

LISTENING
BEING
AND
CRAFTING
WITH THE
MARAI

LISTENING, BEING and CRAFTING WITH THE MARAIS are propositions by Nicole Mooiman and Melanie Ganino created in 2026 and facilitated in Brussels and in your own landscapes. They are inspired by the Marais the Biestebroek, its stories of resilience and swampiness, and intend to foster a sense of community and co-responsibility for all of life by building bridges between ecosystems and facilitating sensitive practices.

The Marais de Biestebroek is an environment located in a very dense and popular neighborhood. Its presence, after approximately 20 years of existence in Brussels's territory, remains a gift for the ecosystem of the capital and an untamable place that sparks inspiration for whoever walks along its blurry edges. This biotope is squeezed in between concrete and urban sounds. On the site we observed incredible complexity - a body of water hosting algae, hospitable banks along the waterlines, young woodlands of goat's rue, white willow, poplar, aspen and birch - saplings of ash and oak ushering in later stage woodland development, dry stony areas hosting lichen.. The marshland is home to species less commonly found in urban areas, and as it stands, it forms part of





an ecological network that fosters biological connections and species migration. Alongside, it is a space enjoyed by people living in the periphery and within it - kids playing around and with the wetlands, people finding shelter - the bog is a natural refuge for humans and more than humans.

Tensioned in between preservation, development, marginalisation and exclusion, we wished to explore and learn from Marais de Biestebroek, from its complexity and resistance as a reality and symbol of the times we live in.

LISTENING, BEING and CRAFTING WITH THE MARAIS were created to raise awareness about these unheard and underestimated territories, and build resonance with our inner ones.

The offerings within these iterations were versatile in their form, sometimes a workshop, a self-paced guided journey, or a reflective reading group.

What follows are resources, testimonies, listening scores and materials that nourished the process that emerged across three months

LISTENING WITH THE MARAIS

a workshop designed for curious minds
and local swamp lovers,

enthusiastic about immersing themselves in an
urban lush untamed territory, (un)learning
our ways to listen and creatively relate to
otherness

LISTENING WITH THE MARAIS was a workshop where we welcomed those familiar with the Marais de Biestebroek and those curious to breathe, listen, learn, move and create with the resilience of natural biotopes. We welcomed sensing and dreaming into the possibilities of relationality with the swamp and its living entities. We walked along its limits, discovered its stories, and listened to the voices we could hear.

We wondered, can we together with the Marais Biestebroek, imagine its collective future?



Swampmapping exercise at Brasserie Atlas



Swampmapping exercise at Brasserie Atlas

Score for Swampmapping

Time:

30-45 minutes (depending on the size of the group)

Introduction:

Swampmapping is a ritualising methodology designed to imagine and embody relating to ecosystems. The ritual guides participants to suspend their habitual ways of being through movement, reflections and meditations. The intention is to presence and sense into possibilities of relating beyond the borders of our liminal bodies.

Tools needed:

Fabrics to create the swampmap, notebooks and pencils

Instructions:

Sensing Into swamp:

"Imagine you step into a swamp, a swamp that feels a bit familiar. It's the swamp that you carry within you, the space within which you let old memories, past stories, past versions of yourself rest and decompose and recompose endlessly...

It's an important space, it's a vital ecosystem of transition.. How is it?

As it decomposes and recomposes endlessly, observe the space you find yourself in, observe the colors, the textures. How do you feel in that space?

As it decomposes and recomposes endlessly, the movements are continuing in front of you.. What do you smell ? Maybe you can visualise specific shapes, landscapes, images that you know or don't.. let them come to you.."

Introduce the concept of the swampmap:

"We welcome you into the space of swamp.

You've engaged in conversation with a swamp - sensory with a real swamp or imaginary with your inner swampiness. With the thresholds and transitional space that the borders and boundaries of a swamp offer. We invite you now to move more into your own swampness / inner swampiness. What and where does this reside,

and what does it have to tell you?

This is an invitation, and I also invite you to listen to yourself and what you need.

No swamp is the same, and there is no good or bad in the swamps.

There will be moments where I invite you to pause, and reflect. For this we have notebooks, to note down your reflections. (hand out notebooks).“

Introduce the spiral:

“As we surround the swamp, you can see it is a spiral. Why a spiral? Because a swamp is not an empty space, not a clear bordered space neither, nor a circle. It is a space full of thresholds and layers, textures and dimensions. It is a space of transition, of metamorphosis.“

Entering the swamp:

“I will invite you in a moment to place yourself around and within, and explore where you want to be - in relation to what I am saying. What you are travelling through, and what you are feeling?”

I invite you to slowly start moving around with it. Moving as slowly as possible, step forward with your heel to the ground first. Let the weight of your body shift alongside the outside of the edge of your foot. Moving as slowly as possible, as the weight of the body fully moves into that foot, begin the transition of shifting to the other foot. This can be around the spiral, following it or going against the flow, or being inside of it - keep your steps small, use your breathing and your balance. No matter how slow you are walking, you can always walk slower.

Start moving again.

A swamp is considered one of the most biologically diverse and productive ecosystems on the Earth. Imagine the business in the swamp. A transition zone, and in between space that filters and speaks between land and water. Where relations are created, bonds are formed. In the pulses and patterns that come up in this image, how is it asking you to move around? What is desired to be allied,

What is
in the swamp
out. everything
is a surprise.

Swamp as
a system

IMPLICATION
THAT MOVEMENT HAS
TO BE FORWARD?
FALSE

I observe my
swamp, stronger
for it. Not willing to
inhabit. Die in the
swamp.

SWAY, STRETCH,
SHRINK, GROW/WALK
STRAY

MOVEMENT MEANS
ANYTHING I WASN'T
DOING JUST BEFORE

lavender flows
through the
pipes

OBSERVE
INSTEAD OF
IN THERE
TO GAIN RES

Pink
Pigs

bounces managing
my swampy
body

There are
no limits
here

COMMUNITY
&
BOUNDARIES
THE "ME" VS. "US"

life within
my swamp is a
mess. I get fussy
my body is
a mess. I get fussy
my swamp is a
mess. I get fussy
my body is a
mess. I get fussy

have to
careful
the swamp

STRETCHING
OUT

BEFORE
COWDING.
RESPECT &
DANCE AROUND
INDIVIDUAL
NEEDS

MY IMAGINATION
FEELS STUCK



DOES BEING
ABLE TO BEND
UNSTUCK YOU?

many lives
many truths
many worlds
at the same
time

walking slowly
is close to my
natural rhythm

swamp mapping exercise at Brasserie Atlas

accompagner
le mouvement
sans attendre
qu'il s'auto-
gène

Include me,
stay. I move, so
stick with me. I,
I, I, and we

1 Feb
Lizzy
- 95 ' could
vanit

INTERCONNECTEDNESS

the most
interesting
one heard
of perception

Trust That Change is

tenison
between
≠ rhythms

apricot
bloccages +
bet friend
man

1 SAW
PEN a SON

Forgive yourself

Immit paths
Ruffling shadows

air
unsticks
air

HIDING OUR
STUCK-NESS

Espace
TACTILE

More speaking
and singing
enough to
name what
I'm

How to
respect my
temporality
& the other?

Nothing is
stuck in
the constant
movement



A CYCLE
HAS TO END
FOR ANOTHER
TO BEGIN

Everything
is mixed
with insight

Sauvages

mended, to be moved?

In a swamp, a bordered transitory space, always in flux and change, there is also desire and obstacles to overcome. What is wanting to be released, what is wanting to be built? Where is it moving towards? Can you follow this sensation until it stops again?"

First pause

"Take a moment to take note, what has happened, what shifted if something did? Sharing in the form of writing, you can place the notes around and in the swamp map."

Finding our place in the swamp:

"And if we are not speaking, not sounding out loud, we are always sending.

We are without vocalising also a part of an environment. A space that is responding to us, listening to us. Move around, sense into yourself and the spiral and find the place in the swamp that resonates with you.

Allow a move to arise from the stopping. Every time your thoughts come in, don't judge them but return to stillness until a new move arises again from your body.

Move from your body, not your mind. This is not a dance or a performance, but a deep listening through movement. And remember, there is no good or bad way to be a swamp.

If you sense closedness or constriction, hesitation - maybe you are on the border. If you sense joy and a dynamic energy, maybe you are in the spaces moving around. If you sense contemplation, softness and reflection maybe you stand still. If you are entering with focus on a question, perhaps you are in the centre. Let your body guide the way. You can move, but also stop."

Second pause

"Note where you are sitting. Why are you sitting there? What has moved you to be there, and what / who is speaking through you? Note your findings down again."

Becoming the swamp:

"As you've found your place, settle in. Settle into your swampiness, your animal body and allow sound, silence and resonance to inhabit you. In whatever way that may look like. Are you lying down, are you sitting, are your eyes open or closed? Notice also where you are in the swamp.

I will be giving you some prompts and questions, and if they resonate that is great - if not you can just drop them into the swamp and let them sink. They are just a guide to offer reflection with your swamp. Let's take a breath.

1: Can you imagine letting go of anything you don't need right now? Can you compost, ferment, decompose and let go?

2: As you feel the support of the ground underneath you, can you imagine sensing into the weight of your body as it subtly shifts in response to this space?

3: Can you imagine your body merging with this space of swamp? Of land, solid and supportive. Of water and of flux, fluidity and uncertainty. Soft.

Lets take a breath.

4. A swamp is diverse with many voices. Some loud and clear, some soft and hidden. Can you listen and include all? From inside and out? Can you include everything? Are you hearing or imagining?

5. What is grasping your attention, in the inner or outer swamp? What sounds, focal or tonal, are you listening to? Can you follow it all the way to the end?"

Closing:

"Take a moment to return to your own body, to this present moment.

Start by shaking your toes. Your fingers. Move your wrist. Maybe place your hands on your face, over your eyes, slowly open your eyes. Take note of what you felt, heard, received, imagined and speculated."

Close with a group reflection.

BEING WITH THE MARSH

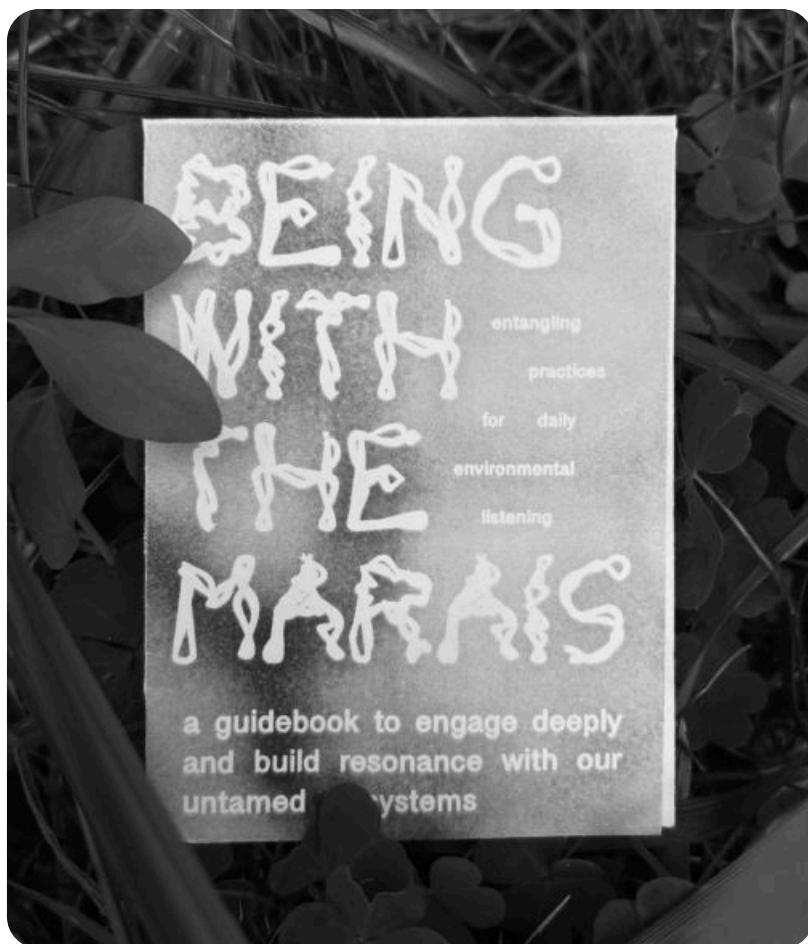
a self-paced guided journey
to engage deeply with
the complexity and diversity
of our ecosystems

With **BEING WITH THE MARAIS**
we focused on landscapes that are often undermined, marginalized, and misunderstood. Inspired by the stories of the Marais de Biestebroek in Brussels, we continue with a month long deep dive to uncover the voices hiding beneath waterlines, murmuring in riverbanks, crawling under rocks, and dwelling in the canopies of forests, swamps, oceans, and even urban parks.

These undermined landscapes hold wisdom on how to sustain, resist and thrive. By listening to these ecosystems, we uncover lessons on resilience and interconnectedness that challenge our usual ways of being. The process invites gestures of listening, contemplating, sensing, and creating to answer the question: How do we engage with these ecosystems to build long-lasting relationships and thrive together as kin?







guidebook shared to the participants
download the original pdf on Gala's website

While walking along the river side I often wondered whether it is okay for us to be changing or not ecosystems? But I believe that's not the question that we should be asking. By now we have absolutely transformed them in countless ways. Not only by building big cities and small towns in the territory, but by our mere existence, as humans, we have taken over the space. We couldn't even imagine how it was before us. But, at the same time, the ecosystem transform us, conditions us, challenges us.

Is it too late to reduce our fingerprint in the ecosystem? Perhaps. Perhaps in a greater scale it is. But we can still do small actions in our immediate surroundings. And what this month of practices has shown me is that just by putting our awareness in our everyday experience, whenever we are walking in a natural space, we can already change our relationship to it. We can learn to see with different eyes, lower the volume to match that of nature, and then great things appear in front of you. Not that they were not there before, you just were not looking in the right way.

Maybe that's the greatest way for us to transform our relationship to ecosystems (and transform ourselves in the process): to acknowledge them, to really look at them not as something separated from us but as an extension of our body and our body an extension of them, just another cell in the greater system, to allow ourselves to be amazed by them every day. Maybe we need more practices like this one. Maybe it takes a constant, explicit reminder on how to look differently for us to remember how to do it and to reconnect to our natural surroundings, because we already know how to do it but somewhere along the way we seem to have forgotten; we just need to find our way back to them.



CRAFTING WITH THE MAARIS

a conversation on resilience,
marginalisation, oppression, reconnection
and future engagement with(in) our
ecosystems

We closed the process in the form of a conversation, CRAFTING WITH THE MARAIS. A reading group was held, conversing on swampness, liminality, borders, transitions, oppression and reconnection with our inner and outer ecosystems. We gathered one last time around the question; How do we relate, liberate, and move with ecosystems? The conversation served as a reflection on our collective and individual process, and to recognise that when one cycle closes another can emerge. We planted seeds of future possibilities for common allyship, of which the fruits might grow into the future. We foresaw this occasion as a moment to gather and to share what this process has brought, and exchange on the several projects related to the Marais and around, to dream potentially by reflecting on future possibilities for common allyship.

Reading into relationality

Time:

1 hour (depending on the size of the group)

Introduction:

The “Relationality Reading Group” is a collective practice of reading as a way of worldmaking. Starting from the premise that meaning does not live in reductionism or isolated entities but rather in the relations between them. We ask what emerges in the spaces between the authors, the ideas, the sound and the silence. We read to world the world, rather than word it. We approach collective reading as a participatory act of listening and sense making.

Needed:

5-7 articles to read, gathered around a central question or statement and printed for the participants. No prior knowledge of the topic is needed, only curiosity and a willingness to listen.

We suggest prelude the reading group with somatic exercises. We propose movement and breath.

Suggestions for movement:

Shaking

Arm swinging

Suggestions for breath:

Sighing out (breathe in deeply, then sigh out loud, repeat three times)

Counted breath (breathe in for four, out for six, repeat eight times)

We propose concluding the reading group with a reflection based on the following phrases; I sensed.. I felt.. I witnessed.. I heard..

The reading groups can be called upon as a tool for opening up a research process, weaving a group around a common topic, deepening into collective sensemaking, and to open up a reflective conversation or topic specific workshop.

How do we relate, liberate, and move with ecosystems?

Pauline Oliveros (07-2024) - Excerpt from the book, Quantum listening. Silver Press

Listening shapes culture, locally and universally.

Listening is directing attention to what is heard, gathering meaning, interpreting and deciding on action. Quantum listening is listening to more than one reality at once.

Listening for the least differences possible to perceive - perception at the edge of the new. Jumping like an atom out of orbit to a new orbit - creating a new orbit - as an atom occupies both spaces at once, one listens in both places at once. Mothers do this. One focuses on a point and changes that point by listening.

Quantum listening is listening in as many ways as possible simultaneously - changing and being changed by the listening.

I see and hear life as a grand improvisation - I stay open to the world of possibilities for interplay in the quantum field with self and others - community - society - the world - the universe and beyond.

Our evolution will soon include accelerated artificial evolution - hybrid humans - new beings born of technology - new challenges, consequences, dangers, freedoms and responsibilities - all of this in addition to the life we lead through the habits of our own traditions.

How will we meet the genius of more rapidly evolving interactive cultures? A genius of culture that could give us freedom of perception, physical and mental limitations. Will we stop the evolution with destruction and annihilation? Or embrace it courageously, to go forward into the new world we are creating, with all its edges?

Emmanuel Vaughan-Lee (18-05-2026) - excerpts from “A Primordial Covenant of Relationship”, Emergence Magazine

At the heart of that primordial relationship between humanity and Earth is love—not fleeting or sentimental, nor even solely human, but a love that is vaster, simpler, more ancient.

Initiation always requires that you walk in a field of ashes, confronting what has been lost, just as I did outside my home. And within this space where much is burned away, in the starkness of what remains there is an invitation to return to what is real; in the process of return something essential is revealed. During the pandemic we all experienced the revelation of what truly matters—kindness, compassion, care for one another, and the shared breath that connects all life. These revelations, stripped of pretense, point to what endures. And from this place of what is real and essential, new futures can take root and begin to grow.

How do we find and begin to work with those roots that will hold us steadfast through the unraveling of our world? What pathways of healing can we walk in such a time? And how do we bear witness to profound loss and the grief that follows without becoming consumed, so that we remain present and able to participate in what is still unfolding? To respond to these questions, we need to look beyond the immediate experience of living with the unknown. We must situate them within the larger story that has given rise to this moment, one that is not new but ancient. It is the story of our time: a story of forgetfulness.

This story of forgetfulness has held the world in its grip for centuries. My friend the late eco-Buddhist philosopher Joanna Macy called it “The Great Unraveling”—a collapse of all that has been built on illusion, like a house of cards falling away. At its heart lies a great forgetting of creation’s sacred nature. This forgetfulness has fractured the fundamental relationship between human beings and the living Earth, separating what was once whole. It has led to a crisis of separation, tearing apart the human and the more-than-human world and pushing the sacred, once woven through all of life, to the margins of memory. The climate crisis, for all its urgency, is not at its core a crisis of emissions or even of capitalism and greed. These are

symptoms, expressions of a deeper rupture: the loss of an ancient connection, a sacred kinship that has bound us to the Earth since time immemorial.

And yet within this story of forgetfulness lies the possibility of remembrance. Joanna called this “The Great Turning”—a turning toward the sacred, a return to what was forgotten. This story is not without pain, for remembrance often requires us to confront the depths of our forgetfulness and the consequences it has wrought. But through that pain, by walking through the ashes, we are invited back to what it means to be human in the most essential sense, back to connection, kinship, reciprocity, and relationship with the living Earth and all its beings. Within this story lies the potential for transformation, for healing, and for the restoration of a sacred bond that has always been ours to hold.

How do we find our ground in a groundless reality where the world can shift in an instant? First we must recognize that the ground we stood on was never real. It was built on illusion, on quicksand and falsehoods. Then we turn away from the illusion. This means recognizing how we have ignored the sacred nature of creation and approaching creation once more with respect and, ultimately, with love.

These cultures wove this love into the fabric of their existence. Their ceremonies, songs, prayers, and dances were expressions of this love, its language made visible. It was their foundation, their remembrance, and their offering. This love was not passive or indulgent but active and reciprocal, inspiring awe and respect. It demanded humility before the majesty of creation: the storm, the tidal wave, the unknowable mysteries of the living world. This was not fear in the sense of terror, but reverence, a deep respect for the mystery, for what cannot be fully understood.

Now, as we find ourselves in a time of the unknown, we are being called back to reverence. To navigate this space we must return to something that can hold us in the midst of uncertainty. The sacred nature of creation can hold us, but it must be more than an abstract idea. Love for the sacred is not a concept; it is something we feel in the heart, the gut, the body. It is more real than the pavement beneath our feet. It carries substance and depth, layers of history, and a web of relationships woven through time.





Dara McAnulty (14-05-2026) Excerpts from “The thread of belonging” , Emergence magazine

These are the moments which bind and bond. Nature's pulsating, stamping imprints on memory, love, and fellowship. Connection to all living things enlivens spaces into ecosystems. Everyday places into wonderlands. When the aperture is expanded to panoramic or narrowed to proximate, everything becomes a living painting. Claude Monet painted his Water Lilies series: two hundred and fifty paintings of his beloved flower garden, from all angles, in all seasons. Each work shows the subtle changes of a space in time. I find them tender and yet, stirring. An act of quiet, delicate presence and patience. Patience seems to have been overtaken by instant gratification, a frenzied need for increasingly more. Now, now! Tempered observance brings awareness of the intimacy and intricacy of change, enabling us to withstand change within ourselves and our lives.

Of course, there is one blaring roar not to be ignored. A seismic shift precipitated by capitalism, greed, and the carousel of ideologies which threaten to pull the wool over our ever-necessary discerning eye. That of our changing world, where the seasons are no longer particular folds in the Earth's map of existence. Where extremes are causing immeasurable damage and distress. Death and destruction. I cannot go there very often, though; it paralyzes my capacity to be of use. Powerlessness and despair are just feelings, though; they are nothing more. We can acknowledge them and still go through the world doing the best we can.

Llewellyn Vaughan-Lee (31-10-2024) - excerpts from “Unborn and Undying”, Emergence magazine

Inner practice can be combined with outer engagement, in whatever way we are drawn to participate in this work. And our most basic engagement is love, our love for the Earth. As Robin Wall Kimmerer writes so eloquently: "I think that we are in this perilous moment because we have not loved the Earth enough, and it is love that will lead us to safety... For me, my acts of love for the land are teaching and writing and science and voting, raising good children, raising a

garden and raising a ruckus where needed. This is how love calls me: I will do the big things and the small things, even though I don't know which is which. I will work for system change. I will write for cultural change. I will tend my patch of berry-full ground with science and with love, so that the One Bowl is filled, for my grandchildren and for the grandchildren of orioles.
Listen.

How does love call to you?"

Joanna macy - Rilke Interpretation, The Work That Reconnects

Don't let your solitude obscure the presence of something within it that wants to emerge. Precisely this presence will help your solitude expand. People are drawn to the easy and to the easiest side of the easy. But it is clear that we must hold ourselves to the difficult, as it is true for everything alive. Everything in nature grows and defends itself in its own way and against all opposition, straining from within and at any price, to become distinctively itself. It is good to be solitary, because solitude is difficult, and that a thing is difficult must be even more of a reason for us to undertake it.

To love is good, too, for love is difficult. For one person to care for another, that is perhaps the most difficult thing required of us, the utmost and final test, the work for which all other work is but a preparation. With our whole being, with all the strength we have gathered, we must learn to love. This learning is ever a committed and enduring process.

Collaborative text written by Dani d'Emilia and Vanessa Andreotti (05-2020), Co-sense with RADICAL TENDERNESS, Gesturing Towards Decolonial Futures

Co-sense with RADICAL TENDERNESS and ...

1. Dance beyond the loop of identification and dis-identification, beyond what you like and what you don't like.

2. Offer the gifts of your failures. We all mess up, we all cry.
3. Don't cast upon everything a blanket of interpretation, silence the noises in your mind.
4. Renounce unrestricted autonomy and the obsession with form. Find stability in the rhythm beneath the movement.
5. Make room for new forms of co-existence to encounter you.
6. Interrupt desires for protagonism, futurity, and legacy.
7. Stop trying to shape reality according to narcissistic desires for pleasure, comfort and convenience.
8. Disarm, declutter, and decenter yourself.
9. Relinquish fantasies of comprehension, consensus and control.
10. Let go of possessions, of possessiveness.
11. Interrupt the consumption of knowledge, experiences, and relationships.

Co-sense with RADICAL TENDERNESS and ...

1. Make space for the unknown and the unknowable, in ourselves and in others.
2. Seek sense-fullness rather than meaningfulness. Don't hold "being" hostage to "knowing"
3. Allow your state of wonder to stay open, without always trapping it into meaning.
4. Stop fearing fear, uncertainty and emptiness.
5. Experience dis-illusionment and dis-solution. Surrender without collapsing.
6. Engage with creativity beyond the intellect.
7. Follow non-normative and non-linear time.
8. Relate beyond desires for coherence, purity and perfection.
9. Forget being either or, be both and more and moving.
10. Be open to what you can't and may never understand.
11. Invoke and evoke a political practice of healing that is beyond what human intelligence can fathom

Co-sense with RADICAL TENDERNESS and ...

1. Be receptive to the teachings of your shadows.

2. Mourn your illusions, compost your shit, ferment yourself.
3. Learn from repeated mistakes (both your and other people's). Make only new mistakes in the future.
4. Take notice of all the skins and places we inhabit, the bones and lands that bear our weight.
5. Look into the mirror and release the fear of disappointment, disgust, rejection and abandonment.
6. Face your complicity in the harm and violence that sustain your comforts. Disinvest from arrogance, superiority, and status.
7. Let go of the fear of 'being less', the pressure for 'being more' and the need for validation.
8. Look at painful and difficult things with the love of really wanting to see.
9. Allow your body to feel the pain of and in the Earth without feeling overwhelmed.
10. Tune in, rather than empathize with. There's a difference.
11. Notice how you move between your comfort, stretch and panic zones.

Co-sense with RADICAL TENDERNESS and ...

1. Dissolve the limits and weight of your body, allowing others to move through, with and for you.
2. Discover the whole of humanity, different creatures and multiple universes inside yourself.
3. Deactivate your expectations for belonging and focus on unlearning the logic of separability.
4. Recover exiled capacities, expand sensibilities and dis-immunize intimacies.
5. Listen to non-human authorities, and honour our responsibilities towards them.
6. Understand that the earth is not an extension of our bodies, it's the other way around.
7. Witness 'being 'in several layers: me and you, me in you, us in 'neither me nor you'.
8. Integrate with a wider metabolism, with a much longer





temporality than your human body.

9. Tune in with the collective body, both human and non-human. Feel your entanglement with everything, including the ugly, the broken and the fucked up.
10. Allow yourself to be guided by a metabolic intelligence. Enable neurogenesis and learn to breathe and be water.
11. Notice the ways in which our thoughts and emotions are biophysical processes.

Co-sense with RADICAL TENDERNESS and ...

1. Turn the heart into a verb: *corazonar*, *senti-pensar*.
2. Collectivize your heart so that it breaks open and not apart.
3. Tend the wounds created when the skin holding one body stretches and tears in order to receive and be refigured by another.
4. Condition your intellectual, political and affective muscles for facing storms and running marathons in tortuous terrains.
5. Offer palliative care to the dystopic world that is dying, both within and around us. Be receptive to the teachings that these deaths offer.
6. Increase care in proportion to risk. Do it with humility, humor, generosity and reverence.
7. Activate the sense of hearing in all parts of your body, so that through listening we can witness and heal each other.
8. Listen to unspoken wisdoms. Nurture intrinsic, rather than productive value.
9. Remember that our medicines are both indispensable and insufficient.
10. Assist with the birth of something new, without suffocating what is being born with projections and idealizations.
11. Embrace yourself as both cute and pathetic, be courageously vulnerable.

We want to give space to the teachers, guides, participants and other allies that brought us together to build this proposal amongst which Joanna Macy, Pauline Oliveros, Arawa Hayashi, Futurology de la Cooperation, l'alliance du marais biestebroek, Eleonore, Dries, Maria Lucia Cruz Correia, Vitalija, M.O.S.S.S. and the cryptogams, Delphine, Numen, Marais du Wiels, the urban soundscape of Anderlecht, la Brasserie Atlas, Romain, Pati, Julietta, the newts,... they have thought and inspired us to be resilient, trustful, and open to unknown, while remaining attentive to caring for each of us, and each part within us. Many other influences have traversed us and are remaining alive through the practices shared with the marais, and the contribution, the words, the non-verbal ones of each participant are close to our hearts.

We hope this booklet can become a vessel for transmission, hoping these practices will inspire and pollinate other projects aiming to care for one another in our ecosystems.

With love,
Melanie & Nicole

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Nicole Mooiman & Melanie Ganino

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Nicole Mooiman

**Editorial design and photographs of
the Marais Biestebroek**
Melanie Ganino

We would be happy to be in contact with you!
Melanie Ganino @melanie.ganino
Nicole Mooiman @inthe.field.of.flower

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