

Review of: "Somatic Arts and Liveable Futures: (Re-) Embodying Ecological Connections"

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My sincere congratulations to the author for having articulated in such an eloquent, but also clear, enjoyable, and interactive way, the crucial and topical need to reconnect somatic experiences of sensing to the cultural and political dimensions of the ecological crisis. I found this article highly relevant, very well written, and also refreshingly original in its narrative and engaging nature. Deep concepts are intertwined with practical figures and down-to-earth facts, as well as sensory experiences - all skillfully converging to feed the author's points. The bibliography is rich and varied, and the references to numerous practical projects are truly inviting.

A few remarks/suggestions:

- i) Although the use of the term 'conspiring' is later explained in the article through the quote by Natasha Myers (paragraph 5), it somehow feels surprisingly inappropriate when used in paragraph 1 - one would expect a more positive term such as cooperation or collaboration. 'Conspiracy' denotes something negative - please do not feel obliged to change it - the explanation in later parts is useful... but it does feel a bit strange at the beginning of the article.
- ii) The critical approach towards "information on ecological disasters as a call to action" is crucial. A reference to the crucial need to reform both 'environmental news' and 'environmental education' (more specifically 'Education for Sustainability') would be welcome here. This could constitute one practical application of the approaches suggested in this article and would help to 'shake' an education system - formal or informal and affecting all ages - itself too focused on 'cognitive-linguistic processes' and not enough on the 'tactile, kinaesthetic, and affective aspects of the human-nonhuman-more than human encounter. Ways in which the author's research could contribute to experiential learning through practical projects would be welcome.
- iii) References and potential research bridges/collaboration with other types of 'somatic experiences' could also be useful. For instance, the 'Ambiances' network, working on sensory experiences of urban transitions, as well as projects on urban agriculture and people's involvement in co-creating and co-transforming urban environments, would be valuable.
- iv) Regarding this last point (urban agriculture), the article might also highlight more the positive, promising - exhilarating even - emotions felt when collaborating with the nonhuman and more than human realm - for instance, when recreating vegetal life in an urban environment, producing food, and seeing natural life unfold thanks to human contribution and care. This genuine joy can be felt by people of all ages and also not only individually but shared in a neighbourhood, in a community. This practical 'engagement of the eco-somatic' not only allows one to 're-imagine the political' but also to re-

imagine the economic activity of human communities. 'Oikonomia', from 'oikos', that the author mentions, is the etymological origin of a vision of 'economics' in which resources were carefully managed to meet the needs of the household - as opposed to the other Greek origin of the word 'chrematistike', which literally means 'economics as 'the art of making money''. To me, economics as 'a way of living within our habitat and working with natural ecosystems to meet our needs' needs to be tackled and addressed directly for human-nonhuman-more than human encounters to become harmonious. The fact that 'economic activities' are moving dramatically towards 'third sectors' (services) is a prime factor in our perception or lack of perception of our dependency and inter-dependency with the natural world. Links between the somatic experiences explored in this article and our day-to-day life and work within our contemporary societies might be better related to a critical approach to 'economics.'

v) Therefore, highlighting the assertion that 'to regain ecological futures, we need to first regain access to the capacity of the human body to have a felt sense of these wounds' might benefit from being balanced with the illustration of the fact that 'human communities can feel joy, solidarity, life, a real sense of achievement, a deeper meaning of life... when collaborating with nature to ensure its survival. Similarly, reviving the 'history' (somatic experience of sensing as a gateway to reconnect with our genetic biological inheritance ... grounded in millions of years of co-evolution with other species and living systems) could also be turned towards 'co-creating a future' and looking forwards, generating a (new) sense of empowerment that is not driven by the domination of humans over nature.

Thanks for a fantastic read. I hope my comments are useful! Sandrine Simon sandrine.simon.dina@gmail.com