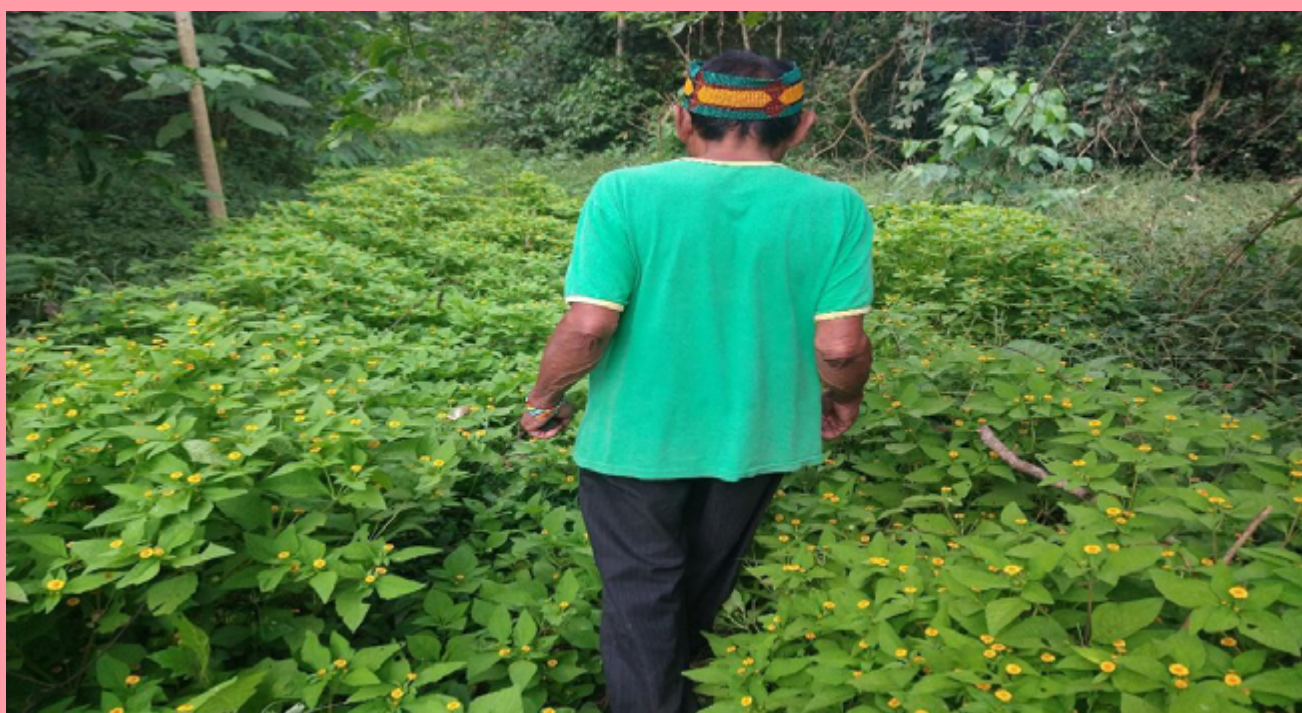
which is being done with the support of friends and partners

On October 15, Dua Buse went up the Jordão River, after having spent over a month in the city undergoing health treatment. During the whole month he was focused on the Heart of the Forest Village, taking care of the medicine park and coordinating the construction of the *kupishawa*, the prayer house, and of his house.

In the community where he lives, in the middle of the forest, there is no phone or internet signal. So, when at the beginning of the month he and his family were getting organized to go up river, Dua Buse informed me about the trip and that only in December he would be coming down to the city again. In this period, without any sign of communication by technological means, I have been activating possibilities of communication through dreams, telepathy and also through spiritual communications, as in *mirações* [visions] under the force of teacher plants.

It is very sensitive and delicate to coordinate a dialog for creative and educational construction through methodologies that are often invisible and even illogical to the eyes of the western and systematized world. I have been trying to expand my perceptions regarding the transmission of knowledge, but mainly regarding the transmission of information.

In today's fast-paced, plasticized and methodical world, where do the personal ways of communicating fit in? Education does not always happen through yelling, verbiage, words and writing; for the people of the forest, lore is also transmitted by invisible codes, through dreams, visions, intuitions, and *mirações*, which are indescribable to the "naked eye". The Living School "Una Shubu Hiwea" keeps on living.



Dua Buse walking among the medicines, photo taken by Carlos Papá during our visit to the Heart of the Forest village in May 2022.

APNE IXKOT HAMHIPAK FOREST SCHOOL VILLAGE OF THE MAXAKALI PEOPLE

Guardians: Sueli and Isael Maxakali

In the month of September, the *Forest School Village* [Aldeia Escola Floresta] continued to structure the school space, with a stove to make the school meals, pots and pans, kitchen taps, space for workshops and materials for activities. Between September 5 and 13, an art workshop took place in the forest-school-village. The activity involved leaders, *pajés* [shamans], young people and children, as well as the school teachers. With drawings and paintings, most of the works produced are related to the ritual universe of *kotkuphi*, the people-spirit of the cassava. The workshop is part of a collective research process about the ancient stories of this *yãmĩy* combined with the experimentation of a new technique, painting. Along this process, the group of artists is conceiving a large *kotkuphi* installation, following the molds of the work they presented at the 34th São Paulo Biennial.



Arts workshop at the Forest School Village.



Collective processes of creation of Maxakali arts.

From September 15 to 25, Sueli Maxakali and Isael Maxakali, coordinators of the Maxakali Living School, participated in CURA, one of the largest public art festivals in Brazil. They made a gable end wall painting. The work's design was inspired by the knowledge of a *Tikmu'un*, a Maxakali ritual. Many elements were brought in for the creation (beetles, big fish, dog, striped alligator, star, sun, moon, a man and a bat), which are spirit beings that compose Sueli's work, who counted on the partnership of her companion Isael to accomplish the production. They tell the story of the integration of their people with nature, which is rendered in songs. The Sun and the Moon as the stars that conduct the ritual, materialized in sacred wood, which will later be reintegrated into the earth by the beetles, showing the value of each being, no matter how small, in the balance of life, according to the indigenous cosmovision.



The Maxakali spirits occupying Belo Horizonte through Art.

In October, the coordinators of the Forest School Village carried out several activities involving games and the strengthening of Maxakali knowledge. For the children, the act of playing enables them to access knowledge, whether through singing or playing. In this way, schools are built beyond the walls, beyond books and theories. The living schools pulsate in the day-to-day life of each space, among the creative processes and actions of each educational territory.



Children playing in the day to day life of the Forest School Village.



Maxakali women painting and preparing for cultural activities.

On October 17th, UFMG [Federal University of Minas Gerais] granted the title of “Notorious Knowledge” to fifteen masters of traditional knowledge, among them Sueli and Isael Maxakali, coordinators of the Maxakali Living School. For many years, both have been fighting and searching for ways to balance the territory where they live with the practices of *Bem Viver*, practicing the rituals, keeping alive the religion house, so sacred to their people. Through a lot of resistance and struggle, Sueli and Isael express to the world the need to keep the songs alive, the communication with the spirits, and the preservation/recovery of the territories of the Atlantic Forest, through art and audiovisual works.



Receiving the doctoral degree from UFMG.

In November, the Maxakali Living School participated in an exchange with the Terra Vista Settlement in Arataca, Bahia. It was a very rich meeting, which involved exchanging seeds and seedlings, sharing knowledge about agroforestry and planting and reforestation techniques in the territory. The participants came back with many seedlings and dreams of seeing the territory of the Forest School Village strengthened. Since the retaking done by the Maxakali families, the main objective has been to bring back the forest through art and the traditional practices of their people. For many years, the Maxakali have resisted many situations of violence and confrontation in their search for autonomy.



Moments of exchange and strengthening.



Maxakali women sorting sweet potato seedlings.



Hikes in search of seeds and seedlings.

During the month of November, several activities of knowledge transmission and games were also developed with children and young people. Through chants and prayers, the Maxakali people have been transmitting the sacred word and the ancestral knowledge and practices of their people. By the end of November, heavy rains in the Teófilo Otoni region abruptly hit the Maxakali villages (especially Cachoeirinha Village and Forest School Village). Many houses were destroyed by the wind, as well as all the structures that they were gradually building in the community. Funai [National Foundation for Indigenous Peoples] and the local municipality were called in to provide support with food and tarpaulins, but access was blocked by excessive mud.



Access route to the Maxakali village, covered by mud.

"MBYÁ ARANDU PORÁ" CULTURE CENTER OF THE MBYÁ GUARANI PEOPLE

Guardian: Carlos Papá

In early September, the coordinator of the Guarani Living School, Carlos Papá, participated in the "Women, Plants and Healing Experience", in Serra dos Paus Dóias, Exu - Pernambuco, in Chapada do Araripe. Together with Djeguaká Bruno and Kauê Karai, they experienced very deep moments of dialogues and exchanges about agroforestry, meliponary and spiritual strengthening. This knowledge was very important, because one of the dreams of the Guarani Living School is to start a work with children and young people on native beekeeping.



Carlos Papá registering moments of the experience.



Presentation of the meliponarium with Silvanete and family.



Moments of harvesting herbs for distillation.



Round of conversations about struggle and resistance.

On September 13 and 15, representatives of the Guarani Living School participated in an alignment seminar at “Tava, Museum of Indigenous Cultures”, in São Paulo. The 1st Tava - internal alignments seminar - with the Aty Mirim Indigenous Council and the Museum of Indigenous Cultures / MCI allowed a broad dialogue between the members of the Aty Mirim, the technical team of the MCI / Acam Portinari and the Maracá Institute, around issues related to the planning and establishment of mechanisms, instruments and processes of shared and participatory management. It was a three-day meeting, talking about memories, arts, stories, cultures and indigenous knowledge, through debates and dialogues in working groups, conversation circles and assemblies. Through paintings, dances, songs, rituals, drawings, gift exchanges, expographic exercises and other Arts and Education activities, the participants exchanged experiences and knowledge aimed at the collective construction of action proposals for the MCI’s technical and political project.



Dialogues under construction: Which Museum do we want?



Exchanging knowledge with young people



Group work, discussion about the construction of an indigenous museum model.



Between September 25 and 29, 2022, Carlos Papá attended the Ayahuasca Indigenous Conference, at the headquarters of the Yorenka Tasorensti Institute, in Marechal Thaumaturgo / Acre. The conference was an important space for discussion and deliberation, focusing on issues that permeate the uses and habits of the various traditional medicines of indigenous peoples, especially Ayahuasca, called differently by each people who use it: *Kamarãpi*, *Huni*, *Uni*, *Hëu*, *Timbu*, *Caapi*, among others.

Since its first edition in 2017, different indigenous spiritual authorities, governmental institutions, civil society organizations, partners and collaborators of the indigenous cause have met to reflect and debate issues involving the rights and autonomy of indigenous peoples regarding the use and regulation of their cultural practices, with a focus on spirituality and the knowledge associated with indigenous traditional medicine, including their varieties of plants, herbs and diets.



Moments of exchange and much learning during the Ayahuasca conference.



Indigenous Ayahuasca Conference.

At the beginning of October, the “Arandu Porã” living school organized a meliponary workshop together with Marcio Wera Mirim, from the *Yvy Porã* Village of the Jaraguá Indigenous Land. Those were very special days, during which we dialogued, learned and received native bees from the *Nhe’ẽry* - Atlantic Forest: *black mandaguari*, *mandaçaia*, *jataí* and *yellow urucu*. During the workshop, we were able to share a lot of knowledge about the sacred stingless bees, which pollinate and enchant the earth.



Children participating in the meliponary workshop.



Home of the native bees.



Watching the documentary *Oremba'e Eí Yma Guare*.
Photos of the workshop: Anai Vera.



Moments of the workshop.

During the workshop, we watched the documentary “*Oremba’e Eí Yma guare, The Honey from the Past*”, which shows the Guarani Mbya worldview, from the Indigenous Land of Jaraguá, about the indigenous stingless bees, starting from the construction of a meliponarium inside the village. “Honey from the Past was a significant search for cultural strengthening for the Guarani people and the construction of a fundamental message to raise awareness and alert society and the government about the importance of stingless bees for life and for the preservation of the environment”, explained Thiago, a young leader from the *Yvy Porã* village.

On October 15, we held the *Ka’a Nhemongarai*, a mate herb ceremony, which symbolizes the beginning of *Ara Pyau*, the Guarani New Time. Guarani time is divided into *Ara Pyau* and *Ara Ymã*, New Time and Old Time. At each change of time, the mate herb ceremony is performed. This ceremony is very sacred for the strengthening of the whole community, a moment when young people and children are blessed with the revitalizing force of the *Ka’a*.

In this particular ritual we had the honor and joy of delivering a baby during the night, being enlightened by the arrival of a beautiful ava'i, a baby boy.



On October 23rd we met in Rio de Janeiro for the launching of the book “Master Plants: tobacco and ayahuasca”. At this meeting we had a dialogue about ayahuasca and tobacco with Carlos Papá, Jeremy Narby, Ailton Krenak, and Lastenia Canayo - Peconquena. It was a very important moment to thank all the supporters of the Living Schools and also to exchange experiences by meeting with the Shipibo artist Peconquena, a great connoisseur of the world of plants. After the meeting she spent a few days visiting my community Rio Silveira and the Arandu Porã Living School. During those days we were able to walk through the forest, talk about the beings who are the guardians of everything that inhabits the forest, and talk about art and spirituality. We went on some hikes to the sea, also some through the waterfalls and forests of our Nhe'ëry.

From these creative encounters, pulsating thoughts spring up from within us.



Teacher plants open us up
And show us ways
Guided by arrows / prayers
That throw transformation seeds on the world
Imagination canoes drive us to infinity,
to the darkness from where invisible beings sprout
with wisdom and creativity.

Nowadays, avoidance arises as a practice
of care and attention to our own body...

Singing, dancing, passing by the fire
Balance and focus

Unbalance and unawareness,
consequences of accelerating lives,
consumption and the merchandise world.

The cemetery aesthetics overshadows
the wild essence of every being.

Regenerative arrows are necessary
to shapeshift human relations

And heal the cities / bruises of the planet
that keep on suffocating the Earth's veins...

The rivers, sacred beings,
deserve respect and care!

The great web of life
pulsates at each new day

Just feel it!

Allow yourself to transcend
your own existence!



Deep moments with Lastenia Canayo Peconquena.

In the month of November, the Guarani Living School continued developing activities of cultural and spiritual strengthening by conducting healing ceremonies and studies with master plants. There were also activities of caring for the nursery of medicinal plants and fruit trees. Our nursery is preparing some seedlings to be taken to the Forest School Village during the visit in December.

On November 17th, the school received a visit from São João School, from Ilhabela. The youngsters came accompanied by their History and Arts teacher to get to know the community and research issues related to indigenous spirituality and religion. They were welcomed at the Arandu Porã Culture Point, visited the meliponarium with Djeguaka, and then walked to the Opy, the House of Prayers. There we spent some time talking about time, life, death, birth, healing and the traditional ways of transmitting knowledge. It was a very special moment to break some stereotypes created in the imagination of non-indigenous children and young people, stereotypes often exalted in history books, about the figure of the “Indian”, without God and without a soul. The school should have a fundamental role in shaping the thinking of children, but until today it does not prioritize a path that leads to an understanding and conducts them to the practice of respect for diversity.



Young students visit the Guarani Living School.

On November 22, the coordinator of the Living School was invited by the Tomie Ohtake Institute, in partnership with the French Consulate, to participate in a conversation during the cycle of debates: The Images of the Anthropocene, “Decolonizing Ecology”. At the meeting - the second of the cycle - there will be a conversation between the thinker Malcom Ferdinand, who will participate virtually, Cristine Takuá and Marcelo Rocha, and mediation by Jaime Lauriano.



Dialogues at Tomie Ohtake Institute.

On November 29, the coordinator of the Arandu Porã Living School, Carlos Papá, was invited to participate in the event “Vegetal Alterities: multispecies entanglements with plants”, at the University of São Paulo.

The theme of Papa’s presentation with Anai was: “Ajepota ka’aguy rokýre: the enchantment of sprouts and plants”, a narrative of how things appeared in the middle of the dark in ancient times, based on an approach towards Guarani wisdom and thought, through a critique of the term “Atlantic Forest” and a discussion on Guarani terms related to plants and the forest in order to understand that everything that is born dances and produces enchantment.



Vegetal encounters at USP.

BAHSERIKOWI INDIGENOUS MEDICINE CENTER OF THE TUKANO, DESANA AND TUYUKA PEOPLES

Guardian: João Paulo Barreto

In September, the Bahserikowi Indigenous Medicine Center, in partnership with FIOCRUZ/Amazônia, promoted workshops on medicines in the states of Amazonas, Roraima, Pará, and Maranhão. Bahserikowi's role is to encourage people from other states to fight for the recognition of their medicinal practices in public policies. The five-year experience of Bahserikowi was mentioned, showing the importance of indigenous medicine.

Guajajara Indigenous Medicine Workshop

The Founder, João Paulo Lima Barreto, and the Coordinator, Ivan Menezes Barreto, from the Bahserikowi Indigenous Medicine Center, have been participating in the Guajajara Indigenous Medicine Workshop, at the Lagoa Quito Village in the State of Maranhão.



Moments of exchange and learning during the workshops.



Feast of insertion into adulthood for the six young Guajajara.

Indigenous Medicine Workshop from the Indigenous People of Roraima

The Coordinator of the Bahserikowi Indigenous Medicine Center, Ivan Menezes Barreto, invited by the Indigenous Council of Roraima - CIR, participated in the Indigenous Medicine Workshop from the Indigenous people of Roraima in Boa Vista.



Visit to an Ethnographic Museum in Leticia.

The *kumuã* [shamans] of the Bahserikowi Center visited the Ethnographic Museum in Leticia, Colombia. They used the opportunity to participate in the Tukano indigenous medicine workshop, to get to know the museum and to exchange experiences of working on the reconstruction of knowledge with the Tikuna leadership in Colombia.



Images of walks during a visit to the Ethnographic Museum in Colombia.

Meeting of Tukano, Desana and Tuyuka kumuãs: Deciphering indigenous concepts



Exchanges and knowledge sharing.

Book release

On October 6th, an event was held at the Bahserikowi Indigenous Medicine Center, together with one of its partners, the professor and doctor Luiz Davi Viera Gonçalves, coordinator of the Tabihuni Research Institute and adjunct professor at the Amazonas State University (UEA), who is also a performer, theater director, anthropologist and artist. He released a book with the theme: *“From breath to affection: kōkāmou bodies in the shamanic experience”* [Do sopro ao afeto: corpos kōkāmou na experiência xamânica].

The work consists of an experience of over ten years that Davi Gonçalves had with the Yanomami people, with a reduced version of his post-doctoral and doctoral research about body and shamanism, concepts analyzed by anthropology that deal with indigenous cosmology and thought.



Experience exchanges and release of the Book *“From Breath to Affection: Kōkāmou Bodies in Shamanic Experience”*

Tabihuni and Bahserikowi Intercultural Experiences

On October 14, 2022, the third meeting between members of Tabihuni and Bahserikowi was held, through the project “Ukese Bahsemerise – Dialogue: Art and Bahsesé”, contemplated by the general open call of the 2022’s Brasil Fund [Fundo Brasil], with the partnership of the students and professors from the theater of the Amazonas State University (UEA).

Two years ago, the Bahserikowi Indigenous Medicine Center signed a partnership with the Tabihune Research Institute to start a collective work on theater and indigenous medicine, with the purpose of discussing the possibility of transmitting the *Bahsesé* [blessing, healing] through theater, with acts and messages, as well as passing on our dances and songs, which cannot be expressed in words, because indigenous knowledge is very complex.



Moment of dialog and exchange.

Indigenous Medicine Workshop with the Yanomami people

In partnership with FIOCRUZ, the Bahserikowi has organized the Indigenous Medicine Workshop in the Yanomami territory, in the municipality of São Gabriel da Cachoeira, in the state of Amazonas. During the event, many experiences were shared regarding the confrontation of Covid-19. Durvalino, the *kumu* of Bahserikowi, assisted many sick Yanomami people. The *kumuã* specialists from Bahserikowi and the Yanomami specialists talked about their experiences in confronting Covid-19 with *bahsese* and the use of medicinal plants.



Exchanges and knowledge sharing with Yanomami relatives.

Indigenous Medicine Workshop with the Tikuna, Kokama people

In partnership with FIOCRUZ, Bahserikowi has also organized the Indigenous Medicine Workshop with the Tikuna, Kokama people, in the Alto Solimões [Upper Solimões] region, in the municipality of Tabatinga, Amazonas. The purpose was to exchange experiences regarding the fight against Covid-19. Durvalino and Anacleto, *kumuã* of Bahserikowi, assisted many sick Tikuna and Kokama people.



Indigenous Medicine Workshop

At the beginning of November, the Bahserikowi Medicine Center team was invited to participate in the exhibition “Language, Memory and Transformation”, held at the Portuguese Language Museum. The Center works with the protagonization and valorization of indigenous culture, medicine and cosmology focused on the people of the Alto Rio Negro [Upper Negro River], specifically in the Tiquié River region.



Participation in the exhibition “Indigenous Languages” at the Portuguese Language Museum.

On November 14th, the founder of the Bahserikowi Indigenous Medicine Center, João Paulo Lima Barreto, mediated the lecture on “Indigenous Medicine” at the 6th National Conference on Indigenous Health. He evaluated the perspectives pointed out in the event for updating the “National Policy for Indigenous Peoples’ Health Care” and the guidelines for strengthening of the Indigenous Health Care Subsystem. The event took place in Brasilia and was organized by the National Health Council and the Ministry of Health’s Special Indigenous Health Secretariat.



Participation during the Indigenous Health Conference

On November 17th, the founder of the Bahserikowi Center mediated the talk on Indigenous Medicine held in the Urunai Village of the Tiriyo and Kaxuaiana peoples, located in the Tumucumaque Indigenous Park, in the state of Amapá. This was a major forum for discussion and the elaboration of guidelines about the indigenous health policy in Brazil, considering that Bahserikowi works with the valorization of knowledge about traditional medicine. Having delegates occupying these spaces is important to strengthen the indigenous protagonism, serving as empowerment in the face of claiming their basic rights, such as the right to health. District councilors, health professionals from the Special Indigenous Health Districts (DSEIs) and indigenous leaders from all over Brazil participated in this Conference.



Interchange between peoples to discuss traditional indigenous medicine.

On November 10, an event open to the public was held to present the defense of the doctoral thesis of Dagoberto Lima Azevedo, from the Tukano people, the first indigenous person to defend a doctoral thesis written entirely in the Patrilinear Tukano language, entitled: *“Patú:u’ Mu Ku oão’Puri/ Páti: Dust of memory and knowledge”*.



During the participation at the Portuguese Language Museum

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 (São Paulo State University), 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 for Articulation of Indigenous Teachers of São Paulo). I take care of the dialogue with the four living schools, 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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We thank Marcos Moraes, Ana Luisa Lima Grein, Ana Loureiro Jurema, Marina Matheus, Daniel Grimoni and Mariana Rotili for this report's translation into English and revision.

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