

Articles

The ethics of care in “Nós”: dreaming our schools in Merengue

A ética do cuidado em “Nós”: sonhando nossas escolas em Merengue

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Abstract

Everything seems to point to educational spaces being marked by affection, making it impossible to promote strictly cognitive-rational processes and environments. The teaching and learning process entails both intersubjective and intrasubjective encounters. We are confronted with the discrepancies and inquiries that others evoke within us; we find ourselves with our narratives, shaped by a trajectory defined by their intensities. The literary canon, and children's literature in particular, offers a plethora of works that delicately encourage reflection and engagement with complex issues that are challenging to navigate in the context of the school environment. In light of the aforementioned considerations, this study explores the ethical dimension of care in educational processes, with a particular emphasis on the principles of hospitality, empathy, and social denial. The conceptual discussion is grounded in an analysis of the children's book “Nós”, authored by Eva Furnari, which offers valuable insights into the nature of relationships in educational contexts.

Keywords: teacher-student relationship; empathy; educational processes; students; educators.

Resumo

Tudo leva a afirmar que os espaços educativos são marcados por afetos, sendo impossível promover ambientes e processos estritamente cognitivo-rationais. O processo de ensino/aprendizagem envolve encontros intersubjetivos e intrasubjetivos. Deparamo-nos com as diferenças e questões que o outro desperta em nós; encontramos-nos com nossas histórias forjadas ao longo de uma trajetória que é marcada por suas intensidades. Encontramos na literatura de forma geral, e na infantil em específico, um número significativo de obras que delicadamente nos mobilizam a reflexões e enfrentamentos de questões complexas e difícil trato no cotidiano das escolas. Diante do exposto, o presente trabalho discute a dimensão da ética do cuidado em processos educativos, com destaque aos princípios de hospitalidade, empatia e desmentido social. A discussão conceitual é construída a partir da apresentação e análise da obra infantil “Nós”, de autoria de Eva Furnari, apresentando importantes elementos para pensarmos as relações estabelecidas em contextos educacionais.

Palavras-chave: relação professor-aluno; empatia; processos educativos; estudantes; educadores.

INTRODUCTION

Everything seems to point to educational spaces being marked by affection and to the recognition of the limited possibility of promoting strictly cognitive-rational processes and environments. The teaching and learning process entails both intersubjective and intrasubjective encounters. We are confronted with the discrepancies and inquiries that

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others evoke within us; we find ourselves with our narratives, shaped by a trajectory defined by their intensities.

As stated by Almeida and Naffah Neto (2019), in relation to students, there is a whole universe that moves implicitly, due to its subjective nature, composed by emotional manifestations - many of which are not expressed verbally. This consideration can be extended to educators as well. These manifestations participate in people's existence and in relationships established in school life, collaborating to the success or failure of the learning/teaching process. Therefore, since humans cannot refrain from experiencing fields of affection, we invite you to reflect on educational processes aiming to build respectful relationships that promote development and creation in students and educators. May we experience "care for us" in the educational environments we build.

According to Kupermann and Dean-Gomes (2021), psychoanalytical investigations oriented by a sensible and implied perspective are evidence of the centrality of the ethics of care in educational processes established between educators and pupils. This perspective understands hospitality and empathy as fundamental ethical-relational guides of pedagogical practices, contributing to the creation of less violent and potentially less traumatic connections. Thus, care is not configured as a moral addendum to educational practices but is rather an ethical operator that directly affects the quality of relationships and the subjective effects produced in them.

Sándor Ferenczi (2011a), from his early works - that preclude even his consolidation as a psychoanalyst - called attention to the inherent delicacy of educational processes, which can both favor healthy experiences and create psychic suffering processes depending on how relationships are established. In a more precocious manner, Ferenczi invites us to reflect on the contributions psychoanalysis can offer to the creation of more welcoming, ethical educational environments that favor the students' development.

This shines a spotlight on the need to consider the more sensible dimension involving educational processes. We then understand art as an accessway that is privileged in work containing affective dimensions. Rancière (1995) tells us about "the distribution of the sensible" in artistic creations as a "commonly shared whole" that, in being divided in parts, can be sensitive to a certain group (Rancière, 1995, p. 7, our translation). The author invites us to think on the meaning of aesthetics as "[...] a mode of articulation between ways of doing and making, their corresponding forms of visibility, and possible ways of thinking about their relationships (which presupposes a certain idea of thought's effectivity)" (Rancière, 1995, p. 13, our translation). The author emphasizes the importance of sensible voices that inevitably engage with social, political, and institutional times of their production, but that also surpass them. In the words of the author himself, art presents "[...] a delimitation of spaces and times, of the visible and the invisible, of speech and noise, that simultaneously determines the place and the stakes of politics as a form of experience" (Rancière, 1995, p. 17, our translation).

The formal dimension of this article's writing recognizes its inspiration in Rancière (1995) from the notion of "the distribution of the sensible", comprehended as a regime that organizes what can be seen, said, and recognized as legitimate experience. In this perspective, the analysis expresses that all methodological action - contour, description, conceptual choice, and narrative emphasis - is part of a distribution of visibility and enunciability. This article aims to expose aspects that are frequently disqualified as "minor" (affection, delicacy, narratives) and treat them as a pertinent subject in scientific production. Therefore, our approach brings the ethics of care and the distribution of the sensible as complimentary methodological operators guiding towards an interpretative attitude that is not moralizing and implied, sustaining writing that recognizes the aesthetic-political character of research itself by making relevant the narrative and affective dimensions of the process of creating knowledge.

The literature - in general, but specifically when focused on children - has a significative number of works that gently mobilized reflections and confrontations of complex issues that are hard to treat in the school environment as well as an expressive amount of research dedicated to investigating the potential of these works in educational practices (Da Costa, 2023). Literature

[...] crops what is real, synthesizes it and interprets it from the perspective of the narrator or poet. Thus, it manifests - through fiction and fantasy, **knowledge about the world** and offers the reader a **standard for interpreting it**. Conduit for humanity's cultural patrimony, literature is characterized with each new work by the proposal of new concepts that provoke the subversion of what has been established. (Cademartori, 1986, p. 23, emphasis added; our translation).

Among these works we find "Nós" (Us/Knots), a book written by Eva Furnari in a simple, yet not superficial, manner. Although the book is recommended for the final years of early childhood education and the first years of elementary school, its interpretation and the pedagogical work associated with it can be adapted and reinterpreted for other age groups. This is especially true in a reading process of an analytical-theoretical nature anchored in the ethics of care, whose interpretative power is not restricted to a specific age gap, rather extending to multiple dimensions of human relationships. In this sense, the book is also particularly productive as a formative experience in initial and continuing teacher training processes due to its affective, aesthetic, and sensitizing character, being able to mobilize ethical and pedagogical considerations in educational practices.

Eva Furnari introduces us to Mel, a girl born at a time when people came from cabbages. However, she came from an unusual cabbage, which caused her to be constantly surrounded by butterflies, unlike other children. Mel had to face all misfortune surrounding those that do not fit the norm; she suffered, felt, and showed the pain in her body. From a Ferenczian perspective, we can say that Mel had her "Language of Tenderness", which belongs to the playful/child-like universe, muted by the language of passion, which echoes the voice of processes of domination (Ferenczi, 2011d). So, Mel and her universe herald sensible voices that, when shared, invite us to reflect on ways of doing and modes of thinking of our time through the potency of affection in thinking (Ranci re, 1995).

The book goes on to share stories of encounters and transformation, as we will show below. For now, it matters that "N s" will be the central sensible thread of our discussions in the article, which will also dialog with authors inspired by S ndor Ferenczi as well as the Hungarian psychoanalyst himself in move to support the ethics of care in educational processes. In these meetings and dialogues, we aim to bring together the ethics of care and expanded conceptions of health and the body, based on the propositions of psychoanalysis involved with a sensible approach, as well as inviting authors who call on us to decolonize relationships and bodies. We also hope that, after encountering the violence that marks the domain of the language of passion, we can loosen our tongues and ears, witness, and be witnesses in the process of recomposing tenderness, just as Eva Furnari's book invites us to do.

We emphasize that we present the image of Mel and other characters that make up the work "N s", not as a static representation of students or educators, but as a call to think about relationships. As Gondar (2012) states, the dimension of oppression and the disallowance of suffered pain, which legitimize the perpetuation of violence and suffering, are closely linked to relationships and not to individual issues per se, even though they cause personal suffering. According to the author:

Ferenczi built this model from familiar stories that involved an abused child. However, this model does not favor characters, but relationships. Relationships of power, dependence, devaluation, disrespect; in short, political relationships to the same extent that affections such as vulnerability, ambivalence, humiliation, and shame can be considered, as Homi Bhabha proposes, political affections. (Gondar, 2012, p. 196, our translation)

Furthermore, as Ferenczi (2011c) points out when reflecting on the analytical process, we are all, deep down, children seeking reasons to continue existing.

In this paper, we chose not to present a separate theoretical section. This decision is based on a methodological choice consistent with the object of analysis and the theoretical framework we adopted. The mobilized concepts are understood as analytical operators that are constructed and deepened in the interpretive movement itself. Methodological rigor is thus expressed in the continuous explanation of theoretical references throughout the analysis, in direct dialog

with scenes and narratives we examined. This procedure recognizes the procedural, implied, and relational nature of knowledge production, supporting an articulation between ethics, aesthetics, and analysis.

Based on the concepts chosen for the sensitive prose promoted by the encounter with the book, we will use a subdivision into moments that were not signaled as distinct by the author a priori, whether as chapters, topics, or any other notation. Therefore, from our perspective and focus on "Nós", we will separate our articulated dialogs into four moments. Throughout the reading of each one, the story will be recomposed in dialogue with the chosen analytical framework.

We also note that the concepts in this work will serve us in the same way toys serve children in their desire to play. Much as leaves, sticks, stones, balls, and dolls are appropriated by the children as materiality from which they engage, expand their thoughts, elaborate experiences, explore themselves and the world, we operate with our concepts in our intertwined relationship of thinking and elaborating lived experience in the desire to expand our thoughts and conditions of creation. Thus, we will promote approaches to psychoanalytic concepts with understandings "born of other cabbages" which, as came to be in the city of "Merengue", dreamed into existence by Furnari, coexist with their distinctions, constituting a diverse and powerful environment.

THROUGH THE COMINGS AND GOINGS OF MEL: THE PATH OF AN UNWELCOMED CHILD?

Our Mel, conceived by Eva Furnari, was born in a small city called Pamonhas. She lived in a yellow house. Close to her body she brought something different: wherever she went, many butterflies always surrounded her. Mel's difference was cause for laughter and mockery from the city residents, who said: "She was born in a weird cabbage;" "in a moldy cabbage;" "in a 'cabbagy' cabbage". She was an unwelcome resident/guest in her city, and the way she was born was cause for the amusement of others. Mel was hurt by this but strived - unsuccessfully - not to cry. She would soon run to her house so others would not see her tears. Until one day she was surprised. The desire to cry did not come, but she felt a pull in her foot and, when she looked, she saw that her pinky was tied in a tight knot, like a sailor's knot (Furnari, 2012).

Early in our lives, a condition becomes clear: humans only exist through building relationships with others. Therefore, the desire for recognition and recognizing this desire will always pass through the recognition of "the other as other", which can be thus stated: "if I exist, the other also has a right to existence and meaning" (Enriquez, 2004, p. 13, our translation). In the same manner, knowledge can also only be built in effective relationship with others that allow for the suspension of hypocrisy and pretended neutrality. We must, thus, be recognized and invested with affection. Babies, being closer to inanimate, must be vitalized by adults (Ferenczi, 2011c).

However, much like Mel, among children who are born into this world there are those who might have their existence received with less hospitality, being many times even an unwanted presence, which is an intimate part of their intrapsychic constitutional process. As stated by Ferenczi (2011c), in his work "The Unwelcome Child and His Death-Instinct", the "unwelcome guests" in the family - which I extend to society in relation to the necessary care with childhood, might have their "will to live" and their ability to create and play compromised.

Besides, as shown by the residents of Pamonhas, there is not always a group with which one can build resources for non-traumatized social bonds, with the company of peers to eroticize and play despite such an adverse reality. These considerations are important insofar as it is necessary to highlight the perversity and effects, including the intrapsychic ones, of social exclusion processes. Even so, Mel still strived to be alive, emphasizing movements that counteract mortification, the power of denunciation, and the disruptive and resistant effect of the subject in contexts that transcend them, whether from a social perspective or due to the finitude of life. Thus, it is understood that the subject's development process throughout life has both an intrapsychic and interpsychic character, and that the good or bad reception

of children who come into the world is often also permeated by markers of difference in their intersectionality - race, gender, class.

As Kupermann and Dean-Gomes (2021) point out, Ferenczi draws our attention to the need for adults to be flexible when interacting with children, as there is, depending on how this relationship develops, a risk of causing difficulties in the development of the infant's nascent psyche. Ferenczi criticizes the excessive curtailment of children's spontaneous dispositions in prioritizing the acquisition of a certain discipline; he states: "[...] instead of doing what is commonly done, going on using the great power which grown-ups have over children to stamp upon their plastic minds our own rigid rules as something externally imprinted, we might fashion that power into a means of educating them to greater independence and courage". However, Mel's encounters reproduced the prevailing social norms: "[...] being born different and having butterflies with you" is not normal and should be rejected.

Thus, when considering social processes, it is worth highlighting, in Pamonhas and in our society, configurations in which the body, playfulness, and feelings are constantly monitored and controlled. The way we are born, grow up, and live are evaluated based on scripts and stereotypes, with "deviations" being punished, just as Mel's birth, the butterflies that accompanied her, and her knots were considered failures. As stated by Kupermann and Dean-Gomes (2021, p. 43, our translation):

This traumatic mode of knowledge transmission would be countered by another, in which the integrity of children's psychological processes would not face so many risks, tending toward better consolidation. This is an education based on the language of effective "tenderness" - the loving disposition that the child engenders with their caregivers - and the internalization of non-oppressive, i.e., emancipatory, loving experiences.

However, in Pamonhas, education and relationships were through Pedra's (Stone's) hardness, therefore traumatic, not leaving room for the freshness and vigor of tenderness. In Pamonhas, denial reigns supreme, and the space for testimony fades away.

SOCIAL DENIAL: THE ABSENCE OF WITNESS

Situations of mockery were repeated and tears did not come, but Mel was faced with another and then another knot. Even wanting to cry and squeeze the sadness away, she couldn't and new knots insisted on appearing in her body. She feared that, besides the butterflies, the knots would become reason for mockery and struggled to hide them. Until a seventh knot appeared in the tip of her nose. After much thinking, almost knotting her thoughts, she understood that Pamonhas held no real friends, people who would listen to her and validate her pain. She said goodbye to the city and left disguised in an old refrigerator to which she gently said her goodbyes as soon as she could, taking with her the penguin ornament. When she arrived at the top of the mountain, she greeted a tree, the Moon, the stars, but got no reply. Moving on, she found a cow with whom she tried to bond. Since she got no reply, she tied a small knot in the tail of the animal, who got furious. To escape, she dove into the river and swam (Furnari, 2012).

Ferenczi favors us with a reading that, at first, is geared towards certain relationships established between adults and children, but that we understand can be broadened to other social relationship contexts. The author speaks of the confusion of languages between adults and children, especially connected to situations of sexual abuse. According to him, the adult enunciates and interprets the child through the language of passion, part of their omnipotence, and that clashes with the language of tenderness, which belongs to the child's playful illusion (Ferenczi, 2011d).

As stated by Osmo and Kupermann (2012, p. 332), "[...] the idea of confusion of languages seems to put into play the problem of multiplicity of languages, often adults and children do not speak the same language, they are foreign to each other". Trauma, however, is created by denial, where the person who experienced the abusive relationship cannot find those who listen to them and recognize that violence. Therefore, trauma is created when

we seek to be heard, be it individually or socially, in what is called the time of testimony, and is discredited in their pain through an interpretation of the subject's suffering using language and meanings that are not their own. Mel, while in Pamonhas, was constantly discredited in her pain. As stated by Kupermann (2019b, p. 59), referring to the situation between adults and children, but that we can extend to broader social situations in which denial does not come from only one person sought as a possible witness, but by all of a social organization:

It follows, then, that trauma only acquires its effectively destabilizing facet, causing "psychic commotion", with the consummation of the time of denial; that is, when there is abandonment of the one who was required to authenticate and signify the violation through recognition of the pain that took hold of the child's being (our translation).

Mel faces the confusion of languages as the language of the oppressor interprets her way of being and existing, instituting denial and disallowance. There is no listening to her experiences, but mockery of what she is and feels. The attitude that nothing happened disallows the understanding and version of herself as her experiences are ignored or minimized. In light of this, Mel also stops allowing herself and sustaining her own perceptions.

Denial, therefore, occurs by negating the recognition of violence and suffering. As stated by Kupermann (2016), "In Ferenczi, the main paradigm of the traumatic phenomenon is abandonment, in the form of indifference to the experience of another's suffering (p. 14)". As Gondar (2012, p. 195) states, discussing the Ferenczian theoretical framework:

For Ferenczi, trauma lies not in the occurrence of an event, nor even in its degree of violence, but rather in something that may or may not happen later. Ferenczi's originality lies in attributing the experience of trauma to denial: "The worst thing is really the denial, the affirmation that nothing happened, that there was no suffering (...) it is this, above all, what makes the trauma pathogenic" (Ferenczi, 1931/1992, p. 79). In the German text, the term used is *Verleugnung*, which we can translate as denial – although some authors prefer to use discredit (Pinheiro; Viana, 2011). Denial is understood as the non-recognition and non-validation, both perceptively and affectively, of suffered violence. It is a discrediting of the perception, suffering, and very condition of the subject who experienced the trauma. Therefore, what is denied is not the event, but the subject.

Among those who live social denial, the dimension of testimony is emphasized. It constitutes a composition between confession, historical document, and reflection that the witness makes about themselves, transcending the dimension and mere manifestation of memory, being an activity of thought in the process of understanding what would be inhuman as human political production. Therefore, it is an account meant for someone, and the listener is responsible for being able to hear the destruction as well as the resistance to it (Koltai, 2016). So far, who is Mel telling it to? She still had to walk to other hills and experience new, non-traumatizing encounters for her account to be made permanent.

A witness account is an elementary need of those who were submitted to radical violence as well as a condition for survival. Narrating pain and trauma occupies, then, first place in the desire for rebirth, even though we know that testimony is unique and singular and will never be complete, always existing under the sign of its impossibility, of its collapse (Seligmann-Silva, 2008).

Souza and Garcez (2020) indicate that testimony overcomes the rigid separation between present and past, calling for an understanding of temporality that questions the past by removing it from its ideal place as a past "in itself" and positioning it, through survival, as an element capable of haunting and shaping the present. In this sense, we have a present that can be questioned by the past, which can be modeled, reinvented, and elaborated by the present. We speak, therefore, of a relational temporality. The authors highlight testimony as an "experiential act", in which the intention is not to represent the past, but rather to share an experience with the intention that it will not be repeated. The intrinsic relationship between the subject of knowledge (narrator) and the object (experience) is thus assumed, sustaining an experiential logic of the past in connection with the people who lived it configuring itself

as a point of view among other possible perspectives, attributing to the past a fragile and indeterminate condition, so that other voices about them are suffocated. Witnessing thus presents itself as both a project and a policy of time. The future is projected by considering the mistakes of the past as counterexamples for the present, where collective acts of violence need to be established and remembered so that they can be avoided. It is understood that testimonies of violence play a fundamental role in the constitution of memory and ethical primacy in dealing with violence and its derivations in contemporary times, breaking with the archiving and erasure of traumas suffered, inscribing violence against the grain.

Mel finds no space for testimony in Pamonhas and continues in despair but still retains some confidence that she will find others who will listen to her, seeking recognition and empathy even in her encounter with the cow. In the absence of testimony, social denial persists. But the encounter with Kiko would not be long in coming.

ETHICS OF CARE: TRANSFORMATIONS OF AN ENCOUNTER

Tired, Mel lay down on the grass. When she opened her eyes, she was startled by the presence of a boy in front of her, a bicycle laying on the ground by his side. She thought mockery and suffering would resume. Impulsively, as an escape, the girl grabbed the bicycle and rode it, flying through the air. However, something got into her eye, she lost control and landed clumsily on top of the boy, bringing him to the ground with her. A little embarrassed and trying to be polite, Mel apologized to the boy, who welcomed her saying that the butterflies around her were beautiful. A little confused, wondering if he was telling the truth, she felt something strange in her throat. Touching her neck, she realized the knot had disappeared. She cried out of emotion, not sadness. Kiko introduced himself and the girl gleefully noticed he also had a knot in one of his fingers. The boy realized she had noticed it and told her about his knowledge on untying knots (Furnari, 2012).

The ethics of care were initially theorized for clinical analysis situations but have progressively been expanded to reflections and relationships of other natures. Two primordial elements compose this ethical condition: hospitality and empathy. Hospitality tells us about welcoming and encountering others, respecting them as foreigners who have their own language that cannot be silenced or colonized, when what matters is care. The same can be considered for the context, for the human condition itself. As stated by Kupermann (2019a, p. 197, our translation):

Each of us experiences, when arriving in the world as *infans*, the paradoxical challenge indicated by Derrid : being recognized in human community before we can even speak the language we are destined to adopt, that would legitimize our permanence in said culture. Reading *The Unwelcomed Child and His Death Instinct*, thus, allows us to see we are all foreigners seeking asylum and hospitality.

Empathy calls us to go beyond feeling; it requires us to "feel within", to exercise the ability to feel the other in ourselves. According to Kupermann (2019a), hospitality and empathy are conditions for the language of tenderness - that which is the language of playfulness common to the child/subject and that differentiates itself from the violent and excessive language of passion of the adult/dominator - be exercised by evoking uniqueness, promoting encounters, enabling one to feel the other within oneself, to feel their "silent pain" (Kupermann, 2019b, p. 100). The author highlights the importance of tenderness for the expansive path of introjection as well as for the constitution "[...] of the primary narcissism and Freudian ego pleasure" (Kupermann, 2019a, p. 102, our translation). In the encounter between Kiko and Mel, we witness hospitality, the language of tenderness, and the introjection of a loving relationship. According to Kupermann (2019a), "[...] the unquenchable tendency of psychic movement is to promote the 'introjection' responsible for the constitution of the senses through which the subject recognizes himself as the creator of objects worthy of his loving investment" (Kupermann, 2019a, p. 187).

In the experience of the language of tenderness, it would be possible to rescue "drive exuberance" as well as playfulness, as reported in the encounter between the girl and the boy. This movement allows the subject to evoke objects that serve their desires. It calls for a

language capable of inviting and welcoming the sense of uniqueness of the subjects. Thus, it enables the use of words that evoke poetics of creating oneself and the world (Kupermann, 2019a). As the author states:

Empathy is closely related to the “union” between oneself and the objects that characterize the introjection that constitutes subjectivity. It is an indicator of the insufficiency we encounter every time we seek to define the subject in reference to their individuality, pointing increasingly to our psychic permeability every time we make ourselves available to the exercise of affection that overlaps with transference in analysis. Much like music fills a certain environment, yet often goes unnoticed, empathy creates an intermediate space, a bridge that favors the constitution of a field of affectation (Kupermann, 2019a, p. 114, our translation).

As Gondar (2012) states, it is essential that we recognize our own vulnerability. We arrive at the child which exists inside each one of us, meeting our own child, giving up a verticalized position that constitutes supposed knowledge, promoting an encounter between infants. For, as Ferenczi states, “[...] they give the impression of two equally terrified children who compare their experiences, and because of their common fate understand each other completely and instinctively try to comfort each other” (Ferenczi, 2011d, p. 91, our translation).

Mel and Kiko feel capable of transcending meanings, of promoting the “We” as non-traumatic social bonds that support and encourage the overcoming of the “knots” as records of the pain of the violence of denial. Here, there is the assumption of a community - a “community of destiny”, in which relationships can be formed horizontally, based on the precariousness of its members, who are not separated but accepted as human (Gondar, 2012). As stated by Gondar (2012, p. 203, our translation):

The notion of community of destiny comes from the social sciences and contrasts with the idea of community of origin. While the latter is based on blood ties, ties that are established once and for all, the community of destiny refers to the fact that a group of people can come together, without leadership or prior certainties, to discuss or build their own destiny. In the social sciences, sharing the same destiny establishes a “bond of friendship and trust” (Bosi, 1995, p. 37) and fosters relationships of co-participation.

Ferenczi (2011a) states that when people know themselves more fully, they become more modest, as well as more indulgent towards the precariousness of others. This is how we see Kiko, knowing his own knots, being generous with Mel, who also brought her own. When we are better able to deal with our desires, including those whose satisfaction could harm another person, it is possible to accept the precariousness of others. From this perspective, in which the subject and the other gain existence, we are also able to let go of the conception of the human being as “the voluntary center of the world”. Allowing the presence of fragilities, inner demons, finitude, imperfections, precariousness, lack of control, and multiplicity is a condition for us to encounter students in a more complete, honest, and non-hypocritical way.

Kupermann and Dean-Gomes (2021) highlight the importance of Ferenczi’s observations regarding the necessary balance in educational processes that consider both the acquisition of formal knowledge and the development of students’ mental and physical health. To this end, it is essential to overcome the aspect of children’s submission to the provisions proposed/imposed by adults in pedagogical and educational processes. However, for this to be effective, adults must have the psychological conditions necessary to deal with and respect the fragilities and potentialities of students. Therefore, the mental health of educators is highly relevant, so that they are able to act honestly with those with whom they work.

BODY AND HEALTH: UNTYING KNOTS AND FLYING WITH BICYCLES

The boy invited her to get to a new place. Mel sat on the bicycle and flew with him. They reached the city of Merengue, which was on the opposite side of Pamônhas. There, she saw people born from all kinds of cabbages. Mel loved it and decided to live there, never going back to Pamônhas. “Days passed by and time stopped. Kiko taught Mel how to

untie her nose knot. Mel, thankful, shared with him her butterflies (Furnari, 2012, n.p., our translation).

We have a body! Mel's body was redefined and transformed by the encounter with another and, therefore, transcended the reduction of the body as a machine defined and determined exclusively by biology. As Sodré and Aran (2012) state, the Freudian concept of drive and the conception of the erogenous body can make important contributions to reflections on otherness without linking it to anatomical (man - woman) or structural (female position - male position) differences. According to the authors:

The concept of drive and the theory that supports it are recognized by contemporary authors, such as Birman (1999), David-Ménard (2001), and Aran (2006), as Freud's main approach to thinking about the question of otherness, as it enables the understanding that difference is present in the singularity of the encounter with the other and also in relation to the mark of the other within oneself. Freudian psychoanalysis posits that the fact that individuals are born among other subjects has important consequences for the constitution of their subjectivity and sexuality, as it becomes clear that the erogenous body is not given a priori, but is constituted from the sexual influences that fall upon it from the field of the "other" (Sodré; Aran, 2012, p. 30, our translation).

Butler (2002) also recognizes in the concept of "drive" the power that emanates from the body in social change. Thus, we have a body that does not fully bend to language, whether in its discretion or materialization through discourse, insofar as, remaining largely unconscious, it falters in the face of it.

The notion of the erogenous body already appears in Freud's 1905 work "Three Essays on Sexuality". In it, the body is affirmed as a process of libidinal organization that is not determined by the limits of nature, but is constituted singularly, being erogenized through relationships with others. Therefore, it is through the relationships established with the child by others that erogenous zones are invested with sexual meanings through fantasies (Freud, 2006). Lionço (2008) highlights a figuration of the human body as a mosaic, resulting in fragmentation without a center of order, in radical helplessness, affected by a set of stimuli and excitations that have no predetermined path for their release. It is a "[...] body that pulses, urges for resolution" (Lionço, 2008, p. 124, our translation).

Dorothea Gómez Grijalva, on the other hand, considers the body as a political territory:

In agreement with Dominican feminist Yuderlys Espinosa (2010) and Chilean feminist Margarita Pisano, I understand it as historical, not biological. And, consequently, I presume it was named and built through ideology, discourse, and ideas that justified its oppression, its exploitation, its subjugation, its alienation, and its devaluation. From this account, I recognize my body as territory with history, memory, and knowledge, both ancestral and typical of my personal history. On the other hand, I consider my body the political territory that I can truly inhabit in this space-time through my decision to rethink myself and build my own story from a reflexive, critical, constructive position. This process of inhabiting my body acquired a holistic dimension, since I have done it more and more from an integral perspective, entwining the emotional, spiritual, and rational dimensions. I do not consider there to be hierarchies between them because all three dimensions are equally important to revalue the meaning and the way I want to touch lives through this body, as Margarita Pisano (2010) says, especially to renounce mandates imposed by the patriarchal, racist, and heterosexual regime. (Grijalva, 2014, p. 267, our translation).

Mel is a body-subject traversed by coloniality. She does not have a body, she is a body, and it is impossible to understand homophobia, racism, gender violence, it is impossible to understand beauty standards without understanding colonization. The body in the global south was constituted from invasion, oppression, exploitation, submission, and alienation.

Maria Galindo (2013) proposes "depatriarchalization" as a method, a process, a possibility, a dismantling, a demystification of this body. Disarming, decoding is something that one must dare to do every day with one's own body. For the author, when one manages to be who one is, there is a depatriarchal revolution.

In this narrative, we see that Mel's body, according to Sándor Ferenczi (2011c), surpasses its own physiology, being capable of dancing, of finding joy, and of decolonizing meaning imposed upon it by the oppressor. As the author warns us, there is a deficiency in medical thinking that neglects psychological factors, approaching the body in a unilateral manner and disregarding how psychological pleasure or suffering produce changes in the functioning of organs, as well as in the organism more broadly. As the author states:

Physiology tends to regard the organism as a mere working machine, whose function is to perform the greatest possible amount of useful work with the smallest expenditure of energy. Yet the organism is not constructed merely for work, but for enjoyment and striving, and thus often disregards the economy demanded by the principle of utility in favor of pleasure (Ferenczi, 2011b, p. 381, our translation).

S expectation, however, is that body shapes should be rigid and impassive to movement, to the passage of time, and to feelings, continuing to reproduce colonial norms! Thus, Mel's body was not accepted; it was obscene and removed from the scene. The emphasis on these issues at this moment stems from the understanding that they can contribute to our progress in understanding the body as a space for the creation of the subject in its relationship with the world and health as something beyond a machine that follows a specific operating protocol.

From this perspective, challenging regimes of power, knowledge, and sensitivity imposed on bodies - which have historically been responsible for hierarchizing, silencing, and normalizing bodily and affective experiences - is an ethical and political movement. Literature from the Global South points out that coloniality is inscribed in bodies, in ways of feeling, in languages, and in forms of existence, producing daily disavowal and violence. Decolonizing bodies, therefore, implies recognizing the body as a territory of memory, affection, and knowledge, legitimizing historically subordinated experiences and opening space for processes of listening, care, and the restoration of tenderness. This perspective supports educational practices that shift bodies from positions of submission to places of connection, creation, and resistance (Gonzalez, 2020).

The body demands the ethics of care, as it does not bow to the principle of utility. Thus, the dimension of health requires being able to relate in a way that is mediated by this ethical proposal. Therefore, environmental relationships promote both health and disease processes. As Ferenczi (2011b, p. 380, our translation) states:

At this point one can pinpoint the shortcomings of contemporary medical thought, which approaches problems in a one-sided way, neglecting psychological factors, and emphasize that physiology and pathology entirely overlook these factors and the significant modifications produced by psychic suffering and pleasure in the functioning of each organ and the organism as a whole.

Mel tells us about these processes through her bodily knots formed from silenced suffering, undone in the experience of pleasure and the encounter with the testimony and language of tenderness.

FINAL CONSIDERATIONS

Kupermann and Dean-Gomes (2021) indicate, based on Ferenczi, mutuality as a fundamental assumption of pedagogical processes, in which educators and students meet honestly in a creative and playful experience that allows them to recognize, nurture, and enrich each other, thus being a transformative encounter for both. May we build spaces in our daily educational lives where students and educators alike know that, as the poet Manoel de Barros (2010, p. 7) tells us, "[...] you have to grow up to be a bird". By taking care of ourselves in this way, our pains, doubts, fears, and insecurities will not be a source of shame, but rather an opportunity for growth as opposed to stagnation, stupidity, and rigidity. In this honest meeting space, we seek to consolidate an approach that potentializes the development of conditions for greater freedom for ourselves and for others. As Lajonquière (2017, p. 261, our translation) states, "[...] this questioning of the

imaginary frees thought, enables us to welcome the return of the repressed in education itself, and thus launches us into the invention of experience with the child”.

Are we ourselves witnesses and receivers of pain and affection in educational processes, dreaming of our Merengue - a community of destiny? Mel and Kiko invited us to climb onto the flying bicycles, which are on the ground beside us, and take to the sky to build our houses and our village. Welcome boys, girls, and non-binary children to this community we will build. Shall we answer “yes”?

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Authors contribution

APLB: Conceptualization (study design and ideation, definition of research questions and objectives), Data analysis (interpretation of results and attribution of meaning based on pre-established theoretical frameworks), Methodology (methodological design of the research), Writing (drafting of the original manuscript), Review (critical revision of the original manuscript and approval of the version to be submitted). RRO: Data analysis (interpretation of results and attribution of meaning based on pre-established theoretical frameworks), Methodology (methodological design of the research), Writing (drafting of the original manuscript).

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