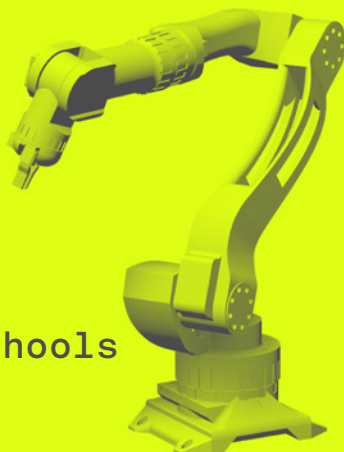
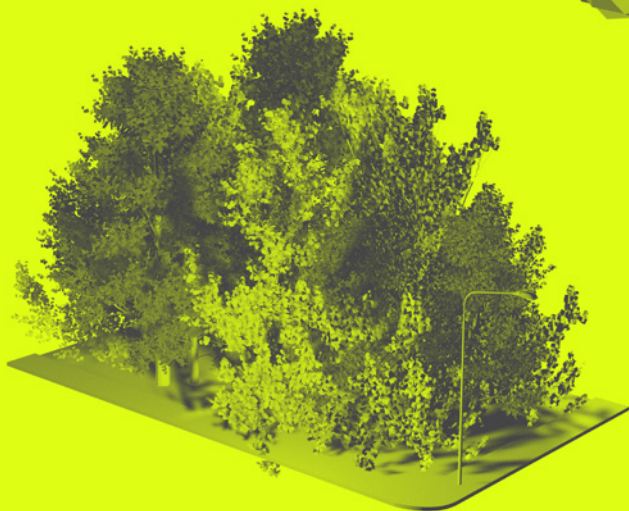
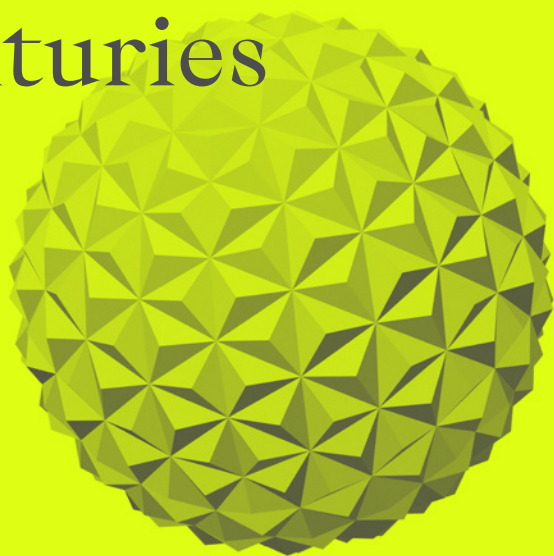


VISUAL NATURES

Politics and Culture of Environmentalism in the 20th and 21st Centuries



maat

Teaching material for schools
Primary School
60-90 min.



This is an application of the concept of assembly, which in its etymology refers to being together, bringing together those who are similar. We propose to work on the concepts of dialogue, negotiation, and sacrifice, in order to come to the idea of the common good and how we should position ourselves in relation to nature.

As a starting point, we suggest using the allegory narrated in the *Conference of the Birds* (12th century) by Farid Ud-Din Attar which shows us that only together and through individual concessions in dialogue can we arrive at an idea of the collective anchored in the common good. Nature being the common good that we must preserve, we propose that the activity uses the assembly device, which structures the exhibition, launching the three thematic axes: DEEP ECOLOGY, through exercises that show us the similarities with other beings; PLANETARY COMPLEX, a point at which we will become aware of the mismatch between human beings and their surroundings; MULTINATURALISM, whereby room is made for listening to the other, to other ways of seeing and thinking about climate action, such as the wisdom of indigenous peoples and feminist and **queer*** groups.

KEYWORDS

Assembly, Art, Deep Ecology, Ecology, Feminism, Multinaturalism, Nature, Negotiation, Perspectivism, Politics, Queer

CONNECTED SCHOOL SUBJECTS

History, Environmental Studies, Geography, Sociology, Mathematics, Philosophy, English, Arts and Crafts, Drama.



Cover of the books *The Conference of the Birds*.

* Discover all the NEW WORDS at the end.

maat Education and Public Programmes
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Concept: Maribel Mendes Sobreira

IN CLASS

This exercise aims at reflecting on the concept of dwelling as a broader idea of home, which is divided between the natural and the artificial.

The natural is in the place where species live, without human interference, and the artificial is defined by what human beings use and build in confrontation with nature.

We propose that in class we work on the difference and similarity between these two ways of inhabiting the planet. To do this, we ask students to choose three species of animals and, after research, to divide a sheet of paper into four so that in each space they can draw a human form of dwelling and in the other three spaces the form of dwelling of each of the animals chosen. Students are then asked to share their drawings with the class and discuss the different ways of inhabiting the Earth.

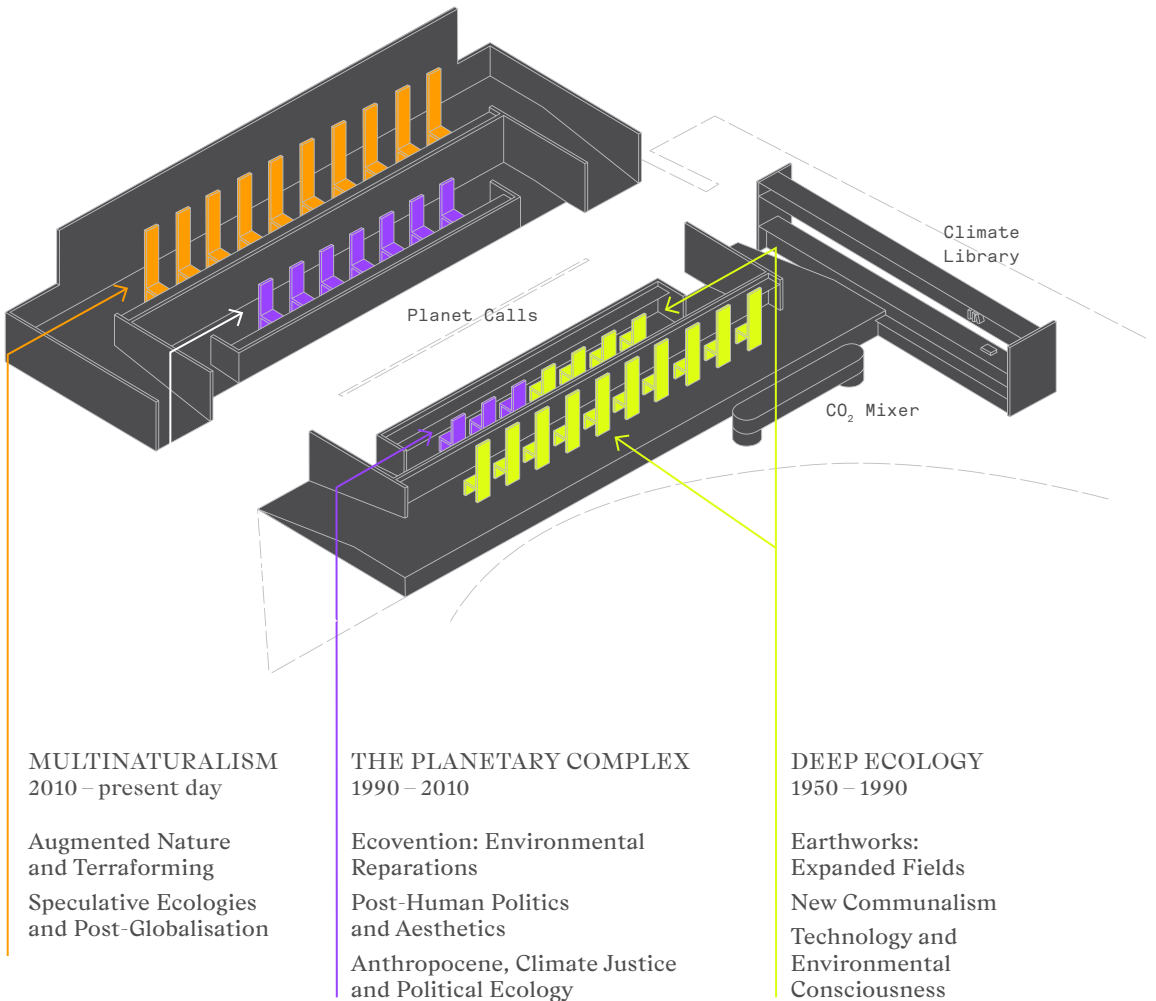
AT THE MUSEUM

After visiting the exhibition, we suggest that students hold an assembly in the museum garden to share with each other what they have seen in the museum and from this to create a field survey sheet, where they are asked to collect and observe natural features in the garden and catalogue them. It is suggested that they divide a sheet in half and on one side of it draw the element collected or observed, and on the other side make a written description of it.

If you do not have the necessary materials to carry out the previous activity, we suggest you develop a conversation about how nature talks, using the example of trees communicating through their roots, and from there explore other ways of communicating and listening. The purpose of this activity is to learn to communicate with nature, understand the importance of negotiation and define what should or should not be preserved from the ecological system around us.

CONCLUSION

As we have seen and what we wanted to work on so far, is that the idea of assembly refers to a dialogue that can only happen in the taking of public space and in a communal way. We speak of assembly as the Greeks understood it in the agora, which had an important role in the destiny of the city and in its participatory democracy. Bringing it into the themes of the exhibition, our agora will have an important role in raising awareness that only together can we help in the decrease of climate change and respect for all beings.



NEW WORDS

AMERINDIAN

PERSPECTIVISM

A term that brings together various points of view, experiences and cultures. It defends that the world is made up of many human and non-human species that are interconnected, respecting the mythological and symbolic visions of each culture.

DEEP ECOLOGY

Deep ecology is a movement that emerged in 1973 by the Norwegian philosopher Arne Naess. Deep ecology encourages the senses and feelings towards nature and invites a true connection, the human being as an integral part of it and not as the dominator. This movement arose in opposition to "superficial ecology", which saw the environment from a human perspective, defending its conservation only because of its importance for human beings.

FEMINISM

Social movement that defends equality and equity among all beings. It started by defending the equality between men and women and nowadays includes all kinds of gender minorities.

MOVEMENT

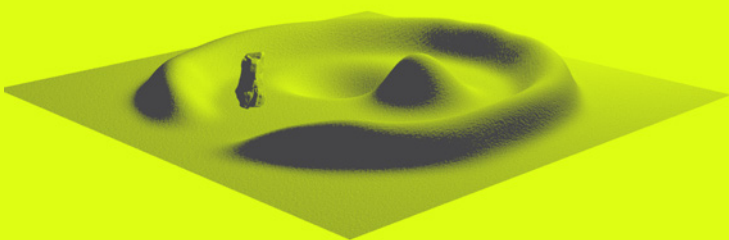
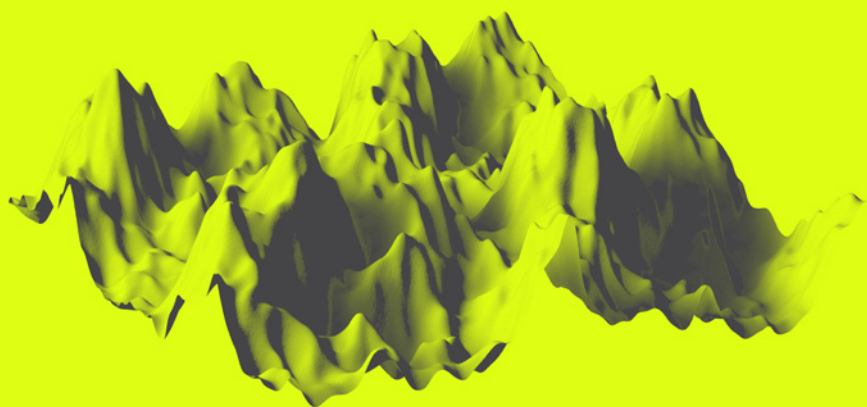
Being both a social and an artistic movement, it implies a group of people who come together for collective action and who defend a unitary idea of social defence or the promotion of a change of paradigm and vision within the scope of artistic, environmental, social, and class relations and contexts.

MULTINATURALISM

Also known by the term Perspectivism, by the Brazilian anthropologist Eduardo Viveiros de Castro, brings the notion that different forms of life experience the world in different ways, that is to say, there is not only one unitary, essentialist, and universal look, but several ways of seeing and making the world.

QUEER

Social movement that defends the fight for gender equality within an anti-capitalist vision. It is used to name people who do not fit into the male-female binary.






Discover more activities in
www.maat.pt/en/activities

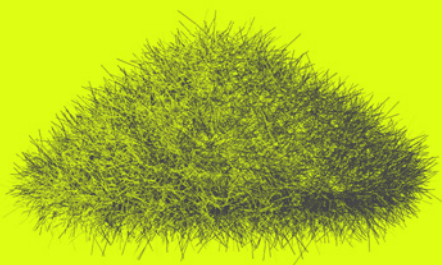
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