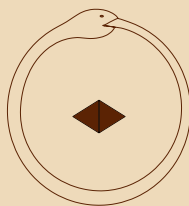


LIVING SCHOOLS
REPORT

March to May 2023

Cristine Takuaí



WHAT HAS BEEN DONE IN EACH LIVING SCHOOL?

Reports from the coordinator

SHUBU HIWEA

LIVING SCHOOL OF THE HUNI KUIN PEOPLE

Guardian: Dua Buse Huni Kuin

At the beginning of March, I spoke to Kawa, who always keeps in touch with the Coração da Floresta [Heart of the Forest] village, in order to receive messages from Dua Buse and his family. Kawa was preparing to go up the Jordão River to meet Dua Buse, who turns 90 on March 15th. Many grandchildren, granddaughters and family members are all going together to the meeting to celebrate the life of this great master. I took the opportunity and recorded some videos and audio messages for Kawa to take back to the village, carrying some thoughts, questions and information about the dreams for the Living School in 2023.



Dua Buse in his community and with his wife Nete



Kawa going up the Jordão River

Kawa and Erik (friend of Dua Buse's family) returned to Jordão River after the birthday celebration and brought many messages to share with me about their dreams, challenges and realities. Dua Buse is planning to travel with his wife, Nete, to Europe in April for a cultural exchange, but is still considering whether he will really have permission from the yuxibu [owner-master spirits] to make such a long trip. Dua Buse sent me videos and audios responding to the messages I sent through Kawa.

Dua Buse told me that the village Coração da Floresta is going through major challenges to guarantee food for all the families, because they are starting a new village on the other side of the river, and as the vegetable gardens are just beginning, there is not enough food for everyone.

On the Jordão River, there were two floods between February and March, and the river rose 7 metres. On rainy days, fishing and hunting become very difficult, also affecting the well and all the work.

Nete and her daughter Ayani, a midwife and dedicated student of weaving knowledge, are trying to learn the art of kene [sacred graphics] and all its techniques. Huni Kuin weaving is a very skillful art, with traditional chants related to each kene, through appropriate medicines to teach, animate and bring visions. Young girls traditionally learn this art from their grandmothers and mothers, but nowadays some haven't, which is why Nete dreams of strengthening the cotton fields and creating a Weaving School, so that many girls can go up the river and study with them, who know many *kene*.



Dua Buse knows hundreds of medicines to cure the most diverse types of illnesses that affect people's bodies and spirits. He is a great master of traditional health knowledge. The cultivation of Dua Buse's medicines could cure many of his relatives who often stay on the Jordão River to study at the non-indigenous school or to work, end up forgetting about this ancestral knowledge and practice, and start taking care of themselves only with allopathic treatments that don't cure and weaken the souls of many. For this reason, the master also dreams of strengthening his medicine park, so that young people can also go upriver to study at the Living School with him, and learn from the masters and master-owners of the plants.



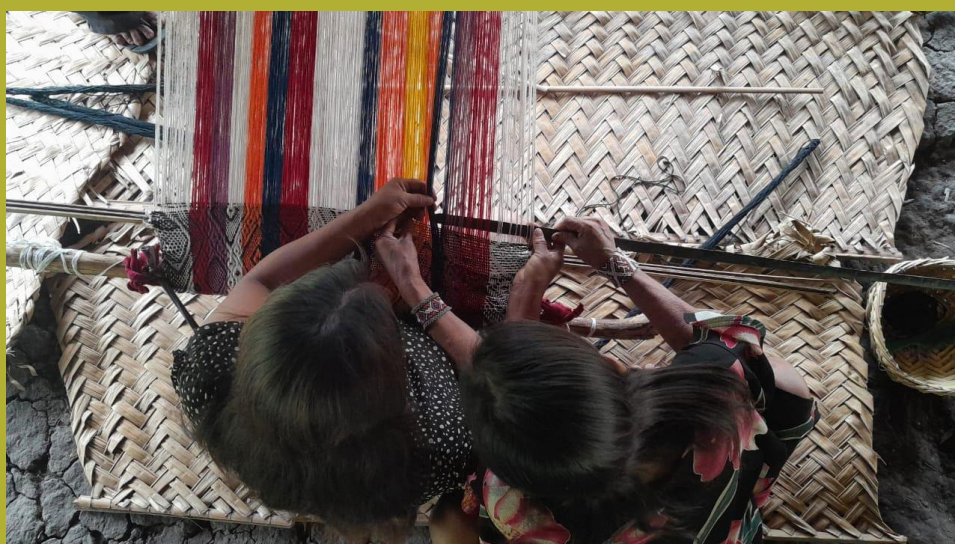
Dua Buse in the medicine park

At the beginning of April Dua Buse's son, Maná, got in touch to find out about the support for the Huni Kuin Living School, saying how important this resource is for his father and the whole family at the Coração da Floresta village. They are going through a period in which the crops are still scarce and the resource has been a great support to ensure that the work continues and the families have food. The Huni Kuin people have a great deal of knowledge about several kinds of food gardening such as peanuts, cassava, bananas and a variety of potatoes. However, the effects of climate change, such as heavy rains, and interference from the culture of the nawa (as they call non-indigenous people) have affected the balance and maintenance of the gardens in most of the villages.

Kawa, who always brings me messages about the family, told me that Dua Buse and his wife have decided not to travel to Europe anymore, as they don't feel ready to go that far, and have decided to stay in the village and look after the medicine park and the fields.

Dua Buse is a great source of knowledge about plants and chants, and he dreams of expanding his research and sharing these studies with younger people, so that they don't forget the ancestral memory of all this knowledge. There have already been some publications on the chants, but Dua Buse intends to revise and expand them. There is also an expectation from young people who have been seeking to know the fragrant plants to publish something. Dua Buse plans to contribute to this research and share all the knowledge he has so that they can be recorded and these young people can become guardians of the Huni Kuin memory.

Nete, Dua Buse's wife, keeps on weaving and passing on her knowledge to her daughter and to some granddaughters. She dreams of holding a meeting of Huni Kuin women, so that she can share and exchange her experience with other women, who have kept the knowledge of planting cotton and the visions of the kene [graphics] that are woven over the generations.



In May, Dua Buse and his community, from Coração da Floresta village, took part in a meeting with four neighbouring villages – Paz do Senhor, Belo Monte, Flor da Floresta and Reino das Estrelas. Pajés [shamans], teachers and health and agroforestry agents were able to think about how to organise parks for the cultivation of medicines, through research laboratories, in order to strengthen studies and territories. Through the exchange of seeds and seedlings, each village will increase the number of gardens; and through research with the elders, young people will be able to study the songs and the understandings of forest science.

The Coração da Floresta village is a place of reference for many young Huni Kuin, as it is Dua Buse's home, and he is a great source of knowledge about the plants and traditional songs of his people. With joy and generosity, Dua Buse is always happy to share stories and songs about plants and animals with his grandsons, granddaughters and young people who come to study. Nete as well, who has great knowledge of the art of kene, traditional graphics that create shapes and messages in an ancestral language through weaving.



Throughout this month, many indigenous peoples are mobilising to say no to the Marco Temporal [Temporal Milestone], a Brazilian bill that intends to hinder indigenous lands demarcation processes. The indigenous peoples of the state of Acre have been fighting for decades to secure their territories so that they can take care of the forests, which are home to their medicines and living schools. Several families from the Upper Jordão River joined together to sing their prayers and speak out in defence of the life of the forests.



APNE IXKOT HAMHIPAK FOREST SCHOOL VILLAGE OF THE MAXAKALI PEOPLE

Guardians: Sueli and Isael Maxakali

During the month of March, the coordinator Sueli Maxakali organised the entire Aldeia-Escola-Floresta [Forest-School-Village] community to plant fruit and native Atlantic Forest seedlings. The dream of bringing back the great forest is what drives and nourishes the strength and courage to plant a lot every day. Since the retaking of the territory where the Aldeia-Escola-Floresta is today, Isael, Sueli and the entire Maxakali community have been praying to heal the land, so that in the future the animals will return, the children will be able to play happily and thus have healthy, real food for their people and also to feed the *yamixop*, spirits that guard all beings.



Exchanges and partnerships with Teia dos Povos [the People's Web] have been carried out to exchange seeds and find seedlings native from the great forest.

During the month of March, preparations were also made to go to Brasilia (DF) to take part in the Acampamento Terra Livre (ATL) [Free Land Camp] in April. The whole community joined in the rituals for strength and protection and for their territory to be recognized, so that they could free the water, which is still dammed up by farmers neighbouring the community. Sueli's big dream is to free the river so that it can run freely and allow the children to play in peace.



At the end of March, Sueli and Isael Maxakali were in São Paulo. Sueli had an interview to obtain a visa to travel to New York (United States), as she has been invited to show her film and give a lecture in May. Sueli, besides being a leader and educator, is also a great filmmaker, and through her art she brings messages about her people, their history and culture.

In April, the Aldeia-Escola-Floresta community took part in a workshop in partnership with UFMG's [Federal University of Minas Gerais] "Saberes Indígenas na Escola" [Indigenous Knowledge at School] initiative, coordinated by the anthropologist Roberto Romero. The meeting brought together children, young people and elders to talk about the traditional food gardens and varieties of sweet potato, cassava and sugarcane. Many drawings were made of the crops and their colours. It was a very encouraging time, with stories and narratives being told about each of these sacred foods, and thinking about the children's health and future.



Throughout the month, several cultural activities were also held with the young people and children, such as games and singing to strengthen the struggle and also to continue preparations for the trip to Brasilia for the Acampamento Terra Livre. The Maxakali people have been fighting for decades for their territories to be recognized by the government.



The Maxakali presence and their chants echoed strongly at the Acampamento Terra Livre in Brasilia. Memorable moments and important dialogues took place and ensured that the land of the Aldeia Escola Floresta was recognized as Maxakali territory. Sueli continued to prepare to leave for New York as soon as she returned from Brasilia.



At the beginning of May, Sueli Maxakali, accompanied by Carolina Canguçu, an indigenous film researcher, went to New York to take part in a screening of her film “*Nūhū yāgmū yōg hām: essa terra é nossa!*” [“*Nūhū yāgmū yōg hām: this land is ours!*”] at Brooklyn College. At this meeting, Sueli had the opportunity to talk about her art and the resistance of her people, which she has been transmitting to the world through the cinema.



In March, the Ministério Público Federal (MPF) [Federal Public Prosecutor’s Office] in the state of Minas Gerais, in partnership with the Opaoka Institute, approved a project called “HÃMHI - Terra Viva” [“HÃMHI - Living Earth”] to train agroforestry agents in the Maxakali territories. The idea of the project is to train agroforestry agents, with a view to dating agroforestry systems and reforestation areas in the territories of Pradinho, Água Boa, Aldeia Verde, Cachoeirinha and Aldeia-Escola-Floresta. In May, the project’s mapping activities and drawing workshops began, so that together they can strengthen the healing of the land and preserve the “Terra Viva”. The Maxakali dream of bringing the forest back to their territories, as well as traditional foods such as the various species of sweet potato and cassava. All the work will be accompanied by anthropologist Roberto Romero and researcher Rosângela de Tugny.





Over the last few months, the Maxakali Living School has been taking care of the nursery of native Atlantic Forest fruit seedlings and other plants so that the territory of the Aldeia Escola Floresta can become stronger and stronger. Now, with this partnership with the “Hâmhi” project, they will be able to increase the nurseries and the sustainability of the community.

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

Guardian: Carlos Papá

At the beginning of March, we welcomed youths from the Tenondé Porã village for an exchange. At this meeting, the coordinator of the Escola Viva Guarani [Guarani Living School], Carlos Papá, spoke about Guarani spirituality, the paths to Good Life and caring for the body through the use of forest medicines. We went for walks through the forest and had a spiritual ceremony to talk to and learn from the plants. There were rich moments of exchange and sharing of experiences, in which the young people shared their challenges and dreams. The Escola Viva Guarani has a great mission to support and encourage young people to strengthen themselves by studying and learning from the great teachers: the plants that heal and enliven our lives. They took some plant seedlings with them and learned a lot during these days of exchange.



Young people from Tenondé Porã village

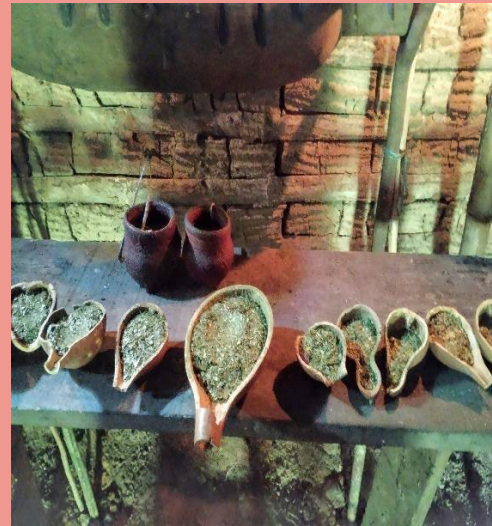
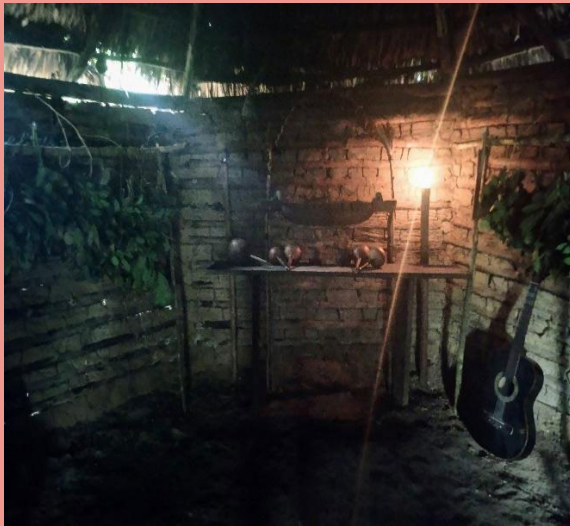
On March 15, the great Yanomami leader Davi Kopenawa received an honorary doctorate from Unifesp. Carlos Papá and I were invited to take part in his homage, which was held at Sesc Vila Mariana, where many indigenous leaders gathered for an event called “Efeito Kopenawa” [The Kopenawa Effect]. Davi Kopenawa is a great teacher and defender of his Yanomami people. He has been fighting for many years against the mining that destroys the forest and the culture of his people.



On March 25, we held the *Ka'a Nhemongarai* ceremony [yerba mate ceremony], ending Ara Pyau, Guarani's new time, and beginning Ara Ymã, the old time, a time of retreat and concentration. It was a very powerful ceremony, in which Carlos Papá gave the young people present a lot of guidance and advice on how to proceed with care and attention in the time that is starting. The *Ka'a*, yerba mate, is very sacred to the Guarani people, and whenever the seasons change it is customary to consecrate it so that everyone is strengthened and protected.



Young boys starting the *Ka'a* consecration ceremony, yerba mate



Opy'i, house of prayer, during the *Ka'a* ceremony.

At the end of the month, we were invited by the Museu de Imagem e Som [Museum of Image and Sound] to go to Ceará and take part in the Seminar on Memory and Museologies. There we had the opportunity to visit the Jenipapo Kanindé indigenous community, near Fortaleza. It was a very moving moment to meet *cacica* Pequena [chief Pequena] and reunite with friends during the seminar, such as Antônia and Suzenalsom Kanindé, and Heraldo Preá Jenipapo-Kanindé. We visited the museum founded by *cacica* Pequena and her family with a lot of struggle and resistance.



In April, many activities took place at the Escola Viva Guarani. Carlos Papá, a source of stories and ancestral memory, often walks through the forest with the children, talking about the importance of understanding and respecting time, and knowing how to get in and out of the woods. Whenever we walk, some of the children join in to learn more about the plants and animals that live in the *Nhe'ëry*, the Atlantic Forest.



At the beginning of the month, we had a visit from Vera Fróes, a great knower of healing plants, Rodrigo Quintela, a doctor and scholar of forest medicines, and Ju Nabuco, a researcher of fragrant plants that heal and brighten life. We exchanged many experiences about plants and healing practices. Vera brought us lots of medicinal seedlings to enrich the nursery at Escola Viva.



On April 15, Carlos Papá and I went to Rio de Janeiro (RJ) to take part in the meeting “Memórias Ancestrais” [Ancestral Memories], produced by Selvagem cycle of studies on life. This event was a vigil of orality, where we built a bonfire in front of the National Museum. It was a very profound encounter. There was the launch of the book “Umbigo do Mundo” [World’s Navel], by Francy and Francisco Fontes Baniwa, who came from Rio Negro (AM) to share their narratives and dreams. Carlos Papá was the guardian of fire and spoke of the dark and the immensity of life, the way to access arandu [wisdom]. I shared the story of *Ka’a* [yerba mate] and *Takua* [or taquara, a variety of bamboo], daughters of Nhanderu, and brought reflections on the creative and challenging possibilities of accessing the Good Life.



Photos: Ju Chalita

On April 21, we received several consular visits. We welcomed the Consul of the French Embassy, Yves Teyssier d'Orfeuill, and his family; the Consul of the Paraguayan Embassy, Luis Ávalos, with his wife Adina; and the Consul of the German Embassy, Joseph Weiss, with his partner. Anai Vera, a collaborator from Comunidade Selvagem, also accompanied the visit. We walked in the forest, talked and introduced them to *Nhe'ẽry*. We talked about politics, art, memory and education. These were interesting moments of exchange and learning.



On April 22, we welcomed a group of young people from the Tenondé Porã village to exchange knowledge with the young people of our community. Carlos Papá shared his knowledge of Guarani culture. Rich exchanges and moments of concentration with a spiritual ceremony, through studies with plants that show the paths to understanding, guided this beautiful meeting. The following day, a family of the Pyanawa people from the state of Acre also came to visit us, to get to know the forest and our community. We had the opportunity to exchange experiences and learn from the struggle and resistance of these relatives who live in the Amazon rainforest.



At the end of April, Escola Viva Guarani received a visit from Alberto Álvares, a Guarani filmmaker who came to interview Carlos Papá and me about spirituality, art, cinema and education.



We ended April with the huge loss of a master, fellow, prayer and friend: Xifu, our dog. His presence at the Living School was of great importance, as he was the guardian of the prayer house and of our home. My mother-in-law, a great old woman, used to say that we should respect dogs very much and that they are sacred and their spirits are very strong. They are like *xondaro* [warriors] who welcome us on our return to the sacred abode of *Nhanderu*.



At the beginning of May, Carlos Papá and I were invited to a meeting with the German parliament at the German Ambassador's house in São Paulo (SP). The meeting was also attended by representatives from civil society organisations. We had the opportunity to present the demands of our territories and the dream of strengthening the Living Schools even more. We also talked about the importance of creating a Fund to protect and care for the *Nhe'ëry*, the Atlantic Forest.



On May 10, I received an award from the Identidades do Brasil Institute, called “Yes to Racial Equality”, in the “Inspiration in Education” pillar, in recognition of the work I’ve been doing in recent years in the field of education. The award ceremony took place at the Riachuelo Theater, in Rio de Janeiro (RJ), and brought together several indigenous leaders. There were also other people receiving awards, such as some representatives of the black movement, as well as artists and thinkers.



On May 12 and 13, at the Museum of Modern Art (MAM) in Rio de Janeiro, Carlos Papá and I took part in the event “Cosmovisões da Floresta” [Cosmovisions of the Forest]. At this event, Anita Ekman and Sandra Benites presented the results of the three-year process of research and creation of collaborative contemporary artworks for the project “Ore ypy rã – Tempo de Origem” [Ore ypy rã – Origin Time]. The meeting brought together art and thought from Marajó, the Rio Negro and the *Nhe'ëry* [Atlantic Forest]. There were exhibitions of contemporary art, ceramics and talks. As part of the event, Selvagem cycle of studies about life launched the book “Umbigo do Mundo” by Francy and Francisco Fontes Baniwa, as well as a workshop with the presence of the children, a workshop on 3D printing on ceramics, creating stamps for body painting and fabric painting. These workshops were led by Chico Simões, Anita Ekman and Veronica Pinheiro.



Photos: Ju Chalita

On May 22, Carlos Papá brought together young artists for a preparatory workshop for the “Nhe’ëry Cycle – Ayvu Pará”, which would take place at the Museu das Culturas Indígenas [Museum of Indigenous Cultures] in São Paulo from May 30 to June 3. In this cycle, the young people would map the *Nhe’ëry* forest, bringing through art their perceptions of the beings that inhabit the Atlantic Forest.



On May 23, the Escola Viva Guarani hosted a group of indigenous people from the Terena, Kaingang/ Krenak, Tupi Guarani and Pankararu peoples, members of the Conselho Aty Mirim [Aty Mirim Council] of Museu das Culturas Indígenas. An artistic and reflective immersion was carried out in order to draw up the exhibition project for the “Exposição Indígenas SP” [SP Indigenous Exhibition], about the indigenous presence in the state of São Paulo. There were three days of much reflection and conversation about the historical processes, which were violent in many cases, involving the creation of indigenous territories during the military dictatorship.



On May 30, the Escola Viva Guarani, together with the team from Selvagem cycle of studies on life in partnership with the Museu das Culturas Indígenas, began a cycle of studies on the *Nhe'ẽry*, called "*Nhe'ẽry – Ayvu Par*", which means "drawing of the speech". *Nhe'ẽry* is how the Guarani conceive the forest around them, the Atlantic Forest, and means "where the spirits bathe". Throughout the cycle, Pap brought Guarani language practices and elements of ancestral philosophy and cosmology. Each day had a specific theme and a Guarani guest. The young people of the village also developed a cartography of the beings that inhabit the forest.



Photo: Elisa Mendes

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

Guardian: João Paulo Barreto

Fundo Brasil [Brazil Fund] meeting of social movement projects

In March 2023, Carla Fernandes, the administrator of the Centro de Medicina Indígena “Bahserikowi” [Bahserikowi Indigenous Medicine Centre], travelled to São Paulo to represent Bahserikowi at the Fundo Brasil de Direitos Humanos [Brazil’s Human Rights Fund] meeting of social projects that were included in the 2022 call for proposals. At the event, Carla spoke about the existence and resilience of the centre over the five years since it was founded and commented on the creation of the space, the procedures for treating illnesses and the activities, such as treatments with the *kumuã* [shamans].



Bahserikowi supports training sessions of the Rio Negro Indigenous Football team

Ivan Barreto, Bahserikowi's coordinator, is also the president of the indigenous soccer team and is responsible for the training sessions that take place weekly at the Centro Desportivo [Sports Centre] field, a place where the young people bring their families to watch their children train. Bahserikowi supports the activities by providing food for the young people and their families after the championships and training sessions.

Bahserikowi's participation in the process of building a project aimed at the *Kumuã's* knowledge of cosmological sites

At the beginning of the month, the Centre's coordinator, Ivan Barreto, traveled to the municipality of São Gabriel da Cachoeira (AM) together with Professor Raoni Valle, from the Universidade Federal do Pará (UFPA) [Federal University of Pará], to talk about archaeology in Upper Rio Negro, about sacred places and drawings engraved on stones and caves, in order to establish a partnership between the Centre and the UFPA. During the trip, a dialog took place with the community leaders and the representatives who look after the Indigenous Lands to present the project's objectives. It was explained that at Serra do Mucura community there are two caves – Mucura and Inhambu – and that inside them there are various drawings and graphisms that are important to the indigenous peoples from the Upper Rio Negro, as they represent the protection of bodies against disease and spells. One of the main objectives is to map and identify these cosmopolitical places, for well-being and balance between humans and non-humans, visible and invisible beings.

The partnership between Professor Raoni Valle and the Indigenous Medicine Centre aims to draw a parallel between the cosmological world and the concept of the archaeological world, thus showing the importance of living places and all the knowledge and memory practised by the *kumuã*. From that point, it aims to take this information to the non-indigenous society, so that they begin to understand the importance of these places and the way of knowing of the indigenous peoples from the Upper Rio Negro.



Tukano leaders from the Alto Rio Negro visit Bahserikowi

On April 10, the Centro de Medicina Indígena Bahserikowi was visited by the Tukano people leading persons to talk to the team and introduce the Escola Viva, the activities developed, the dreams and the challenges. Bahserikowi is a space to welcome relatives in order to build a dialogue and share knowledge about indigenous medicine and the struggle for rights in order to achieve Good Life [buen vivir] for indigenous peoples.

Álvaro Tukano, one of the leaders of the visiting group, spoke about the arduous struggle to obtain the demarcation of the Indigenous Lands in the Upper Rio Negro region, thinking about future generations. For him, the land, the forest and the rivers are an essential part of indigenous life. Taking the chance to be at the Bahserikowi, teacher and *kumu* João Bosco made a *bahsese* [therapeutic blessing formula] for the non-indigenous people who accompanied the group.



Encontro de Medicina Indígena [Indigenous Medicine Meeting] in partnership with Fiocruz

Between April 12 and 14, the Centro de Medicina Indígena took part in the research meeting of the project “Medicina Indígena e Bem Viver nas Políticas Públicas e Desenvolvimento das Populações” [Indigenous Medicine and the Good Life within Public Policies and Population Development] in Amazonas. At the beginning, the project had a partnership with UNICEF and Fiocruz; it is currently being coordinated by Júlio César, a researcher at Fiocruz. The work is being carried out with the aim of strengthening healing practices in indigenous territories. The event brought together indigenous specialists and researchers from the Upper Rio Negro territories, the Yanomami area of the Upper Solimões River and the Araribóia Indigenous Lands in Maranhão and Pará.

On the first day of the meeting, the Bahserikowi team introduced themselves and each spoke a little about the space and the activities they have been carrying out over the last five years. The *kumuã* Durvalino Kisibi and Anacleto Doe performed the ritual of greeting the participants in the meeting.

The Bahserikowi team played the *kariçú* [traditional instrument] to wrap up the event and to express their gratitude for their partnership with Fiocruz. The work carried out aims to strengthen healing practices in indigenous territories. During the meeting, various topics were discussed about indigenous medicine and how it is practised in each region. They also planned how to work in each region and the logistics that will be needed.



Wiõmahsã: rapé [snuff] and conversation circles and experiences with the *kumuã*

On April 19, Bahserikowi held the Wiõmahsã event to commemorate Indigenous Peoples' Day. The program began with a ritual welcome by the *kumuã* and the exchange of *mürorõ* [blessed cigarettes] by Durvalino Kisibi of the Desana people and Anacleto Doe of the Tukano people. This ritual is widely practiced at festivals as a way of greeting guests and is significant for the peoples from the Upper Rio Negro. After the ritual, they played the traditional instruments *kariçú*, *mawaco* and flute, and the playing of these musical instruments at festivals is essential. The *kumu* Durvalino told the guests that he comes from a generation of specialists such as *yai*, *baya* and *kumuã*, and that this is why he was given the name Kisibi, so that he could continue the Desana practices and knowledge that were left to him as a legacy. He also spoke about the importance of valuing the healing practices and knowledge passed on to him by his father Diakuro, who was a great holder of *kumu* and *baya* knowledge. The *kumuã* are medicine men and, above all, they are eternal scientists, always ready to discover new ways of healing.

The *kumu* Anacleto Doe said that he acquired his knowledge from his grandfather Ponciano, who was the last *yai* in the Tiquie River region, and that he continued these practices with his father Ovídio. He emphasised to the participants that caring for the body begins when the child is still inside the mother's womb. The *kumu* said that he has healed several people since he started working at Bahserikowi, and that for this to happen, the *kumuã* (specialists) need to take care of their bodies in order to

be able to treat other people's illnesses. He also reported that there are treatments that require diets and rules; likewise, in becoming a specialist, he had to go through very strict rules and diets.

The Centre's *kumuã* blew *murorõ wetidaresse* [a blessed cigarette] on the participants to protect the body from illness and ward off negative things. They also blew *rapé* [snuff] and drank *ipadu* leaf tea, prepared by Carla Wisu. This tea has the function of curing diarrhoea, diabetes, certain respiratory diseases, as well as helping to relax the body and improve memorization. To end the event, the *kumuã* sang and played *kariçu* to say goodbye to the participants.



Centro de Medicina Indígena Bahserikowi at ATL

In April, the Bahserikowi team was invited by the organisations responsible for the Acampamento Terra Livre (ATL) [Free Land Camp] in Brasilia to take part in the Tenda de Medicina Tradicional [Traditional Medicine Tent]. The *kumu* Durvalino Kisibi was the specialist responsible for the consultations. Durvalino attended to around 200 ATL participants in need of health treatment, the majority of whom were indigenous people from different parts of Brazil. It was a very valuable experience of sharing and learning for the *kumu* and Bahserikowi team, because the activities went beyond healing and prevention, but the tasks were continuous. At the time of the protest, for example, the team took part in playing the musical instruments used in the Upper Rio Negro region, to show that there are various ways of resisting: it can be through healing, but also through playing flutes, speaking, painting graphics and using medicinal plants, among other things.

Besides accompanying the *kumu*, the Bahserikowi team had moments of dialogue with researchers, teachers, leaders and relatives. They also gave a lecture to medical students from the University of Brasília (UnB), presenting indigenous ways of health treatment and prevention, and explaining how diseases arise when the body is not taken care of, from the *kumuã* specialists' point of view.



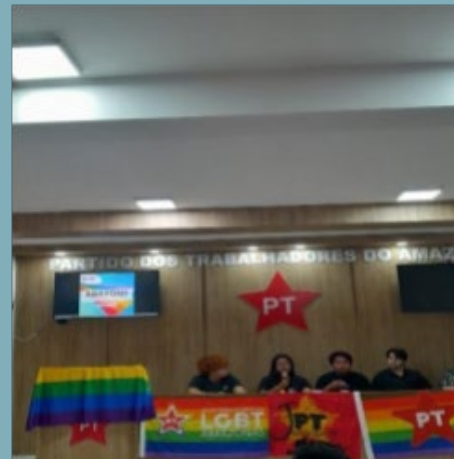
Hosting a visit from students from the State School

At the beginning of May, Bahserikowi was visited by high school students from the Francisco Albuquerque State School to learn more about its activities and improve their knowledge of indigenous cultures. Over the course of three days, six groups of students visited, listened and learned about the indigenous medicine practised at the Centre. The students were also able to hear about the reasons behind the founding of the Indigenous Medicine Centre and talked about the different ways of living and understanding the world, and the importance of following the constellations, as they function as a bioindicator of time, being the cosmological calendar. They also talked about indigenous languages, explaining why many indigenous people lost their languages with the arrival of the colonisers, but some languages have survived, such as the one spoken by Bahserikowi's collaborators. They also shared about food and the different forms of education, reflecting that parents, grandparents and the village elders are like a school, as they are constantly teaching.



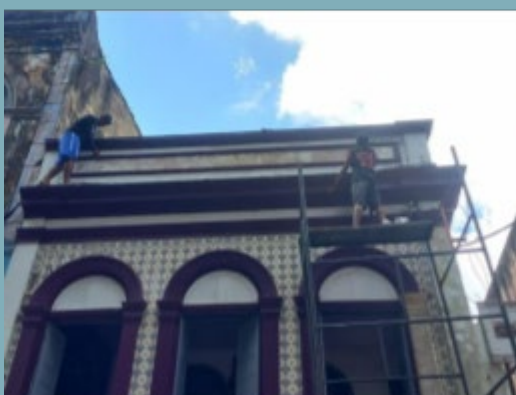
Meeting of movements and citizen society (Abayomi)

On the international day against LGBTphobia, Ivan Barreto and Carla Fernandes were invited by the young coordinators of the Miriã Mahsã collective, who spoke about the difficulties they face being indigenous and LGBTQIA+. The young people emphasised that they need to be recognized by their representatives and be heard by the indigenous movement itself.



Preparations for the six-year anniversary celebration

June marks the sixth anniversary of the founding of the Bahserikowi Indigenous Medicine Centre. The staff, with the support of family members, have been making some adjustments to the Centre's building, such as painting the walls, floors, windows and doors, as well as making changes to the decoration of the space. The painting is almost complete, but the decoration of the house has yet to be decided, which is still being planned by the team and the *kumuã*.



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 strengthening. I studied Philosophy at UNESP (São Paulo State University), at Marília's Campus, 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; by the decrease of social inequality; by the exchange of knowledge with Brazil's peoples and traditional cultures; by the practice of self-education and co-creation of other forms of economic relations.

ANAÍ 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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