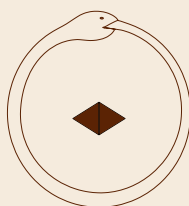
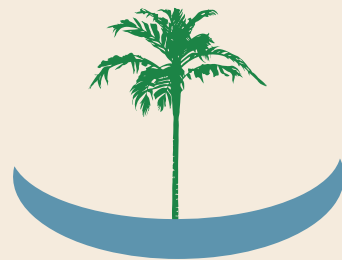


LIVING SCHOOLS  
REPORT

June to November 2023

Cristine Takuaí



# WHAT WAS DONE IN EACH LIVING SCHOOL?

## *coordinator's report*

### SHUBU HIWEA HUNI KUI PEOPLE'S LIVING SCHOOL

Living School Guardians: Dua Busë and Netë Huni Kui

In early June, the river was very low, making it difficult to travel down to the municipality of Jordão. Thanks to the support from the Living Schools, Dua Busë has not had to go down to the municipality for over a year, and has remained in his community, ensuring that he passes on his knowledge to his children and grandchildren. The community is gradually becoming stronger, many are mobilised and excited. Netë's students are weaving well, learning the KENE – traditional graphics – and the students from the Living School accompany Dua Busë on walks in the medicinal park and in healing rituals.



Dua Busë continues to dream of teaching his family more and more about the ancestral knowledge of how to practise Good Living. He has been teaching his community the history of the birthing medicines taught by the spider and the rat to Huni Kuï women at the time of their origin.



In July, Dua Busë and Netë continued with daily classes on medicine, weaving and KENE techniques, singing and strengthening the food garden.



Dua Busë identifies species of medicine in the park. SHUYA HIKĀ is the medicine given by the rat to save the Huni Kuï women from the IKĀS in the early days and allow life to be born. Thus, many teachings are passed on, walking through the forest and observing each plant, listening to their songs and stories. He is knowledgeable about many species of medicine and their respective narratives.

Activities at the Living School continue in full swing in August, with daily chanting practices and healing ceremonies. Dua Busë applies PAKARĪ – the sacred chants – in the opening class at Una Shubi Hiwea (Living School). He also teaches the peanut chants to his community.



The practice of the Living School is a day-to-day activation. By passing on knowledge, each member connects with this greater force that dwells in knowing how to be born, how to die and how to walk gently, taking care of body and spirit.

In September, the Coração da Floresta [Heart of the Forest] village community carried out activities to strengthen their spirituality and deepen their study of the language and songs. Dua Busë dreams of making a book of sacred songs to record this very sacred memory



In October, Netë and Dua Busë focused primarily on organising the trip to the Living Schools exhibition at the Casa França-Brasil, at the end of November.



In November, Carlos Papá and I went to the Coração da Floresta village to arrange for the coordinators of the Huni Kui Living School to come to the *VIVA VIVA ESCOLA VIVA* [Long Live the Living School] exhibition. During our days together, we organised weaving workshops, walks through the medicine park, and listened to many stories. Vera Fróes and Rodrigo Quintela accompanied us on the trip.



# APNE IXKOT HAMHIPAK FOREST SCHOOL VILLAGE OF THE MAXAKALI PEOPLE

Living School Guardians: Sueli and Isael Maxakali

In early June, the members of Aldeia Escola Floresta organised the nursery and searched for seeds and seedlings in Ipatinga (MG). These activities are related to the Hãmhi project, which aims to train 30 indigenous agroforestry agents who will be responsible for implementing and managing agroforestry vegetable gardens and restoring the forests of the five Maxakali villages. Escola Viva has been a great partner in this initiative to heal and strengthen the territories.



The dream of the Aldeia Escola Floresta community is to bring back the forest and the animals, to inspire the children with good water to play in and healthy food to eat. Therefore, all of Escolas Viva's work in this area over the past few months has been dedicated to caring for the nurseries, planting seedlings and maintaining the land. However, it has come under pressure from neighbouring farmers who own cattle and horses and often invade the village, damaging the land and the vegetable gardens that have already been planted.

In July, the community worked together to open new nurseries, install water pipes and carry on with the daily work of organising the village and ensuring the reforestation process runs smoothly, with the mission of bringing back the great forest.



On 11 July, Sônia Guajajara, Minister for Indigenous Peoples, Célia Xacriabá, federal deputy, and Joênia Wapixana, FUNAI president, visited the Aldeia Escola Floresta to take a closer look at the community's challenges and dreams. The territorial struggle of the Maxakali people is ongoing and they have been resisting spiritually, with their language and songs, for centuries.



In August, all the members of Aldeia Escola Floresta took part in activities to take care of the land and prepare it for planting.





In September, Sueli Maxakali, the Escola Viva coordinator, attended the graduation ceremony for the students of the Intercultural Indigenous Degree programme at the Faculty of Education (FaE/UFGM).



Many activities related to reforestation, storytelling and drawing workshops were held in the community throughout the month of September.



In October, Isael and Sueli travelled to São Paulo to take part in the opening of the Histórias Indígenas [Indigenous Stories] exhibition at the São Paulo Museum of Art (MASP). That same week, they took part in a workshop with Paula Berbert at the Casa do Povo's Graphic Playground to create a flag with the yami for the Living Schools exhibition.



In October, Isael, Juliana and Sueli Maxakali visited the Guarani Living School in the village of Rio Silveira, in Bertiooga (SP). It was a time of learning and sharing knowledge about medicinal plants.



In November, the arrival of a truckload of native Atlantic Forest plant seedlings led to many reforestation activities. For the Maxakali, bringing the forest alive again has a strong relationship with spirituality, which is why most of the community is strongly committed to developing this project with great joy and hope for strengthening the territory. There have been many exchanges between the Maxakali villages to discuss the Terra Viva project.



“MBYA ARANDU PORĀ”  
CULTURE POINT OF THE MBYA GUARANI PEOPLE  
(GUARANI LIVING SCHOOL)

Living School Guardian: Carlos Papá

At the beginning of June, a Guarani Living School and Selvagem partnership produced a face-to-face study cycle on the NHEÉRĪ, in the Boa Constrictor room at the Museum of Indigenous Cultures in São Paulo. Carlos Papá named the cycle AJVU PARĀ – speech drawings – and organised five talks with indigenous guests. Five young people from the Guarani Living School had a very special participation: they collectively painted two large canvases from the talks throughout the cycle. These drawings of the talks make up the VIVA VIVA ESCOLA VIVA exhibition. The record of the cycle is available on Selvagem’s YouTube channel. The cycle also coincided with the opening of the exhibition NHEÉRĪ: ONDE OS ESPÍRITOS SE BANHAM, [where the spirits bathe], curated by Cristine Takuá, Carlos Papa, Sandra Benites and Sônia Ara.



Group of young people and participants in the NHEÉRĪ cycle. Collective painting in the background.

In June, work continued on repairing the hill that collapsed in the heavy rain last February. This repair work is proving to be very challenging, as one of the main areas of the Living School, the OPY – prayer house – is at risk. A large superadobe wall will be built and then clumping seedlings will be planted.



In late June and early July, Carlos Papá and the Selvagem team took part in the Meeting at the River programme, in London, where he talked to educators and children. During this time, they worked with the children on the notebook *A Vida do Sol na Terra* [The Life of the Sun on Earth], written by him and Verá Kanguá. A drawing and animation workshop with the sun as the theme was held with children from Highgate Primary School and its Green Council in the OmVed Garden.



A round table discussion was held with educators, thinkers and artists in London. Sharing a little about the Living Schools and many thoughts about other non-Western epistemologies was a rich experience.



Children's workshop on the sun

In July, they took care of KHE'ÉRÏ's native seedling nursery to strengthen the planting of fruit trees and medicinal plants.

Carlos Papá and Djeguaka renovated the nursery's structures, which were damaged due to the strong winds and rains that knocked down some of the wood.



In mid-July, a group of young people and children went to Chapada dos Veadeiros on an exchange programme. They participated in cultural activities, dialogues and exchanged experiences with the other peoples of the Multiethnic Village.





In August, the members of Escola Viva Guaraní went on an exchange programme to the Krenak and Kaingang villages, in the Vanuire village in the interior of São Paulo, to exchange experiences on memory and indigenous knowledge. They also took part in a seminar on memory and museology at the Índia Vanuire Museum. Throughout history, many peoples have forgotten and stopped practising the knowledge that is essential for maintaining the memory that drives and activates the transmission of knowledge and skills. As a result, many children and young people are becoming disconnected from their own way of learning. This is why exchanges through dialogue and song are so exciting and necessary. These encounters create the possibility of awakening memories and reactivating practices that were hidden in the face of so much information entering indigenous territories today.

One of the Guaraní Living School practices is the study of master plants to heal and guide one's journey. A few years ago we introduced the use of ayahuasca medicine inside the prayer house to strengthen the young people. At the end of August, we held a FEITIO [medicine preparation ritual] with jagube vine harvested in our community, in Pasárgada, near Belo Horizonte.



In September, the elder Djeguaka and two other youths took part in the XII Organic and Creole Seed and Seedling Exchange Fair in Piracicaba (SP). It was an important moment to learn and exchange experiences about food gardens, seedlings and the work carried out by *caiçara* and *quilombola* communities, as well as traditional and indigenous communities.

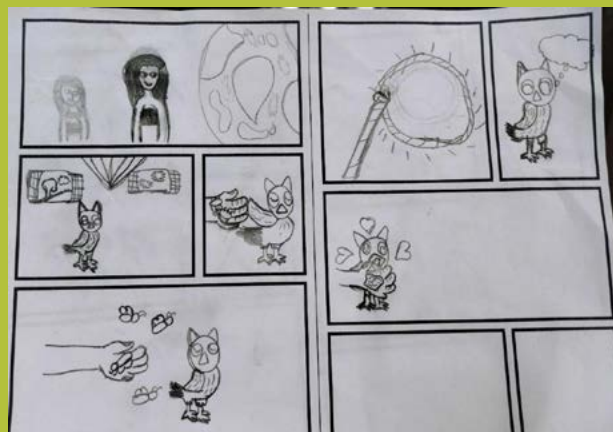


To celebrate the beginning of *ARA PYAU* (New Time) in the Guarani calendar, the *K'A'A* (mate plant) was consecrated to bring strength and health in the new time, in a ceremony with youngsters and children. We perform this ritual every year, when the time changes. *K'A'A* is a very sacred plant that has been consecrated by the Guarani for many centuries.





In mid-September, Veronica Pinheiro, the Selvagem Cycle of Studies Children's Group coordinator, visited us. Together with Carlos Papá, she organised a children's storytelling workshop on the Life of the Sun on Earth, followed by the production of drawings for a comic book. During the workshop, the children were able to let their creativity blossom by concentrating on the drawings they produced.



Materials produced during the workshop with the children from Guarani Living School.

In late September and early October, Carlos Papá accompanied Paula Berbert on a visit to the Escola Viva Maxakali, in the Forest School Village of the Maxakali People. During the week they stayed in the village, they organised a painting workshop with the women, children, youngsters, and some elders. The FUNAI signs that officially recognise the Maxakali Land were being put up on the day of their arrival in the territory. Two years after retaking the land, they had the chance to see it growing stronger. The shamans sang strongly to the **YAMIYXOP**, throughout the night and day. There was a lot of joy and activation in a community that dreams, thinks and gradually transforms reality.



### About one of the songs:

“One of the MŌGMŌGKA TAP (spirit of the hawk) songs says that once he went out into the world to see other forests, and when he was far away he missed the forest where he lived, especially his favourite tree. MŌGMŌGKA TAP decided to return home and his song tells of everything he saw from above during his journey back: the sky, the clouds, the mountains, the rivers, the animals. But as he got closer, he soon realised that everything was different: there were no more big trees, no more prey, just grass. On arriving at the place where he had hoped to find his favourite tree, MŌGMŌGKA TAP landed sadly on the post of a barbed-wire fence that marked the boundary of one of the white invaders’ farms”.



Sueli Maxakali's work to be exhibited in December.

At the beginning of October, the Guarani Living School received a visit from Ailton Krenak. It was a meeting to study and dialogue with young people, children and adults in the prayer house. We shared old songs and stories throughout the evening. We prayed and rejoiced.



In mid-October, the Living School received some visits to exchange and strengthen chants and spiritual practices. We welcomed Isael, Sueli Maxakali, Juliana Maxakali, Maru, a researcher from the Huni Kúí people, and the youth *GUARANI WERÁ*.



In October, the young people took part in a stop motion animation workshop with Manoela Rabino-  
vitch and Anai Vera. The inspiration for the workshop was the little animals made from *caixeta* wood  
by Guarani artists. In dialogue with the participants, they developed a script and, over the course of  
three days, produced a short video that brings the animals to life with movements, songs and danc-  
es. Some youngsters show a lot of interest in gradually developing ancestral narratives, stories told  
by the elders, and turn them into animated videos so that children can get closer to the stories, also  
through technology.



The children took part in storytelling and drawing activities at the end of October.



In November, preparations continued for the VIVA VIVA ESCOLA VIVA exhibition at the Casa França-Brasil in Rio de Janeiro. Carlos Papá and the youngsters finalised the works to be exhibited.



# BAHSEKOWI INDIGENOUS MEDICINE CENTRE FOR THE TUKANO, DESANA AND TUYUCA PEOPLES

Living School Guardians: João Paulo Lima Barreto, Anacleto Doe and Carla Wisu

## Sarau [cultural gathering] “PANYĒ LANDÊ”

On 3 June, the Bahserikowi Indigenous Medicine Centre promoted the event of the Amazonas Indigenous Students Movement (MEIAM), holding the Sarau “Panyē landê”, which means “all together”. The event brought together artists, indigenous students and supporters of our struggles to express and declare our position against PL [Bill] 2903 and the anti-indigenous theses of the Marco Temporal [Time Frame Thesis].



## Visit from the Medical School of the Federal University of Amazonas (UFAM)

On 7 June, the Bahserikowi Centre welcomed the medical class from the Federal University of Amazonas (UFAM) for a lecture. Ivan Barreto, the centre’s coordinator, spoke about the importance of the Centre for Indigenous Medicine’s existence in the urban area of the Amazonas state capital, in order to promote dialogue, since Western doctors and medical students themselves have a different view of the healing practices used by indigenous peoples.



## Celebration of 6 years of the Bahserikowi Indigenous Medicine Centre

The Bahserikowi Indigenous Medicine Centre celebrated its sixth anniversary on 9 and 10 June.



## Bahserikowi received a visit from the SESAI team

On 22 June, the Bahserikowi Centre received a visit from the nursing team from the Secretariat for Indigenous Health (SESAI), who took advantage of their visit to Manaus to visit the centre. The team toured the space and heard about the cosmological calendar that is drawn on the centre's wall. They learnt how each cosmological cycle works, about the bioindicators of time, the constellations the ancestors used to track the weather, and also that each period brings its own abundance and danger.



At the end of July, the Bahserikowi Centre provided the space for the "Amazônia Pride Day" event, organised by the Miriã Mahsã collective and the LGBT State Secretariat of the Partido dos Trabalhadores [Workers' Party] of Amazonas State, to commemorate LGBTQIA+ Pride Day. The collective currently includes young people from various peoples of Amazonas State and has been taking part in events locally and outside the state. The Centre for Indigenous Medicine supports the collective in its events and in its efforts to participate in calls for projects.



### 17th National Health Conference

Members of the Centre for Medicine received an invitation from COIAB to take part in the 17th National Health Conference, which brings together representatives of social movements and organisations linked to health and is held every four years. The event was held in Brasilia (DF) from 2 to 5 July 2023. It was an important space for dialogue to strengthen social control and participatory management of health as a public policy.

The Bahserikowi team took an active part in the meetings and various dialogues, both with the COIAB coordinators and with SESAI and REDE UNIDA.





### **Course on cultural projects for fundraising**

The Centre for Indigenous Medicine was invited to take part in the event to launch cultural projects for fundraising held by the Municipal Secretariat for Culture, Tourism and Events (MANAUSCULT) and the Municipal Council for Culture (CONCULTURA). The secretariats open calls for applications with opportunities for indigenous people in the Manaus (AM) region. For initial support, they organise preparatory courses to help them apply and thus be able to compete for the vacancies.



### **WIÕMAHSÃ: Talk and experiences with the kumüã**

On 22 July, the Centre for Indigenous Medicine held the Wiomahsã event to end the season of Wuru (“Laziness”) and to begin that of Yehe (“Grace”), according to the cosmological calendar of the peoples of the Upper Rio Negro. The event is held every time the Yokoãpama (constellation) changes, in order to raise money for the centre’s expenses.



### **Archaeological research in Serra do Mucura**

At the beginning of August, João Paulo went on a trip to the Serra do Mucura community with Paulo Rodrigo Simões, an archaeologist and researcher from the Federal University of Pará (UFPA). Their intention was to continue work researching the caves, where there are records and traces left by the ancestors, and places that are sacred for the indigenous people. The activity involves making recordings, photographs and documentaries, which will later be transformed into 3D. The knowledge of the Kumüã specialists has also been recorded and will be available for future generations.



### **Lecture at the School of Art and Tourism**

Kumu Anacleto Doe and Carla Wisu were invited by the theatre students of the Amazonas State University (UEA) to give a talk on the theme “The conception of the body according to the theory of the indigenous peoples of the Upper Rio Negro”. The meeting was held at the School of Art and Tourism (ESAT) and was attended by students, teachers and some partners from the Tabihuni Research Institute.



### **Meeting with SES-AM and SEMSA**

The Bahserikowi team received staff from the State Health Secretariat (SES-AM) and the Manaus Municipal Health Secretariat (Semsas) to start a dialogue about the importance of indigenous medicine and build bridges to include indigenous medicine in Manaus’ Basic Health Units. The dialogue was constructive, because the Bahserikowi team dreams that indigenous medicine can be part of the Brazilian National Health System (SUS) and indigenous specialists are recognised as health professionals.



### **Conversation on indigenous literature**

Bahserikowi's administrator, Carla Wisu, took part in a discussion on indigenous literature at the Post-graduate Programme in Social Anthropology (PPGAS) at the Federal University of Amazonas. Duhigo Tukano, an artist from the Tukano people of the Upper Rio Negro, Dr Livia Penedo, from the State University of Rio de Janeiro, and Professor Daniela Gonzaga Munduruku also took part.



### **Meeting with the Miriã Mahsã collective**

At the invitation of the young indigenous members of the Miriã Mahsã collective, the Bahserikowi team participated in a planning meeting of the collective, in partnership with Casa Miga, a shelter centre for LGBTQIA+ people in situations of socioeconomic vulnerability.



### **Meeting with the SAISISUS working group**

João Paulo Barreto and Pedro Tukano travelled to Brasília (DF) to join the Indigenous Medicine Working Group (WG) of the SUS Indigenous Health Care Subsystem (SAISISUS). Bahserikowi is a member of this WG and contributes to the development of strategies and to a programme to link indigenous medicine and biomedicine in the SESAI subsystem. Representatives from FUNAI, PAHO, SESAI, indigenous specialists and researchers are also part of the WG. This participation was important to propose a differentiated health care policy.



### Digital recording training at the British Museum in London

Ivan Menezes Barreto Tukano took part in digital recording training and documentary filmmaking at the British Museum in London, to record the knowledge of indigenous peoples, as a way of creating a digital collection with records of great indigenous specialists and elders who practise indigenous knowledge and medicine specific to the Upper Rio Negro. The intention is for this to serve as an incentive for new generations to reconnect with the knowledge practices of their peoples. Iván also visited the museum to see the artefacts from the Upper Rio Negro stored in the museum. This moment was an opportunity to talk about the importance of artefacts for the Kumuãs and how they used these artefacts for healing and health care.



### **III Brazil Indigenous Women's March**

At the invitation of COIAB, Carla Wisu travelled to Brasilia to take part in the III Brazil Indigenous Women's March. This march is important to call for an end to violence against indigenous women and to demand their rightful place in society.



### **Meeting with the Municipal Health Secretariats team**

The Bahserikowi team met at the headquarters of the Amazonas Council of Municipal Health Secretaries (COSEMS) to begin the dialogue discussed the previous month, with the aim of reinforcing the inclusion of indigenous medicine in the Amazonas state health system. The issue that non-indigenous health professionals should understand the purposes and demands of indigenous medicine was reinforced.



### **Participation in the workshop on gender equity, race and valuing women workers in the SUS**

Carla Wisu took part in a two-day workshop organised by the Ministry of Health, which discussed the well-being of women public servants in the SUS and women from social movements. In addition to taking part in the talks, Carla Wisu spoke about the difficulty of the SUS still not understanding how important it is for indigenous specialists to have access to hospitals to treat the sick together with doctors. She also commented on the erasure of indigenous women in the urban context, because, as these women are registered as mixed-race rather than indigenous, neither the SESAI nor the SUS support them.



### **Visit from the Wayuri Network and the Socio-Environmental Institute and meeting with the Miriã Mahsã Collective**

In October, Bahserikowi received representatives from the Wayuri Network, a communication network in the Amazon, and from the Socio-Environmental Institute (ISA), for a meeting with the Miriã Mahsã Collective of LGBTQIA+ Indigenous People. They discussed various issues and signed partnerships for activities to be carried out in São Gabriel da Cachoeira.



### **Launch of the book “Traçar, Destraçar e Tecer na Dança e no Canto: Práticas da Medicina Indígena na Amazônia” [Braiding, Unbraiding and Weaving in Dance and Song: Practices of Indigenous Medicine in the Amazon]**

The Centre for Indigenous Medicine launched the first edition of the book “Traçar, Destraçar e Tecer na Dança e no Canto: Práticas da Medicina Indígena na Amazônia”, published by Rede Unida. The event included a singing ritual and the Bahsesé smudging for protection with tobacco cigarettes by Kumü Anacleto, of the Tukano people.



## Celebrating Children's Day

On 12 October, the Bahserikowi Indigenous Medicine Centre held a day of cultural experiences in celebration of Children's Day, with the aim of including children in the house's programme. It was the first event aimed at children and the Bahserikowi team is already planning the next event exclusively for children based on these experiences. Among the activities, parents and children made body graphics with natural paints such as genip tree and cricket-vine, while others opted for drawings and graffiti paintings.



## Sonhação [Dreaming]

The Sonhação project activity was held with members from various organisations from Brazil and Italy, such as FIOCRUZ, Fórum Povos, Consultório Familiar, and others. During the meeting, which had the presence of specialists from various indigenous peoples, there were talks about indigenous medicines. The event was opened by Kumü Anacleto, a midwife from the Arapium people and other specialists from the Tikuna people.

Each expert brought their experiences and information about how indigenous medicines are practised by their people. This opened a debate about indigenous medicines between the experts and the Sonhação participants.

The team from the Centre for Indigenous Medicine stressed the importance of affirming the knowledge of indigenous specialists as indigenous medicine, the seven elements that make up the human body, among others. The Miriã Mahsã Collective also participated by discussing the need to address issues involving LGBTQIA+ youth and indigenous people.

The activity was also attended by indigenous anthropologists who are members of the Centre for Studies of the Indigenous Amazon (NEAI), such as Jaime Diakara and Silvio Bará, who also spoke about their studies of indigenous medicines within their peoples.



### Meeting of powers

Carla Wisu took part in the first edition of Potências [Powers], themed “O Presente é Ancestral” [The Present is Ancestral] in two round table discussions, held at Impact Hub Manaus in partnership with Ateliê Derequine. The round table discussion was on “Ancestry Creates” theme and featured a talk by Adolfo Tapaiüna and Estelio Lopes, mediated by Mel Farias. They discussed their achievements as young indigenous people within the spaces they occupy, such as universities and the labour market.



### Ballroom planning meeting with collective Miriã Mahsã and Casa Jabuti

In November, the Centre for Indigenous Medicine provided spaces for the planning of the Indigenous Ballroom event entitled “Ball dos espíritos Ancestrais” [Ancestral Spirits Ball], an activity supported by the Survival Cultural Institute. The aim of this round was to discuss the categories that went to competition that day, to talk about the Ballroom culture in the Manauara scene, and the importance of indigenous people also occupying this space as a political and inclusive space.





### **A visit from the IPAM journalism team from Brasilia**

We received a visit from a team of journalists from the Brasilia Institute for Environmental Research in the Amazon (IPAM). IPAM is a scientific, non-governmental, non-partisan and non-profit organisation that works for the sustainable development of the Amazon and has the mission of promoting science, education and innovation for an environmentally healthy, economically prosperous and socially just Amazon. The meeting was about the making of a documentary film and interviews with the Bahserikowi team, investigating the changes, how we perceive the pollution and fires that have been happening in the capital, Manaus, and what we can do with our indigenous medicine from the Upper Rio Negro. Pedro Tukano, Bahserikowi communicator and coordinator of the Miriã Mahsã collective, also took part in the interview.



### **Class with the State University of Amazonas Human Sciences master's programme**

We were visited by Human Sciences master's degree students from the State University of Amazonas. It was an opportunity to open a dialogue and tell them a little about the traditional medicine of the Upper Rio Negro and the origins of the diseases and healing formulas that are made at the Bahserikowi Indigenous Medicine Centre.



### **Wiõmahsã: experience with Dessano and Tukano kumuã and rapé [tobacco snuff] circle**

At the end of the month, we held an experience circle with kumuãs Durvalino Kisibi, from the Dessano people, and Anacleto Doe, from the Tukano people. At the end of the event, all the participants were invited to drink *aluá* and *ipadu* leaf tea, a tea that cures various illnesses and helps the body to relax and memorise, prepared by Carla Wisu. We listened to the kumuã chants to close the circle.



This report was written in collaboration with Anai Vera and revised by Alice Faria.

I am CRISTINE TAKUÁ, Maxakali people, educator, mother, midwife, thinker. I like looking after plants and learning from them. I am the director of the Maracá Institute and, together with other leaders, I have been developing cultural empowerment projects. I studied philosophy at Unesp in Marília, and over the years I have been thinking about Amerindian philosophies and the possibilities of decolonising thought in order to counter the colonial monoculture that dominates the ways in which knowledge is transmitted. I am one of the founders of Fapisp (Forum for the articulation of indigenous teachers in the state of São Paulo). I am in charge of taking care of the dialogue with the Four Living Schools, thinking about exchanges and contributing to the continuity of these dreams.

SAÚVA is a non-profit association that works as a network to promote the sustainability, autonomy and circularity of projects and enterprises; it is motivated by the regeneration of the environment in its entirety; the reduction of social inequality; the exchange of knowledge with traditional peoples and cultures in Brazil; the practice of self-education and the co-creation of other forms of economic relationship.

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### **Translation**

MARCOS MORAES

Dancer and choreographer, works as an artist, teacher and cultural producer; creator of The Performing Kitchen - Collaborative Platform for Artistic Research and Creation; graduated in Languages - English by FFLCH-USP; translates books and texts. He participates in Comunidade Selvagem since its beginning; He currently lives and works between São Paulo and Lisbon.

### **Translation revision**

ANNA BARBOSA

Brazilian translator and interpreter

## **SELVAGEM**

*cycle of studies about life*

*offers free notebooks, conversations, reading cycles and audiovisual materials.  
Your interest and participation give meaning and motivation to our existence.*

*If you would like to give back for the activities offered,  
we suggest supporting the living schools.*