

What can the body do in the composition: educations, forest, land, and water?¹

*Monica Silva Aikawa*²

*José Vicente de Souza Aguiar*³

*Kelly Almeida de Oliveira*⁴

ABSTRACT

The invitation to write about “educations among forests and rivers” prompts us to think about other forms of education. Questions arise: What is there of nature in us? What nature(s) inhabit us? Aren’t we part of it? What can education do with nature, as professors and researchers in undergraduate courses? This research allowed us to research nature and its objective was to explore hybrids between us-river-land-vegetation that transmute into educations between forests and rivers, closer to floodplain, fallen lands, forests in signs of unique teaching productions. Thus, we invite you to an educational experience that allows you to feel nature within us rather than merely having a cognitive understanding of it.

KEYWORDS: Education. Education among forests and rivers. Thinking about difference.

¹ English version by Maria Isabel de Castro Lima. *E-mail:* baulima@gmail.com.

² Doutora em Educação na Amazônia. Universidade do Estado do Amazonas, Manaus, Amazonas, Brasil. Orcid: <https://orcid.org/0000-0003-4695-9762>. *E-mail:* maikawa@uea.edu.br.

³ Doutor em Educação. Universidade do Estado do Amazonas (UEA), Manaus, Amazonas, Brasil. Orcid: <https://orcid.org/0000-0001-7754-1620>. Bolsista de Produtividade Acadêmica FAPEAM. *E-mail:* jvicente@uea.edu.br.

⁴ Doutora em Educação em Ciências e Matemática. Universidade Federal do Maranhão, Codó, Maranhão, Brasil. Orcid: <https://orcid.org/0000-0002-9397-3607>. *E-mail:* ka.oliveira@ufma.br.

O que pode o corpo na composição: educações, floresta, terra e água?

RESUMO

O convite para a escrita de “educações por entre florestas e rios” lança-nos em planos outros que não aqueles recorrentes dos atos de educar. Emergem indagações: O que tem de natureza em nós? Que natureza(s) nos habita? Não somos nós parte dela? O que podem as educações com ela, dadas nossas posições de professores/as pesquisadores/as em licenciaturas? A revisitación desse pensar-sentir-viver de nossas habitações de naturezas nos captura e nos mobiliza no objetivo de fluir modos de hibridismos nós-rio-terra-vegetação que se transmutam em feitiços de educações por entre florestas e rios, mais avizinados com banheiros, terras caídas, floresteiros em indícios de produções singulares. Assim, convidamos para uma experiência de educação capaz de sentirmos a natureza em nós, diferentemente de uma compreensão meramente cognitiva dela.

PALAVRAS-CHAVE: Educação. Educações por entre florestas e rios. Pensamento da diferença.

¿Qué puede el cuerpo en la composición: educaciones, selva, tierra y agua?

RESUMEN

La invitación a escribir sobre “educaciones entre selvas y ríos” nos lanza a otros planos distintos de los actos recurrentes de educar. Surgen interrogantes: ¿Qué hay de naturaleza en nosotros? ¿Qué naturaleza(s) nos habita(n)? ¿No somos parte de ella? ¿Qué pueden las educaciones con ella, considerando nuestras posiciones como docentes e investigadores/as em programas de formación de profesorado? La revisitación de este pensar-sentir-vivir nuestras formas de habitar la naturaleza nos captura y nos moviliza con el objetivo de hacer fluir modos de hibridación entre nosotros, el río, la tierra y la vegetación, que se transmutan en formas de educaciones entre selvas y ríos, más próximas a los banheiros, tierras caídas, floresteiros como indicios de producciones singulares. Así, invitamos a una experiencia educativa capaz de sentir la naturaleza en nosotros, más allá de una comprensión meramente cognitiva de ella.

PALABRAS CLAVE: Educación. Educaciones entre selvas y ríos. Pensamiento de la diferencia.

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If the human body is affected in a way that involves the nature of any external body, the human mind will regard such external body as actually existing or as something present to itself, until the human body is affected in such a way that excludes the existence or presence of that external body.

Benedictus Spinoza

Introduction

The invitation to write about “educations among forests and rivers” launches us into other plans that resort to the acts of educating in composition with nature in us. However, some questions arise: What is there of nature in us? What nature(s) inhabit us? Are we not a part of it? As professors/researchers in teaching degree courses, what can educations do with nature?

The history of humanity, so understood as sovereign in social relations and organization, in the production of knowledge, has also experienced individualities, deterioration, and zones of misery and wars. It moved away; it disconnected from nature, the human being tends to dissociate, as a being, from the animal being. As humans, we challenge ourselves to an essayistic writing of reconnection with the animal kingdom and its dwellings with the forests, with the lands, and with the waters, extending to the revolving question: In what ways do elements of us-water-earth-vegetation hybridisms act in “us-nature” to potentiate transmutations in the form of educations within forests, lands, and rivers?

We seek a construction of flows of us-water-earth-vegetation hybridities that are transmuted into forms of education within forests, lands, and rivers, closer to ripples, fallen lands, and forestings, in evidence of unique productions of creative teaching.

We say it from the place of a forestry being (Krenak, 2022), the one that inhabits our body-territory, who move away from salvationism, preservationism and other isms, given that the perspective is not that of academia, citizenship, urbanism, humanism, sanitation, but of the various ways of existing, feeling, of agencies, of becoming, of the bush, of the land, of the river.

In the idea of confluence, Nêgo Bispo (2023) highlights an interconnection with the knowings, cultures, and ways of life of traditional peoples with society, in the path of equity between urban and rural issues. Confluence moves in the search for a different way of thinking and living, in which dialogue and sharing are the energy of movement, given that we are sharing beings.

Among other intercessors in the production, we have Spinoza (2009) with his concepts of encounter and sensitivity with affects; Nietzsche (2012) with the affirmation of life; Bergson (2010) with creative evolution.

An ecosophy (Guattari, 2024) is summoned for the composition of writing, given the concern with the formation of an ecological human being. The ecology of human subjectivity, with a reinvention of the subject through the body and its ways of thinking and feeling; social ecology in equitable human relations; the ecology of the environment as possibilities for flexible, changing lives: these are lines that intersect in the ecosophical ideas we assume.

We use this narrative because when an Amazonian education is forested, it is driven and produced with creation and multiplicity. This article is made in joys, enchantments, encounters, becomings, experiences... of educations in forestings in this Amazon experienced and felt in its uniqueness, produced in daily life amid the different modes of human and non-human existence, the natures.

“To all of nature true!” – How does he plan?
Would nature fit an image *made by man*?
The smallest piece of world is infinite!
He ends up painting that which he *sees* fit.
And what does he see fit? Paint what he *can!*⁵ (Nietzsche, 2012, p. 43, original emphasis).

⁵ The gay science: With a prelude in German rhymes and an appendix of songs I Friedrich Nietzsche. Edited by Bernard Williams. Translated by Josefine Nauckhoff. Poems translated by Adrian Del Caro. Cambridge University Press, [2001] 2008, p. 22. Available at: <chrome-extension://efaidnbmnnnibpcajpcglclefindmkaj/https://www.holybooks.com/wp-content/uploads/The-Gay-Science-by-Friedrich-Nietzsche.pdf>. Retrieved on Jan 30, 2026.

This is a writing about what pleases us. In the smallest piece of the world, we produce a foresting that ends up in writing; it is another and, still, in educations. And to affirm life in these forested educations in invention or fantasy or image-writing, at certain times the plants, animals, winds, fire, lands, or waters with which they meet and change follow. In this writing, forestings and beings exist in the immanences and enchantments felt.

Cross-forest educations

Assuredly nothing forbids man to enjoy himself, save grim and gloomy superstition.⁶
(Spinoza, 2009, *Ethics IV, Proposition 45, Scholium 2*)

Around 2 p.m., I displace myself to my Amazon of a keyboard, computer, books, and drafts at the beginning of this writing. The cloudy weather in April and May, which announces the Amazon summer, brings drizzle, which is soon replaced by sunshine and its heat. Here we say it is sultry. It is not the meteorological terminology, but it is understandable and felt by bodies in Amazonian compositions. Insecurity in academic writing was also present, along with the rush to complete production and the responsibility to send it on time... Tension!

Faced with the thought in metric rhythms, I take a new path: that of feeling and appreciating the forest in its aesthetics, which points to an education of seeing and feeling, one that is carried out by the body, or rather by the exercises of corporeality with the forest. An education that seeks to listen to it and, imaginatively, understand what it says to humans. One that seeks to appreciate it by seeing and being touched by its aesthetics. For this, we do not mobilize taxonomic concepts, but acts of compositions between humans-forest-humans.

⁶ Spinoza, Benedictus de, 1632-1677. Translated by Elwes, R. H. M. (Robert Harvey Monro), 1853-Produced by Tom Sharpe. HTML version by Al Haines. Available at <https://www.marxists.org/reference/subject/philosophy/works/ne/ethics.htm>. Retrieved on Jan 30, 2026.



Picture by the authors



Picture by the authors

Moved by Étienne Souriau (2022), the artistic and compositional sense of nature stands out, instead of an explanation centered on the idea of the machine animal. “[...] We strive to situate the artistic instinct of animals within the full context of nature”⁷ (Souriau, 2022, p. 10). Nature (water, forest, land, and wind in the form of clouds) is an artistic composition whose appreciating bodies are led to tell tales, since it touches us and makes us imagine the percepts of water, forest, land, and air.

Other dwellings populate me and I feel that the objects initially set apart are not enough to write “educations among forests and rivers”, since they mobilize in floods. Very full of urbanity (Krenak, 2022), I go to emptying in another Amazon and in Deleuzian nomadisms, in a body-memory, I transmute myself into streets and river routes to reach the forest.

Smell of greens and browns.

Trees. Bushes. Roots. Leaves. Twigs. Thicket. Air.

Earth. Trail path. Fallen earth. Flooded soil. Mud.

Animals. People. Figures. Organisms. Human beings. Non-human beings.

Monkey’s sounds. Gentle wind. Sunshine. Shadow. Sweat. Water.

Living entity. Earth-Forest. Forest-Beings. River-Forest.

* F O R E S T *

⁷ “Nos esforçamos para situar o instinto artístico dos animais em todo o contexto da natureza.”

From this thicket, from this forest, an encounter is imagined. What would the afternoon be like where forest and educations meet? Would there be rain or sun? Or both? Would there be an encounter? What would they let themselves be affected by?

Deleuze and Guattari (2011) write that the encounter is not so much a physical encounter, but rather a conceptual connection, a way of exploring the connections between two beings, having them as an interconnection, a flow of different forces acting on the body. Spinoza (2009) divides the encounter between good and bad, adequate and inadequate. The first poses itself as something that suits us, rejoices us, and makes us flourish, there is an increase in our power to live. The second is the one we need to move away from, although it is more common because it reduces the capacity for existence, decomposes relationships, and handles itself in sadness. The position is manifested by joy! Let us choose the good encounters, then, as they contribute to our ability to affect and be affected.

Among forest and educations, forest-educations and educations-forest, there could be this type of encounter, good encounters. Forest and educations (de)composing themselves in the relationship, in exchange, in their subjective processes of confluence in which a time of creation of concepts for existences of the self is produced. A forest and educations that are others.

In a displacement in which education not only teaches, but also learns. Moreover, the forest is not an object, but life. Education could follow the wisdom of the plants, because “even when they have roots, there is always an outside where they form a rhizome with something else — with the wind, an animal, human beings”⁸ (Deleuze; Guattari, 2011, p. 28).

Education thinks: How to follow the plants? If I work with scientific, academic, and school knowledge, who produces knowings, human beings?!?! Would that be possible?

⁸ “inclusive quando elas são de raízes, há sempre um fora onde elas fazem rizoma com algo – com o vento, com um animal, com o homem.”

And what would an education be like that not only worked with knowledge validated by science, but with one that felt, thought, and lived? What would your work be like from that? The plants give us a notion:

Follow the plants: starting by fixing the limits of a first line according to convergence circles around successive singularities; then, observing, within this line, new convergence circles are established with new points located outside the limits and in other directions (Deleuze; Guattari, 2011, p. 28).

The forest is understood as a rhizome of human and non-human lives that inhabit it and are produced in knowledge: scientific, traditional, vegetable, animal, among others. She says, aligned with Spinoza (2009), that the body exists, how we feel it, and I feel my body-forest with multiple lines, with diverse beings and elements in many directions, variations, and intensities.

Education stops and thinks about different ways of doing. How to escape from its said foundation? This emerges to plant the forest in the bodies-education in a unique way, one that moves away from the tree and follows the line of escape with foresting.

What body do I have? How do I feel about it? In what ways do I allow myself to be affected? (Education is questioned.) Since the body is my power of acting (*agendi potentia*) (Spinoza, 2009), my strength to exist?

Some say that an education needs rules, discipline, curricula, and getting out of it is dangerous, because of violence outside of school. There is citizenship, a clear protection within the school space and the territory of education; little remains of the relationship between leaves, land, and non-human living beings. The body of education emerges through good encounters; it is very clean, free of forests and thickets.

As a variation, let us think about the forest and create the we-forest. The West has been permeated by exploratory colonization and has moved

away from the forest; it has not understood itself in it. The us-forest reminds us of this territory we inhabit and that inhabits us: us, from the north of Brazil, us, from the Amazon, us, Amazon.

While Spinoza (2009) tells us about the moderation of affections, the us-forest mobilizes thinking-feeling-living in appropriation of this world in an art of learning to live in harmony with affection in goodness, joy, and happiness. It moves away from the gloomy superstition of the epigraph.

We can say that in forestings, existences are potentiated... and forests educate, educate us with their captures and kidnappings from urbanity. Their nomadology (Deleuze; Guattari, 2011) propels us ecosophically toward a social, mental, and environmental organization (Guattari, 2024) in which the affirmation of lives is the importance.

Wind of dust and colors.

Seeds. Pollen. Radicle. Ants. Butterflies.

Soil. Wind line. Light crack in the crowns. Sultry weather.

Slime. People. Figures. Cobwebs. Beings. Beetles. Bacteria. Gia.

Worm. Fungus. Herbs. Rocks. Sky. Water. Thicket. River.

Living entity. Forest-Lines. Rhizome-Forest.

* F O R E S T *

What flows in us-vegetation, us-forest hybridity modes? What are the transmutations in educations made among forests? What evidence of unique productions are produced in forestings?

In the energies of movement, in good encounters, foresting constitutes an alternative way of understanding life, an organization distinct from the cognitive, as it is a way to understand the dynamics of the forest as a space in constant transformation, in which several elements interact and change, creating molecular meanings and possibilities.

A reforestation of educations produces evidence in modes of fluidity with the different modes of existence, with lives, with laughter; it becomes

appreciable for the manufacture of other teachings, other schools, other universities, some that are for the production of good encounters, joys, that enhance life.

It transmutes into escapes from the root foundation (Deleuze; Guattari, 2011), the foresting meets the singularity and breaks the earth with ebb roots; it emerges by and with creation. Here, the rupture of the soil is not a problem; it is inherent to life. The creation of educations in foresting is transformed into rhizomatic education, which follows the wisdom of the plants making rhizomes with the animals, the organisms, the beings, the wind... With the feelings of these minors of the forest, educations are produced in nomadisms, ebbs, and fluidity.

In forestings, there are different fabrications. In educations, there are fabrications.

In forestings, the root leaks out of the soil. In educations, leaks are powerful.

In foresting, the fallen trunk produces new lives. In educations, there are lives so that walls fall.

In foresting, beings diffuse. In educations, one must learn to live multiplicities.

FLOWER-EST

FLOWER-STEM

FLOWERS-LOOM

FOREST(S)

Forest-rhizome, forest-multitude... forest-people, us-forest?

An education in forestings flows with enchantments, joys, coexistences, it affirms life, lives.

Body-earth, earth-body: terraining education

From inside a bus, I contemplate a May sunny dawn that cracks slowly over a populated urban spot. Voices in the background, through the window, I notice trees that seem to dance with the incessant movement that breaks over the silence of the sunrise in the Eastern Amazon. The sound, the rhythm, the light, the peace—even if for a brief moment—and the forestings, all of them accompany me.

Amid paths, crossings, and floodings of teachings that manifest in other ways in the space-time of academic writings in forestings, I remember: “What nature asks, Earth has”. This phrase is the logo of an agricultural product store. Used as a metaphor, it reveals that the Earth is portrayed as an inexhaustible source of resources; that it has everything we need to live. It offers us everything, and yet we do not care enough for it. Without it, nothing would exist.

However, we excavate it, dig it, suck it, asphyxiate it, exploit its riches, and fossick its insides in search of more resources, to the depths of the oceans. We build skyscrapers, open tunnels, undermine, devastate, tear off its natural cover, scar the Earth and kill its living inhabitants. We break biome cycles, interrupting and altering them. We plant sterile food, seedless fruit. We accelerate the reproduction of poultry, pigs, cattle. We prefer ultra-processed food. We pollute with the waste of what we call *progress*.

Sadness breaks hearts
Sensitivity, caused by
Devastating human actions.

Sick, nature cries, agonizing
With this inordinate destruction in
Its forests, rivers, inhuman attitudes.
A sensitizing revolution is urgent,
To change these insane solutions.
(Frazão, 2021, p. 54)

And this goes on, until the moment comes when the Earth groans and trembles, as if in labor pains. When that happens, everything falls apart. It is a seismic jolt in human vanity. What is left is the mud from our waste, swallowing everything. The Earth feels and speaks, sends signs, communicates its state of resistance about what it can and cannot do anymore, but we are not literate enough to understand this language. The neoliberal pride that devours the planet prevails.

Last Wednesday, May 21, 2025, for example, the Brazilian Senate formed a majority to approve Bill No. 2.159/2021, which establishes the General Environmental Licensing Law (LGLA), which has been in progress since 2004. Better known as the “bill of devastation.” In the exact year in which the 30th Conference of the Parties, a meeting of countries that are signatories to the United Nations Framework Convention on Climate Change (UNFCCC), takes place in the Brazilian Amazon, the approval of such a law is a setback, casting doubt on the success of the event and compromising lives in the country.

The loosening of environmental licensing rules, promoting self-regulation without considering territories in the process of recognition and demarcation in the country, especially Indigenous and quilombola territories, can trigger new ecocides. Devastation, deforestation, and degradation of the Amazon rainforest in Brazil are among the ten worst ecocides on the planet, according to the British newspaper *The Guardian*⁹, as it is a stabilizer of the climate system. Timber exploration, mining, the advance of agribusiness, and the probable exploration of oil at the mouth of the Amazon River can accelerate the point of no return for its recovery.

It is worth remembering that the Federal Constitution, in article 225, “guarantees Brazilian citizens the right to an ecologically balanced environment”. In this sense, there is “[...] an understanding of ours – and this is cosmological – that everything that was born on account of nature

⁹ Information available at: <https://www.theguardian.com/environment/gallery/2010/may/04/top-10-ecocides> Access on May 25, 2025.

belongs to all of us” (Santos, 2023, p. 61). The access to the land, then, occurs through the spatial distribution and concentration on which we are all settled, but not inhabited by the land as a body, as a living organism connected to the land. Peoples “are disconnected from nature, they do not feel like nature” (Santos, 2023, p. 10), they do not feel like earth-body, earth-body, earth-territory of life.

The land is one of humankind’s most precious possessions. It is the trigger for the countless wars whose motivations are not only economic but also religious. The land is also sacred. In the Amazonian language, there is a saying: “My belly button was buried where I was born”. The being is a connection with the land where they were born. We are not content with the land we inhabit when we understand it as resources/properties. The body disconnected from the land seeks to exclude original peoples and traditional communities from their territories. For the body guided by the idea of property, land has only financial value, and the ethics of the well-being of humans, animals, and forests are no longer significant.

I decorated my soul,
Planting my garden.
I adopted a Shakespearean view.

My flowers? I planted them!
My garden? I tried to cultivate it!
Exercising my Aquarian essence.
Enchanted, my hummingbird remained captive,
Tasting nectar from the tropical flower.

(Frazão, 2021, p. 26)

We create and move in world territories, seeking other territories, converging, transflowing, hatching from surfaces, sometimes fertile or arid. Educations follow the flows of pedagogical weathering, which surround and

devastate free, creative, dissident bodies, dissonant with the geologies predefined in eugenic theories, but we resist.

In confluence, we are the soil of springs, gullies, and *massapês*. Among fertility and erosion, we circulate in deserts, beaches, gardens, and fields. We spread our seeds guided by the winds that blow from the lands. Thriving educations arise among volcanic eruptions, earthquakes, pores, faults, fractures of underground and subcutaneous rocks to give rise to new forestings, raised on ridges, folds, escarpments, cliffs, fjords, pits, gulfs, oases, reefs, and valleys.

We do not follow the logic of earth, ground, soil, or asphalt – Finistère¹⁰. We seek hidden aquifers that become wells to transmute practices calcified by centripetal colonialism. Our intention is amorphous, misshapen, deformed. It can be a line, curve, abstruse, spiral, escape route, or daydream only, but let it be an experience.

In this wandering through multiple reforestations, educations flow in propulsion from caves, slopes, canyons, slopes, because our jet has fresh water, making us jet-black soil of the Amazon.

Our people also said that the land gives and the land wants. When we say this, we are not talking about the earth itself, but about the earth and all its sharers [...]. It is simple. It is not necessary to do soil analysis because the land already says what it is willing to offer (Santos, 2023, p. 59).

Walking, we begin to terrain the educations in foresting, pursuing the temporal and spatial cosmological coordinates that guide the trajectory of our existence. In terraining, we show ourselves as we are, we make ourselves known to ourselves, and we move toward knowing the other; in knowing, “[...] we go back to the things themselves” (Merleau-

¹⁰ This expression derives from the Galician "finis terrae," meaning "end of the world," which in Spain corresponded to the westernmost point of the Camino de Santiago de Compostela. In the text, it is used as a paraphrase to represent the end of the anthropocentric world.

Ponty, 2011). Thus, through terraining education, we become a *terreiro*, an open and sacred space, a place of encounter and ancestral celebrations. In terraining, we find the magnetic pole that attracts the needle of our compass, telling us that we are not above the Earth nor below it, but inclined on the same level, in the same flow, converging in the same body-Earth-mother in our *terreiros*.

In the *terreiro*, we went to see the stars because at the beginning of the night it is important to see the moon — whether it is new, crescent, or decreasing — and to see the stars. The house is made according to the location of the terrain, the position of the doors and windows, and the position of the moon. The house is all that. You demarcate your house in the soil, but you also demarcate it in the stars, positioning yourself within a cosmological relationship. How far you are from your farm, how far you are from the roads, how far you are from your neighbor (Santos, 2023, p.41).

The Earth is Mother Home. We are the *terreiro*. The mother's womb is the first territory we inhabit, the earth from which we are formed, the first inhabited *terreiro*. Each mother, human and non-human, carries within her the seed of the Earth Body that generates life.

Naturaleza de Mmá

*Uuchi (the mountains) and Ipa (the rocks) are your bones
because all the rocks compose the bones of the earth.
Süchi or Schi (the rivers), Wüinñchira (the springs), and
Sainñmmá (the stagnant waters) are the Suwüinña Sücha,
that is, its blood, its tears, its sap.
Mmáshi (the sand), Pootshi (the mud, slime), and Sükalira
(the dust) are its flesh, its muscles, its viscera.*

*Shushula Mmá is the pulp of the Earth.
Walatshisujuula is its heat, its vapors, its breath, that form
its respiration,
their excretions, their exudations, their mucus.
Mmarüla is its fetid, pungent, root-like smell.
Anoi (its plains), Watchuashi (the desert), and Ji'ichi shape
its face, feature, aspect.
Its bosom is as warm as the womb. Its heart is fire. But the
other
parts of its body are hidden from view because they are divine
and we cannot understand them*
(Maestro Wayuu Ramón Paz Iipuana in Haesbaert, 2021, p.180).

To take care of the Earth-territory as a maternal body, we have to understand the “multiple territories of life” that coexist in it. For this, our degree of involvement and belonging must transcend the anthropomorphic body and spatial planning policies, also integrating non-human lives, and manifesting the link with the forces of the Earth that welcome and incorporate us all (Haesbaert, 2021).

In communion with Mother Earth, we are water. Our body is composed of 70% water. We are fire. As we grow, the water comes in contact with the fire, we produce energy for our growth. We are air. With the air we breathe, we perspire and, little by little, we age, transpiring our own existence. Ultimately, we are earth. When our existence ends, we return to the mother's womb of the earth (Santos, 2023). The foundation of life, the earth is present from the beginning to the end of humanity. From the earth we came, to her we shall return.

Thus, in the body-earth-mother, we are all migrants, we are all refugees. We are all camped, waiting for welcome, otherness, hospitality, desirous of a *tekoporã* (a good life) in a *yvyमारäei* (land without evils), as the foundation and nucleus of new and other educations.

Earth-rhizome, earth-multitude... people-earth, us-earth.

Body-earth-mother

Terraining education

Body-earth, earth-body

E A R T H

Body-composition: water passes through life

*Bring me a glass of water, I'm thirsty
And this thirst can kill me
My throat asks for some water
And my eyes ask for your gaze*

*The plant asks for rain when it wants to sprout
The sky soon gets dark when it's going to rain*

Song Tenho Sede [I'm Thirsty], composed by
Dominguinhos and Anastácia,
popularized in the voice of Gilberto Gil.

The city is strongly wrapped in noises; some produced by combustion engines such as cars, motorcycles, trucks, buses, brushcutters; others by household appliances such as blenders, mixers, and electronics such as televisions, cell phones, even in the latter there is a stimulus-response relationship, since it produces sound qualified to draw attention, when it rings, it is to be promptly attended to. The obligation to listen to the sounds of industrial production is imposed on life. In a noisy life, silence seems like a strange, even uncomfortable thing.

Listening to the silence of machines connects human life to others while, at the same time, helping us understand nature within us, even as classification separates the human from nature. To highlight this symbiosis that links the human being to nature, in fact, natures have never existed separately: "The human body is composed of about 60% to 70% of water" (Jornal da USP, 2025). The moving being, whether human or in other forms of existence, has in their bodies the chemical compound

H₂O, which is essential for life on Earth. Water passes through the lives of plants, animals, and humans. Where there is water, there is life; a life that takes place in acts of combinations, makes lives flourish, and vitalizes their existence.

The symphony of birds is carried out by the way of expression of each species with its rhythm and harmony; some begin to sing around 4 a.m., others later, and others at dusk. But they sing according to their natures, as Souriau (2022) said, with their artistic senses.

When rowing, we feel and hear the artistic beings of the lives, a body-water composition that invites us to listen to and appreciate other sounds: those of nature, water, birds, and the breeze on the body. Some display their synchronized flights over the water of the Negro River. A species that performs its flight with geometric precision, flies above the river level, maintaining the height, with a leadership relay, in the shape of an arrowhead. It is said that the first one opens the wind, and those that follow it receive less resistance from the air. In fact, nature made him with intelligence to exist and to fly in a pattern of organization; others, like a naughty boy or girl, fly in a rhythm of adventures, with juggling, at the same time that they change direction and height over the level of the river. One species continues to reverse the lead; another flies its own way. Some with a withered trajectory, others in their freedom, at the same time that they summon unpredictability. But all in composition with water. Grebes are diving and fishing birds that can remain submerged for a few minutes while searching for prey. The swallows fly over the water, and in some moments of their flights, they extend their beaks to drink water.

When one least expects it, one sees the precise act of a hawk; with its precise flight, it captures its prey that was on the surface of the water, carrying it in its claws, while it tries to resist and get rid of them. At another point, a porpoise rises to the surface, rips through the water, and returns to the bottom. Some seem to be experienced porpoises in the

act of rising to the surface and returning to the bottom; others seem to be apprentices in the art of rising to the surface, and they are not as elegant as the experienced ones. The impression is that they are puppy-porpoises, apprentices in the art of floating, breathing, and producing porpoise-like sounds.

In the paddles, closer to the riverbank, one hears the encounter between the waves and the sand, the vegetation, and the stones. All produce specific sounds and characteristics depending on the nature of the encounter, either with the stones, or with the sand on the beach, or with the trees on the banks of the Negro River.

When the species meet, the birds produce their sounds. Together, they seem to be in the competition phase. Still, our bodies are touched and feel that nature is calling us to hear and feel them.

It is inevitable not to hear the sound of the silence of machines, the one that living beings produce, which is often not prestigious for different reasons, even because we are not led to appreciate them and recognize their impacts on human existence.

It is necessary to learn to feel and hear the sounds of nature, either to honor it or to invigorate life. Invest in activities that connect humans to the forest, land, water, and air, so that it becomes possible to understand that nature does not exist outside existence, but is integrally in it. The human is an integral part of it. There is no living being that is independent of the forest and its production; there is no living being that is not dependent on the fruits of the earth; there is no living being that is not dependent on water; as there is no one who lives without air, especially oxygen.

In the absence of water, the forest, the earth, and living beings shall have their existence in peril of death. In the absence of water, agricultural production, gardens, and parks will be destroyed; in the absence of water, the land becomes dry, the lives that inhabit it are at risk of death; in the absence of water, the human body and living beings have their organs

compromised; in the absence of water, the forest is destroyed; in the absence of forests, there is no rain, and without it, there is no life. To produce, nature requires water since “é preciso a chuva para florir” [flourishing needs the rain] (Song *Tocando em Frente* [Going/Playing Ahead] by Almir Sater and Renato Teixeira, 1990).

The waters in the Amazon trail rivers, lakes, creeks, and boreholes. In them, aquatic lives are guaranteed; the lives of men, women, and children are carried out in contact with the waters; with the waters and on the banks of the rivers, and short-season crops are grown, with a production cycle of less than a year. Human lives are adapted to the water cycle and to river floods and droughts.

Climate change threatens lives, whether human, animal, or forest. With the drying of the rivers and the increase in their temperatures, the ways of life in the Amazon became imbalanced, causing the deaths of fish, porpoises, and alligators, among other aquatic life that depend on water to survive. The flooding in the Amazon, at levels beyond historical norms, destroyed perennial cultures and historically built dwellings.

Water is a composition of life, with all living beings, living humans, living animals, and living forests. In the Amazon, living animals seek the banks of rivers, creeks, and lakes to drink water; bromeliads, which have not developed forms of displacement, store water in their leaves to sustain their lives. There is no life without water. Life is carried out together in the encounter with water. Spinoza (2009) states that the nature of this encounter is of composition, since it affirms life; it makes the seeds sprout, the gardens bloom; it relieves thirst.

The waters shelter the enchanting powers of porpoises; they are capable of investing and seducing female lives; in them are supernatural forces capable of provoking emotional shocks in human lives. Some say that churches in the Amazon were erected on the head of a snake (Bernarde, 2017). But some say snakes enchant fishers. One must be attentive to avoid being controlled by its power. Religions of African

origin, such as Candomblé and Umbanda, pay homage to Oxum, the mother of freshwater rivers, associated with beauty, happiness, and love. In the waters, there are the percepts of the rivers with the enchanting powers of snakes and porpoises; in the forest, the enchantments of the curupira, which charm hunters and make them get lost in the forest; in the air, the flight and singing of the shroud-shredder signals the death of a person. Nature is a place of immanent life and life that takes place in imaginary percepts.

Nature in us consists of an invitation to a literacy of the body, whose main act is to appreciate the aesthetics of nature; to feel its smells and the breezes produced by it; to hear the sound composition produced by it; to see the movements of living beings living in rivers, creeks, and lakes; to observe and feel the smells produced by the forests; nature in us consists of an invitation to learn to listen to the sound of the silence of machinery, the one whose composer is nature.

We-water-earth-vegetation and educations

h y b r i d i s m s

A us-nature in becoming, in joyful potencies of educations of the body, of experimentations of the teacher/researcher/self that educates, who is produced in the form of educations among forests, lands, and rivers. That in the smallest part of the world, of this smaller Amazon that inhabits us, it ended up in writing.

Forested, terrained, and watered educations were invented with enchantments, joys, and hybridized with plants, animals, winds, fire, the earth and rivers. They affected and let themselves be affected, they girded themselves in encounters and transmuted themselves into feeling, thinking, living.

The feet on the forest grounds mixed with the roots and plants; the eyes turned to the sky, watching beams of light amid the treetops; the hands, in composition with the oar that moved into the waters, produced this writing-image. And in the midst of illusions, becomings, untimeliness, and fictions, in this post-news evening of a cold spell in the southern region of the Amazon, words converge, and other educations are made, detached from prescriptions, in ruptures of citizen understandings and in flows of narrowings with foresting. It is necessary to aestheticize human life in composition with the aesthetics of nature, so that we can feel and hear the sounds it produces.

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Rhizomes of human and non-human lives.

Supernatural forces. Emptying in Amazonias.

Loose ends. Cobwebs. Plant wisdoms.

Sacred Earth. World territories.

Cave propulsion.

Black water. Sweet Earth. Cosmological vegetation.

Terraining Educations in Florestings. Body Movements.

~ N A T U R E ~ I N ~ U S ~

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