

## Permaculture in Chester, Week 5: with Jack Hunter.

One School One Planet has the benefit of studying a heritage orchard (planted by former pupils) and a reed bed road effluent filtration area. See the slideshow. Shows positive feedback at the end, there was negative also.

They don't currently work with farmers, so they're aiming for community involvement.

Recapping: systems linking, ecosystems, feedback, Gaia, self-regulating, relationships, animism and relational ontologies.

### Use and Value Natural Resources

A look at the Sami people of North Eurasia (Jack's married to a Swede with Sami inheritance) Deep Ecology, Intrinsic Values, alternatives to the eco-crisis.

Use and value renewable resources and services:

- Use and value (we'll focus on this)
- Let nature take its course
- Focus on ideal value

Western Society's attitude to nature is domination. It started with agriculture. All resources are for us. Reductionism and industry has led to eco disaster. Value is in usefulness to humans. A rethink is needed.

Deep Ecology has its roots in Aldo Leopold's thinking. He sought to expand moral sphere to include xxx etc. He came, after a job to kill them off, to respect animals etc had a function.

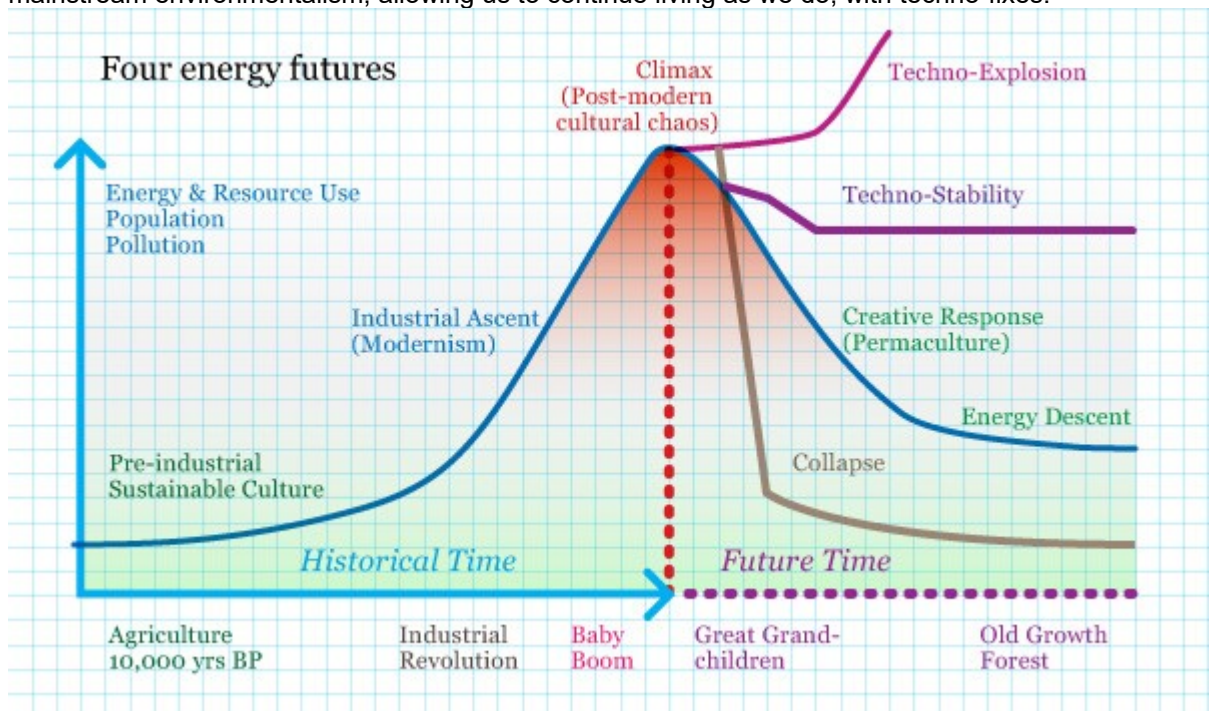
We shouldn't dominate. Bears and mountain lions have a value, and are now protected.

We are a part of the environment. Nature is not to be dominated. Nature's not just a resource.

So he wrote of stewardship, nurturing, enhancing, protecting.

The Norwegian Arne Naess was a philosopher, and developed an interest in ecology. He moved to a house in a remote part of Scandinavia, on a great mountain. There's a 1997 film, "The Call of the Mountain".

Shallow ecology is anthropocentric, concentrating on pollution and resource depletion. It's mainstream environmentalism, allowing us to continue living as we do, with techno-fixes.



from David Holmgren, at <https://ourworld.unu.edu/en/creative-energy-descent>

Deep Ecology is total field perspective, eco-centric.

It's not aiming for new moral principles, but a new world view and philosophical perspective.

Our philosophy should be part of our ecology, and reflect the way we live. Humans have a place in ecology.

See Arne Naess in his video, The Call of the Mountain - <https://youtu.be/Wf3cXTAqS2M>

While the various eco-philosophies that have developed within deep ecology are diverse, Naess and George Sessions have compiled a list of eight principles or statements that are basic to deep ecology:

1. The well-being and flourishing of human and non-human life on Earth have value in themselves (synonyms: intrinsic value, inherent worth). These values are independent of the usefulness of the non-human world for human purposes.
2. Richness and diversity of life forms contribute to the realization of these values and are also values in themselves.
3. Humans have no right to reduce this richness and diversity except to satisfy vital needs.
4. The flourishing of human life and cultures is compatible with a substantially smaller population. The flourishing of non-human life requires a smaller human population.
5. Present human interference with the non-human world is excessive, and the situation is rapidly worsening.
6. Policies must therefore be changed. These policies affect basic economic, technological and ideological structures. The resulting state of affairs will be deeply different from the present.
7. The ideological change will be mainly that of appreciating life quality (dwelling in situations of inherent value) rather than adhering to an increasingly higher standard of living. There will be a profound awareness of the difference between bigness and greatness.
8. Those who subscribe to the foregoing points have an obligation directly or indirectly to try to implement the necessary changes (Naess, 1986).

But while Naess regards those who subscribe to these statements as supporters of deep ecology, he does not believe it to follow that all such supporters will have the same worldview or "ecosophy". In other words deep ecologists do not offer one unified ultimate perspective, but possess various and divergent philosophical and religious allegiances.

From <http://llanfyllin.sector39.co.uk/wp-content/uploads/2016/11/Deep-Ecology.pdf>

Things (and humans) have value regardless of their value to the human world.

Ecosophy (equivalent word to permaculture, one coined by Naess), principles are not intended to be universal. Jack thinks of them as philosophies of place, philosophies that develop from local ecology, they're embedded in it. There are many ecosophies, not one. There are traditional and indigenous ecosophies.

Immanuel Kant's philosophy has been detrimental. He lived 1724-1804. The phenomenal world is what we experience, not the actual, which he called noumenal. We have difficulties through hanging on to Kant philosophy.

Victor Turner and his wife Edith were anthropologists; Jack met Edith late in her life, she'd returned to Zambia as a widow and witnessed an exorcism. She'd seen it before, as an observer, but this time 'went native', which wasn't approved of in the old days. So she clapped with the others, and saw a grey blob being pulled from the patient, and being put in a case. Which later revealed a tooth.

The world is more complex than binary, good/bad.

So animistic perspectives? Local folklore? System, holistic and gestalt thinking?

There's a place for fantastic beasts, they can aid conservation. Tibetan Buddhists have Naga – native spirits. They had a monastery on Loch Ness at one time, the monster was a Naga.

Magical Creatures and Conservation, by Dr. Thomas Smith, Cardiff University

Shamanism and hunting demonstrates reciprocity: give and take, communicate with nature (observe and interact). It also illustrates bargaining – mutually beneficial relationships

Recommended book: Ecology of Wisdom by Naess, 2016

The Magic of Findhorn, 1975 book by Paul Hawken. Low Carbon presentations -

<https://www.ecovillagefindhorn.com/index.php/ecovillage-findhorn/resources>