

The rationale of denouncing institutional legitimization of ecocide - the daring social role of metamodernism

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Abstract

I - The challenges of the ongoing ecocide are paramount, and these global ecological threats can be interpreted through historical paradoxes and International Relations ambiguities that the metamodern lens helps unveil. One hundred years ago, the communist revolution in Russia and, subsequently, the Nazi movement in Germany emerged as reactions against liberal regimes, offering alternative values, ideals, and promises to those of parliamentary democracy and liberalism. Two European summits - the Berlin Conference of 1884 and the Lausanne Conference of 1923, concerning Africa, the Arabian Peninsula, and the Middle East - established unprecedented international frameworks that triggered forced migration and colonial abuse. II - Additionally, emerging from opposing assumptions in the twentieth century, the Frankfurt School of critical theory and the Birmingham School of cultural studies identified mass culture as playing a pivotal role in shaping society. In parallel, the emergence of ethical psychiatric work - exemplified by the anti-psychiatry movement, by Art Brut and Moreno's corpus - is highly significant. The lessons learned from this scholarship are still being digested and absorbed today. Moreover, the SEPTG case study, developed in this article, radically illustrates these breakthroughs epistemically and empirically. III - Metamodernism refers to a synthesis of opposites,

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such as irony and sincerity, or naivety and knowingness, moving beyond what modernity and postmodernity, with their paradoxes and incompatibilities, had to offer. By capturing the emergent role of social movements and transnational intentional communities responding to post-extractivist challenges, a metamodern lens can foster unity in a highly diversified world.

Keywords - *social function; ecocide; metamodernism; historicity; social agency.*

1 - Introduction

One cannot face the extent of present-day destruction of nature and the ongoing ecocide without acknowledging the continuing impact of historical influences (Benhabib, 2017). Colonial, imperialistic and white supremacist domination, old, new and extra-new, which comprises exponential time-space expansion, has tragic political, social and ecological consequences. If humans have been the last species to dominate the planet, they may be the first to perish under conditions of their own making. Dysfunctional, dystopian and self-serving, faceless and nameless, the creation of an invisible enemy is perpetuated by hegemonic thought. Contemporary societies face rising economic inequality and social divide. Political polarisation and institutional discredit create a democratic void that pushes forward conformism, alienation and apathy (Lacoue-Labarthe & Nancy, 2021). Ethical, moral and value-based arguments become vulnerable to the pressures of myth-creating instrumentalisation (Bismark, 2024).

Social movements and civic rights actions are easily co-opted and invisibly manipulated by the status quo. These frailties weaken the rule of law and independent state-based international negotiations, fostering sophisticated, highly professionalised forms of institutionalised political and corporate terrorism and crime. Metamodernism refers to a daring, lucid and forward-looking positioning that acknowledges historical influences through the critical eyes of intersectional ecofeminism and disruptive thought (Mies & Shiva, 1993; Van den Akker & Vermeulen, 2017).

Hegemonic thought survives only by creating fear-led narratives, producing myth-based invisible enemies that occupy, i.e., exhaust, the social agency power of communities. Global movements and transnational activism are therefore among the most powerful antidotes to heal societies caught in the vicious circle of self-destructiveness (Arendt, 1958; Kristeva, 2001). Holistic, integrated and systemic approaches have emerged, including social and ecological regeneration, degrowth, permaculture ethics and collective decision-making. Sociocracy and holacracy, forms of decentralised governance popular among intentional communities and ecovillages, are extremely relevant because of the social and political agency they enable (Esteves, 2020). These economic, political and ecological forms of integration push the boundaries of post-extractivist material and symbolic ecosystems.

2 - Historical reactions to liberalism

Ecocide, in human terms, corresponds to a self-destructive mode of societal operation that has its parallels in feminicide and genocide, escalating and accelerating in contemporary historical contexts.

These three forms of violence share the same legitimisation of violence, visible individually and collectively across societies worldwide (Lacoue-Labarthe & Nancy, 2021).

Ecocide means the destruction of the natural environment, deliberate or otherwise, as a by-product of the social and political misuse of humans' creative potential (Higgins, 2010). Violence as negligence implies a perversion of human action. Such forms of structural violence lead to, and somehow legitimise, femicide and genocide (Galtung, 1969). Femicide is the intentional, gender-related killing of women and girls, the most extreme form of violence against half of humankind, deeply rooted in discrimination and unequal power dynamics (Radford & Russell, 1992). It is often perpetrated by partners, ex-partners or family members, but includes killings motivated by misogyny or sexual violence. Genocide is the deliberate, systematic destruction, in whole or in part, of a national, ethnical, racial or religious group, with the specific intent to eliminate it as such (United Nations, 1948).

Historical contexts connect present escalating phenomena with specific trigger events (Benhabib, 2017). A century ago, revolutionary movements in Russia and fascist movements in Germany emerged as reactions against liberal regimes, offering alternative political promises and identities. These movements reshaped Europe and set the stage for violent ideological conflicts. Understanding these historic reversals shows how political discontent can be channelled into destructive legitimations that later normalise harm.

That was precisely the role of the Colonial Conferences. The Berlin Conference of 1884 and the Lausanne Conference of 1923 established unprecedented claims over African and Middle Eastern territories and institutionalised forced migration and colonial abuse, with long-term geopolitical and ecological consequences. These moments reveal how legal and political frameworks enabled extraction and dispossession that still echo in contemporary ecocide dynamics. Today's imperialistic trade flows directly inherit the status quo apparatus carved in these two events, enabling the escalation and spread of predatory practices worldwide.

Media scholarship has studied how legitimising discourses consign perverted social norms that affect policy-making, governance and institutional practices, showing that mass culture shapes social norms and political consciousness, influencing consent and resistance. The Frankfurt and Birmingham schools showed how cultural industries reproduce ideologies that sustain domination (Horkheimer & Adorno, 2002; Hall, 1980), contributions that help to epistemologically situate present knowledge production. These insights remain relevant for diagnosing how contemporary media and cultural forms legitimate environmental harm and obscure resistance (Lacoue-Labarthe & Nancy, 2021). Intriguingly, the Frankfurt School and the Birmingham School actually had very different, and almost opposite, views on mass culture. Whilst the Frankfurt School saw it negatively, viewing it as a tool of manipulation and control, as the 'culture industry'. The Birmingham School saw it more positively, arguing that audiences actively interpret, resist, and reshape mass culture.

To a certain extent, this agency power derived from collective meaning-making is at the core of theories and schools of thought that are centred on social change, as Moreno's (1946) lifetime work testifies, creating psychodrama and sociodrama, as is to be further covered below.

3 - Metamodernism, a daring position

Reversing nihilism and compliance implies denouncing oppression and empowering human and beyond-human agency. Metamodernism offers a forward-looking stance that blends sincerity with critical complexity, rejecting cynicism while remaining lucid about historical damage (Vermeulen & Van den Akker, 2010; Van den Akker & Vermeulen, 2017). It calls for creative re-engagement, re-signifying social relations to oppose legitimised self-destruction.

Consequently, metamodernism seeks to invert passive sceptical and nihilistic compliance by actively denouncing, dismantling and re-signifying destructive practices, social relations, the social fabric and the belief systems that serve the social function of regulation and control. This requires pragmatic strategies combining cultural critique with grassroots organising and institutional pressure (Esteves, 2020).

If modernism implied the rejection of ancient determinisms and openness to novelty, then the creative move must be re-equated and reinforced to face the self-destructive mode that has become legitimised (Arendt, 1958; Kristeva, 2001). Strong, vibrant and energising relations, realistic core communities deeply committed to inverting the perverse toxic rationale, and a fertile, generous and creative openness reveal the disruptive attitude of bottom-up and grassroots initiatives (Esteves, 2020).

The paradox of a dominant species facing self-inflicted extinction underscores the urgency of rethinking our institutions and values (Lacoue-Labarthe & Nancy, 2021). Admitting this vulnerability is essential for motivating collective action and institutional reform before damage becomes irreversible.

4 - Codes, signs and symbols

Social codes and norms format practices and discourses. Whilst signs and signification work like the semaphores and road signs of a city, the symbolic function works in the opposite direction, dismantling and reinventing the cosmogony of sense-making. Meaning is produced through language use and participation in social practices (Kristeva, 2001). Diversity, alterity and dialogue are key to the development of ideas, and the greater the unity in diversity of a culture, the richer that culture is. Culture is itself the process of enabling a diversified and diversifying unity to emerge.

Opposed to diversity there is the homogenisation, hygienist approach and pasteurisation of human spontaneity, creating zombies and alienation through dissociative relationships with oneself, with others and with nature, i.e., the inner and outer worlds of meaning-making. Politically, the loss of diversity entails a severe loss of social agency in the search for the common good. Trust is the measure of social capital and of the strength and resilience of ties (Benhabib, 2017). Hegemonic ideologies create invisible enemies and distract societies from the systemic causes of ecological harm, promoting scapegoating and denial, thus protecting the status quo and obscuring culpability (Lacoue-Labarthe & Nancy, 2021). Countering these narratives requires persistent political education and transparency about how harm is institutionalised.

The pluri-crises reality has escalated social and economic inequality across regions and populations, leading to polarisation of thought and discourse. Polarisation weakens public trust and

collective problem-solving, and public institutions lose the legitimacy needed to address ecological crises. According to Hannah Arendt, the public sphere is the space of freedom among equals (Arendt, 1958; Benhabib, 2017). Post-extractivist thought implies equality in dignity, including humans and beyond humans.

When political and social agency is lacking, values are instrumentalised: powerful actors convert ethical and moral arguments into myths that justify exploitation (Bismark, 2024; Esteves, 2020), stripping values of their emancipatory potential. Rescuing values involves re-grounding them in practice, accountability and community ethics.

This leads to institutionalised crime and even state terrorism. Economic crimes have become harder to fight because of the blurred boundaries between legal and illegal financial activities, together with biased and partisan policy-making.

When the rule of law is weakened, corporate and political crime takes sophisticated, professionalised shapes, threatening democratic governance and environmental protection. Denouncing and prosecuting these abuses is central to restoring accountability and systemic integrity.

5 - Community power and grassroots change

Meaningful change emerges from strong, vibrant communities committed to reversing toxic rationales through bottom-up initiatives that practise solidarity and regenerative relations with nature (Lacoue-Labarthe & Nancy, 2021).

Academia and practice-based research, including action-research, have a powerful capacity to influence social and political change. Open science, in particular, is permeable to the novelty of powerful ideas, themselves a strong form of denouncing power-capture modes of political regulation and control.

Academic communities can therefore play a crucial role through active scientific militancy that supports social movements (Benhabib, 2017), co-creating knowledge and social change with communities and translating theory into actionable frameworks for policy, pedagogy and grassroots practice.

The paramount potential for social change present today across the globe is based not on a cult of personality or on individual stoic efforts but on a deeply experienced connection with nature, with oneself and with fellow beings, human and beyond human. Denouncing that which destroys human spontaneity and creativity, institutionalises abuse and legitimises crime is a mature, responsible, informed and adult answer to perverted forms of pseudo-governance and self-destructive hegemonic drives (Kristeva, 2001; Arendt, 1958).

Social agency and the potential for resistance emerge from the existential breakthroughs of thriving communities (Esteves, 2020). Identifying, recognising, celebrating, sustaining and replicating these experiences, and becoming proficient in proliferating their rationale, is an ethical, epistemic, methodological and political challenge for present and future generations. The urgency of change and the power of creative passion reveal life at its best, as an illuminating, life-giving force able to expand new horizons of action and thought. This change is already here, creating new possible futures.

6 - Life Ethics and Institutional Ethics

Norms condition human existence and, in whatever knowledge area, are defined and redefined through transgression, renewal and inner and outer critique. Psychopathology, neurodivergence and dissidence enable zooming in and out of each historical era or geographical setting, reflecting past, present and future needs and wants of territories and populations. Groups and group scholarship, that is, the theoretical corpus and praxis of group work, reveal novelty and measure the resilience of a society, civilisation and culture, i.e., its capacity to survive and reinvent itself (Esteves, 2020). Group work and group research thus reveal both positive and negative social tensions and intersubjective sensibilities. If group theory is top-down, English-language based, white dominated and of liberal bourgeois Western Global North origin, this shows something of its potential to foster social change (Benhabib, 2017). Moreover, if group work theory is sold for profit and sustains educational settings, legally and commercially, it is here to stay. That should give the rest of the world food for thought.

Studying groups is crucial to studying institutions and institutional life. Life Ethics and Institutional Ethics may or may not be juxtaposed, depending on the narrative and point of view chosen to address institutional and group life. Ethics allows groups and institutions to be interpreted according to the codes, signs and symbols of professional practice that manifest in concrete situations (Lacoue-Labarthe & Nancy, 2021).

Sociodrama and psychodrama, grounded in the Moreno school of group therapy, sociatry and theatre of spontaneity, already convey powerful ethical considerations (Moreno, 1946). The social concern, deeply rooted in ethics, was core to Moreno's work. Consequently, contemporary work performed within Morenian schools is a stronghold for critical thought.

An open, dialogical, integrative and holistic approach to ethics requires active participation in debates on concrete situations in the life of groups and organisations. Professional ethics must thus respond to the highest aspirations of community members and stakeholders of every professional practice (Esteves, 2020).

The recognition of the importance of spontaneous creativity is visible in the Art Brut movement. This term, raw art, was originally coined by French artist Jean Dubuffet in 1945 and it carries deep anthropological and political meanings (Rhodes, 2022). Rather than viewing it as a mere collection of eccentric works by marginalized individuals, scholars and critics interpret Art Brut as a profound subversion of institutional power and an essential indicator of societal renewal. It bypasses 'cultural art', the learned academic structures that Dubuffet argued sterilize true human impulse. The concept implies an attack of the political and economic structures of the art world, such as museums, academies, critics, and markets, that dictated 'good taste'.

Giving value to works by psychiatric patients, prisoners, and social isolates assumes that creative sovereignty belongs to the individual, not elite gatekeepers. Coming out of the devastation of World War II, it carried a specific political urgency, as European culture and its traditional rationalism had led to fascism and mass destruction. Raw art was celebrated as an untainted, democratic starting point, a true political tabula rasa where culture could be rebuilt from the fringes rather than from the corrupted centre. The ethical critique implicit in these spontaneous movements has strong political significance for current times, as a modern subversion of the digital monoculture.

The study of ethics can follow a phenomenological methodology, with a research design, procedures and interpretation tools that recognise the existential dimensions of professional practice. Interpreting the results, implications and limitations of ethical debates powerfully promotes better, more effective and rewarding professional practices (Benhabib, 2017).

Symbols, signs and codes capture different ethical dimensions, conveying a richer interpretation of each professional reality. Territorial and demographic characterisations of specific professional practices reveal crucial ethical concerns, leading to better policies, strategies and instruments that respond to current challenges and help prevent future conflicts (Arendt, 1958; Kristeva, 2001).

Understanding the essence of ethics in specific situations requires practice, trial and error, and dialogic efforts, individual and collective, through internal and external debate. The benefits are evident, as ethical debate is part of the mystery of creating more genuine, authentic, rich and intense professional experiences, more rewarding and satisfying for everyone involved.

7 - The SEPTG Case Study

In Spain, the SEPTG (Sociedad Española de Psicoterapia y Técnicas de Grupo), founded in 1972, is the country's oldest professional organization dedicated to group psychotherapy and group dynamics. Its pioneering approach merges syncretic methods while remaining faithful to the essence of group work - a practice that remains universal across populations, territories, and human history. Within safe contexts such as SEPTG, one can denounce impunity, abuse and collective blindness through spontaneity and creativity, integrating theory and practice in holistic ways. The key message concerns open science, together with self-group exploration, trial and error, transformation and reinvention (Arendt, 1958; Kristeva, 2001).

This conceptual case study, which underpins this article, does not aim to generalize, nor does it claim to offer a precise and unequivocal description of the rich history of this institution. It aims to offer food for thought, based on a humble and open reflection on the theoretical underpinnings of its highly diverse membership (Yin, 2018). At SEPTG, different epistemic threads and schools of thought create highly diverse approaches to groups, including community work, organisations and institutions, and therapeutic and educational settings. These diverse application areas imply the need for debate and continuous critique among members, creating a healthy and exciting, yet challenging, atmosphere that deepens individual and collective reflection and self-critique.

Moreno's work and the Impromptu school based in Salamanca (Fernández, 2018) have a significant reach through a profound commitment to inclusion and social cohesion - locally and globally - through online and offline training, research, performances, and social interventions. Exploring both Playback Theatre and psychodrama enables cross-pollination and intriguing theoretical breakthroughs.

Psychopathology, neurodivergence and limit-situations feed the ecosystem of how and why group work is so critical to humans. Radical times call for radical thought. Yet where should one look for new insights, hindsight and sources of inspiration? Antonio Gramsci, in the troubled Italy of the 1930s, wrote that the old is dying and the new cannot be born, a passage popularly rendered as "now

is the time of monsters” (Gramsci, 1971, p. 276). That is where psychopathology is needed most. Science, technology and religion are collectively plausible sources of knowledge and, simultaneously, forms of social regulation and control, setting the standard of mandatory and forbidden behaviours.

Psychiatry, over the last two centuries, has stood at the top of the pyramid of social regulation and control that policy-makers try to appropriate, manipulate and co-opt. Promoting democratic access to citizen literacy on a global scale, namely health education for all, is both mandatory and urgent (Arendt, 1958; Kristeva, 2001). Neurodivergence, as a concept, addresses the borders of what is socially and politically acceptable, and these classifications change over time. It describes patterns of mental or neurological function that differ from what is considered typical, so that neurodivergent behaviours signal different perceptions of reality and a capacity to perceive subtle differences in the social world. What was once peripheral, transgressive, at the margins, suddenly becomes the new trend. Thought once confined to extremists, vanguards and anti-status-quo radicals becomes dominant, spreading throughout society (Benhabib, 2017). Not fitting in is often being ahead of one’s time, a sign that new times are emerging. Dissidence is key. Within families, schools, community gatherings and organisations, formal and informal, dissidence expands the borders of what can be thought, conceived and imagined (Esteves, 2020). Fiction is more important today than ever. Civilisations that kill spontaneity and creativity are self-destructive.

Transgressing the norm is also part of ethically engaged group work. Ethical commitments have to be based on openness, respect, dignity, alterity, self-discovery and exploration. The arts in general, and the performative arts in particular, share a groundwork of storytelling and of translation between genres, where poetry, literature, dance, music, photography, cinema and multimedia converge. That is precisely the political power of the arts, of sports, or of any body-centred and embodied human experience. It is the love paradigm: one cannot love what one does not know exists, therefore love is behind knowledge. Limit-situations, positive and negative, are game-changing events that significantly affect individuals and communities. These extreme happenings push the boundaries of what can be experienced and, therefore, imagined, conceptualised and put into form, body, text, image and artefact (Kristeva, 2001). Existential, metaphysical, epistemic and political positionings are at stake because limit-situations challenge the essence of the social world. Participative leadership initiatives in sports and in the performative arts inspire group work innovation (Benhabib, 2017). Yet art and sport can also become entropic and misleading: embodied creativity cannot become a success trap, a locked-in effect or a path-dependency maze (Lacoue-Labarthe & Nancy, 2021). Renewal, regeneration and reinvention are key, and there is no turning back, as there is a go-go push that does not invalidate slow life but enables it to flourish and to be cherished.

8 - Nudge economics illusion

The nudge economics concept, popularised by Thaler and Sunstein (2008), claims to help individuals make better decisions about health, wealth and happiness by dismantling cognitive biases. It is a misleading illusion, as it overshadows the social fabric and the power of groups to interpret material and symbolic reality. Exploring how trauma, technoscience and democratic renewal intersect within contemporary societies helps to dismantle the complexity of the present pluri-crises. Connecting

systemic crises with the potential of solidarity-based economic models is key, as the commons offer a path to rebuilding social cohesion (Ostrom, 1990; Esteves, 2020). The aim is to map reality and identify pathways toward cooperative, sustainable and community-driven economic alternatives.

From a phenomenological perspective, being touched through the almost continuous experience of sound and image in hyper-digitalised societies poses powerful challenges to self-reflexive modes of operation. The plethora of offerings, indeed an overwhelming indigestion from information overload among the privileged integrated world population rather than the digitally excluded majority, is a landmark of present times. The future will be shaped in these liminal places, at the margins and peripheries where change is happening (Arendt, 1958; Kristeva, 2001).

The core of a text and its layered message lie in the eyes of its reader and in the imagination-imaginary double present in the community life that constitutes the social fabric and the zeitgeist of a given context (Benhabib, 2017). Texts reveal more than they tell at first sight, as they dive into the thought-possibilities and action-possibilities of reality, which, from the perspective of the philosophy of language and action, is structured as a text (Ricoeur, 1971).

The challenges of innovation and sustainability in art and design, through sound and image, are simultaneously a metaphysical and existential quest (Benhabib, 2017). Traditional metaphysics, the transcendence-immanence tandem, was dethroned by the Renaissance, the Enlightenment, imperialist colonial expansionism and modern science. Post-modernism and, more importantly, metamodernism have acknowledged the importance of power, paradox, fusion and emergence, understood as an individual and collective, existential and magical task, an experience of excess that laic and religious spirituality capture (Van den Akker & Vermeulen, 2017). New cosmogonies are practised and reinvented on every occasion of social agency, including within social movements and intentional communities (Esteves, 2020).

Putting into action the full potential of human spontaneity and creativity has long driven the development of civilisations. That is precisely the message of metamodernist perspectives, including the Neo-baroque and Neo-Renaissance interpretations of the new world order, in geopolitical and geostrategic as well as material-symbolic terms (Van den Akker & Vermeulen, 2017). The experience of sound and image, which digital media explore to saturation, reflects contemporary societies' challenges. Alongside a profound enthusiasm for novelty, there is an apocalyptic drive and rising messianism (Benhabib, 2017; Arendt, 1958). Political thought has explored the seductive mechanisms of idealisation and abstraction, discursively creating a *modus vivendi* that risks eliminating the possibility of life on the planet (Lacoue-Labarthe & Nancy, 2021). That is the reality of the polycrises and of the intersectionality duo that feminism, queer theory and metamodernism scholarship denounce, dismount and help to neutralise. The ecological and social dimensions of the present pluricrises include climate change, biodiversity loss, escalating economic inequalities, the migrant crisis, the loss of democratic power in democracies and the rise of non-democratic regimes. An alarming, absurd non-sense is sold as a new normal, thus naturalised, whilst the individual and group sense of loss is interpreted as individual maladaptation and group disconnection, thus sanctioned as "it is your own fault".

Horizon expansion occurs when thought-possibilities and action-possibilities are explored to the full. In a neoliberal extractivist mode of operation, sound and image are the medium through which

new and old media convey a consumerist and alienating message. Nevertheless, it is precisely by exploring the full potential of these stimuli of human emotions, sentiments and affects that an alternative future can be envisioned, as metamodernism argues. Powerful transnational and translocal groups navigate these forces and enable resistance that is creative, constructive, emotionally supportive and change-making. That is also the role of militant science, which opens up radically new approaches (Lacoue-Labarthe & Nancy, 2021).

These illuminating explorations are already under way, mainly performed by militant research and social movements, often unaware of the beacon of hope they represent for humankind and the long-term survival of life (Esteves, 2020; Van den Akker & Vermeulen, 2017). Trust and openness are the core of social change, and the question for every embodied practice, from activism to sport, art and design, is how to identify, acknowledge, recognise and cherish the potential already available when the right conditions for a safe space of creation are enabled (Kristeva, 2001). Globally and locally, civic movements and grassroots initiatives are setting new standards, even within frail institutional settings (Esteves, 2020).

9 - Conclusion

The present text examines the institutional legitimisation of ecocide and the urgent need to denounce it. Ecocide, feminicide and genocide coincide with the emergence of structural violence, characterised by the material and symbolic misappropriation of the best of human creativity and spontaneity when used in a self-destructive mode (Galtung, 1969; Lacoue-Labarthe & Nancy, 2021).

Metamodernism is framed as a daring social stance that can respond to environmental and political crises (Van den Akker & Vermeulen, 2017). It is therefore crucial to connect historical forces with present ecological destruction. The proposal is a practice-based, community-rooted transformation as a way forward.

The Colonial Conferences, Berlin in 1884 and Lausanne in 1923, created patterns of legitimisation of abuse that have escalated into a new normal. These forces have weakened the rule of law and made room for parallel structures of governance based on organised crime (Arendt, 1958; Kristeva, 2001).

Contemporary ecocide cannot be separated from the colonial, imperial and white supremacist histories that normalised exploitation and extraction, laying the foundations for large-scale environmental destruction (Lacoue-Labarthe & Nancy, 2021). Situating ecocide historically helps identify the structural drivers, economic, political and ideological, that must be challenged.

Together, the reflective case study on SEPTG, the role of psychodrama in situating embodied and socially embedded approaches (Moreno, 1946), and the significance of Art Brut as an illustration of the transformative power of spontaneous creations (Rhodes, 2022), help address positive, emergent signs of societal renewal.

As a future outlook, the urgency of change is matched by the creative passion that animates communities and opens new horizons (Esteves, 2020), signalling that alternative futures are already being built. By identifying, celebrating and proliferating these emerging practices, we can foster a durable ethic of regeneration, responsibility and hope.

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